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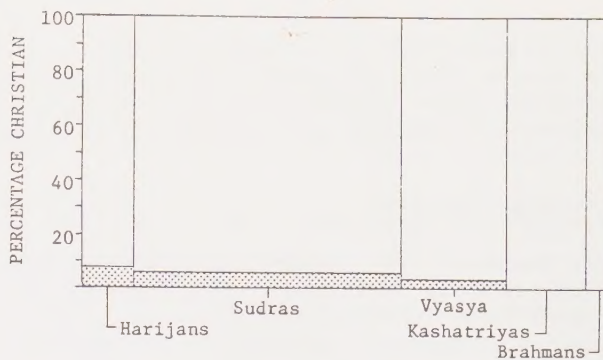
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STATUS OF CHRISTIANITY COUNTRY PROFILE

ANDHRA PRADESH (INDIA)

CHRISTIAN POPULATION BY ETHNIC GROUPS



PERCENTAGE POPULATION

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Andhra Pradesh, and to increase the overall awareness of Christians of Andhra Pradesh of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Of the total population, only about 4% belong to the Christian community. Hindus comprise over 80% while Moslems are about 8% of the population. There are a number of tribal peoples, particularly illiterate ones in areas like Srikakulam and Vizakhapatnam, who are mostly pantheistic in belief and are unreached.

CURRENT STATUS OF CHRISTIANITY

The total Christian community of Andhra Pradesh is about 1.8 million. Of these, the majority are Protestant. As a result of some mass people movements to Christianity in the late 1800's, Andhra Pradesh ranks with Assam, Kerala and Madras as one of the four states of India where the Christian population of the nation is concentrated. About 4.2% of the state's population is within the Christian community.

Freedom of religious belief and worship are guaranteed under the national constitution, and Christians are engaged in a variety of ministries.

There are restrictions on new missionaries entering Andhra, as is true of all of India, but for those who are residing within the state the government imposes no restrictions, other than keeping a strict record of all their movements and work.

NATIONAL CHURCHES

The largest denominations are the Church of South India, Baptists (American and Canadian), Lutherans, Methodists, Pentecostal (Indian and Ceylon), Mennonites, and the Samavesam of the Telugu Baptist Churches.

The fastest growing churches seem to be the independent and indigenous churches or movements. The largest of these are the Bakht Singh Assemblies, which began ministry in this state in 1950. There are 12 of these assemblies in the Hyderabad-Secunderabad area alone. They are especially flourishing in Andhra Pradesh. Out of 300 assem-

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blies in India, 100 are located in Andhra Pradesh. They have an extensive evangelistic work in house visitation, open air preaching, tract distribution, youth evangelism and large public meetings.

COOPERATIVE AGENCIES

There are several cooperative ministries active throughout India, including Andhra Pradesh. The National Christian Council of India has a regional office in Narsapur and seeks to initiate and stimulate cooperative programs among various Christian churches and groups. Agencies such as the Christian Literature Society maintain offices and centers for their programs. Evangelistic ministries such as India Youth for Christ and Scripture Union have programs in the state. The Henry Martyn Institute of Islamic Studies, with its headquarters in Hyderabad, seeks to assist Christian agencies in communication with Moslems and in carrying out Islamic studies.

FOREIGN MISSIONS

The first mission to enter Andhra Pradesh was the Anglican, in 1810. This was followed by the Roman Catholics in 1832 and the American Baptists in 1840. The largest foreign mission in numbers of staff is International Missions, followed by the American Baptists.

Foreign mission direction of the churches in Andhra Pradesh is phasing out and turning over the work to Indians, as is also true in the other states of India.

The history of missions in Andhra Pradesh has been marked with several mass people movements in which thousands of persons in lower classes became Christians. These were mostly related to periods of famine. For example, during the famine of 1876-1878, the American Baptist Mission in the Ongole area grew from very few members to over 20,000 in four years. The London Missionary Society, the Society for the Propagation of the Gospel, the Church Missionary Society, and the American Lutheran societies all had their communities increased after the famine.

In 1905 a great spiritual revival came into the churches where membership had grown during the famine years. During this period other thousands were added to the churches.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism has been a major thrust of the missions and churches. Evangelistic crusades have been well received.

The Andhra Christian Convention, one of the largest, has about 40,000 in attendance. Bakht Singh's Holy Convocation drew 10,000 in 1973. Darur Jathra, a Methodist retreat, also is held each year.

India Youth for Christ held an evangelistic campaign in January, 1973. Two thousand attended the meetings each night in Secunderabad. YFC holds special campaigns each year.

Every Home Crusade has an extensive program of literature distribution. Every home in the state has been covered with two gospel tracts, one for children and the other for adults. The first coverage was in 1965, the second in 1973. In all, 24,637,127 tracts have been distributed. Interested readers who write in are enrolled in a Bible correspondence course, and 90% of those enrolling are Hindus. All who complete the course are sent a New Testament. Twenty-five thousand have received these.

Hostels of the Christian schools are also used for evangelism. Some of the noted Christian leaders of all denominations received a solid Christian foundation for their lives in their school hostels.

Youth for Christ is working among younger students with their Bible Clubs. UESI (Union of Evangelical Students), FES (Fellowship of Evangelical Students) and SCM (Student Christian Movement) work among college students. The Gideons, EHC and the Bible Society distribute booklets for students in the colleges.

BROADCASTING

Four groups in Andhra Pradesh are making radio programs. Suvatha Vani in Vijawada is beamed through Radio Voice of the Gospel, Addis Ababa. There is a Mennonite Brethren program made in Mahboobnagar, a Godavari Delta Mission program in Narsapur, and the India Mission in Secunderabad. The last three are beamed through Seychelles and Manila by the Far Eastern Broadcasting Company.

There was a training camp for broadcasting in Hyderabad in 1973 directed by FEBC.

LITERATURE

Apart from the literature distribution program of Every Home Crusade, book stores are major channels of distribution. There are at least 12 book stores throughout the state, operated by agencies such as the Christian Literature Society.

BIBLE TRANSLATION AND DISTRIBUTION

One missionary from the India Mission and two nationals (from IM and the Mennonite mission) are working on a new Telugu translation of the Bible (Living Bible in Telugu). The Bible Society is producing a Catholic-Protestant Telugu Bible.

The major languages of Andhra Pradesh have the entire Bible: Hindi, English, Telugu and Urdu. The Ghondi and Koya tribespeople have only one or two Gospels in their language. Translation of the New Testament for the Lombardy tribe (200,000) is underway.

The Gideons are active in Bible and Testament distribution, including focus on special groups such as school children, nurses, servicemen and hospital patients. As another channel, 25,000 New Testaments have been distributed by Every Home Crusade to all who have completed their Bible correspondence course.

In 1973 the Bible Society distributed the following:

| | |
|----------------|------------------|
| Bibles | 21,023 |
| New Testaments | 93,610 |
| Gospels | 559,058 |
| Selections | <u>1,008,146</u> |
| Total | 1,681,837 |

Their mobile van distributes Bible portions to colleges and schools free.

EDUCATION

Theological. There are seven theological schools in Andhra Pradesh. The most recent is the Andhra Christian Theological College in Hyderabad, which is a joint effort of several missions, and offers a B.D. degree. It was inaugurated in 1973.

Other schools offering theological training are the Bharat Bible College of Hyderabad, the Pentecostal Bible College in Vijayawada, the Baptist Theological Seminary in Ramapatnam, the Mennonite Bible School in Shamshabad, the Andhra Christian College in Guntur, and the Andhra Lutheran College of Education, Guntur.

Christian. Education has formed a large part of Christian mission efforts in India from the initiation of mission work, and schools are still being operated by churches and missions.

The Methodists have eight schools in Andhra Pradesh, with an approximate enrollment of 9,000 children. The Mennonite Mission has a large school in Hyderabad with an enrollment of 1,307 students. It also has eight other schools in the villages of Andhra, the largest in Mahboobnagar, with an enrollment of 1,000. The Church of South India has 20 high schools, 463 elementary schools, and two junior colleges. The largest schools are Wesley Boys' and Wesley Girls' Schools of Secunderabad.

Their enrollment is 1,450. The India Mission has a school in Peddapalli with an enrollment of 470.

The American Baptists operate 15 high schools, with 7,860 enrollment, and 13 junior high schools with 2,423 students, and two junior colleges.

The Lutherans operate two colleges with enrollment of 2,000, 19 high schools with enrollment of 9,200, two industrial schools with enrollment of 40, three Normal Training Schools, with enrollment of 325, and 14 elementary schools with enrollment of 2,000.

SOCIAL CONCERN

All church denominations and missions are concerned for the social conditions within India and within the surrounding areas. Most denominations are giving through their church relief programs to such relief endeavors as the Bangladesh refugees, the Poona earthquake, flood victims, and famine relief. Many give through the nondenominational groups such as the EFICOR, the relief department of the Evangelical Fellowship of India.

The Church of South India operates the Victoria Leprosary Hospital in Dichipalli, one of the most outstanding for treatment of this disease. It provides food, shelter and medical attention, and has large farms and dairies worked by the patients themselves. There is a program of occupational therapy, as well as educational and social activities.

The CSI operates seven other hospitals in different centers. The Methodists, Brethren, Mennonites and Lutherans also operate hospitals.

A major tuberculosis sanatorium in India is the Union Mission T.B. Sanatorium in Arogyavaram, near the southern border of Andhra Pradesh. It was founded in 1915 as a cooperative venture of 14 missions, and is recognized as leading in research and treatment.

THE REGION AND ITS PEOPLE

POPULATION

The total population of Andhra Pradesh is about 43,510,000. There are 13 towns with more than 100,000 people. The average density is 157 per square kilometer (408 per square mile). The percentage growth rate averages 2% per year.

COMPOSITION

The social structure of Andhra Pradesh is one of caste assignment, with Brahmans (priests), Kshatriyas (warriors), Vyasya (merchants), Sudras (artisans and farmers), and Harijans (outcasts).

The predominant group is the Sudras. Christians are considered as a forward class, and given no educational or employment advantages such as the Harijans and Sudras receive.

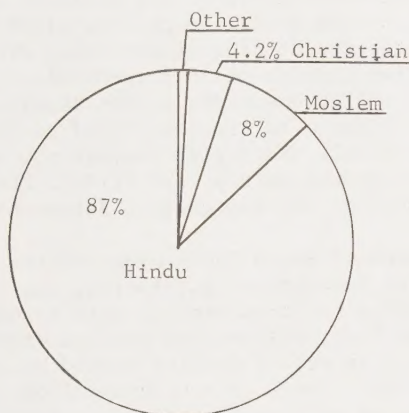
LITERACY AND LANGUAGES

The overall literacy rate is about 25%, although higher for men (33%) and lower for women (16%). The major languages are English, Telugu, Urdu, with Tamil, Kanarese, Marathi as minor languages.

RELIGION

Hindus are the leading religious group, with 87% of the population. Moslems comprise about 8% and Christians, 4.2%.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Andhra Pradesh covers about 276,754 square kilometers (106,000 square miles). Its temperature range is from 20° C. (68° F.) to 50° C. (120° F.). It has a moderately low rainfall, and four seasons; winter from December to January, hot season from March to May, southwest monsoon from June to September, and northeast monsoon from October to November.

Andhra is known as "the River State of the Indian Union," with the two main rivers being the Godavari and the Krishna, in the north and south respectively. The coastal area along the Bay of Bengal is low and has a higher temperature and humidity. Inland Andhra is a plateau, where the temperature is more moderate and the humidity low.

HISTORY

At the beginning of the Christian era the Andhra dynasty ruled South India from sea to sea, but Andhradesa, the land of the Telugus, was split up into minor divisions during the 19th century. The people of Andhra, largely Dravidian in tongue and blood, were reunited in the mid-20th century.

GOVERNMENT AND POLITICAL CONDITIONS

Andhra Pradesh is one of the states of India, with its own internal government. It has a Legislative Council, Legislative Assembly, a High Court with a

Chief Justice and 17 judges, and a Public Service Commission. There are 32 districts within the state.

ECONOMY

Agriculture is the main occupation of over 65% of the population. The main crop is rice. Others include tobacco, oilseeds, cotton, sugar cane. Forests cover 22% of the state, and produce timber, bamboo and casuarina.

The state is rich in minerals, including iron, manganese, mica, coal, asbestos, and limestone.

The state has many important irrigation schemes and power projects. The major industries include machine tools, synthetic drugs, pharmaceuticals, heavy electrical machinery, ships, fertilizers, electronic equipment and aeronautical parts.

The per capita gross national product is about 960 rupees (U.S. \$110).

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The sources listed below are to help the reader find additional information on this region and Christian ministries there. This list does not try to be comprehensive or complete.

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Dr., Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Mr. Charles W. Chamberlin.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

ARGENTINA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Argentina, and to increase the overall awareness of Argentine Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

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UNREACHED PEOPLES

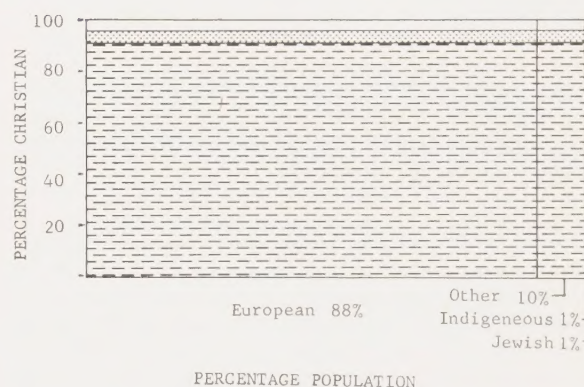
About 88% of Argentina's 24 million people is of European descent, with Spanish and Italian being predominant. There are also many persons of French, German, British, Irish, Polish, Arab and Jewish origins. The original indigenous and mestizo peoples number about 650,000 (perhaps less than five percent of whom are full-blooded Indians).

Over 90% of the population is considered to be nominally Christian, with the Roman Catholic Church claiming the majority. However, Catholic sources and religious sociologists have pointed out that only a small percentage of the baptized Catholics are performing any religious duties. The growth of urbanization, the spread of certain political philosophies, and an increased materialism among many peoples have all contributed to a greater degree of secularism in Argentine society, with a decreased influence from organized Christianity.

One population segment with reportedly few Christians includes the tens of thousands of slum dwellers in and near the urban areas.

Other explicitly non-Christian segments of the society include the approximately 500,000 Jews; the largely Moslem Arab population; and many of the 650,000 Indians, most of whom reside in the Chaco region. Among them are the Toba, Pilaga, the Toba Sur and the Mataco.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(Note: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

The Argentine constitution of 1853 provides religious freedom for all groups, although some minority religious groups have reported occasional harassment. An estimated 92% of the people of Argentina claim Christian affiliation. About 88% is claimed by the Roman Catholic Church, while 3 to 4% is affiliated with various Protestant churches. However, lack of participation in religious activities, indifference, and growing secularism have all been seen in Argentina.

Diversity resulting from the varied backgrounds of different immigrant groups marks Argentine Christianity. This diversity is seen in the Roman Catholic tradition as well as in the Protestant groups. Ethnic churches, ministering to small segments of the Argentine population (often immigrants), are part of the religious scene.

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Foreign missionary activity is permitted in Argentina, and there are several hundred foreign missionaries from several areas, mainly North America and Europe.

NATIONAL CHURCHES

PROTESTANTS (*EVANGELICOS*)

(Churches call themselves "evangelical", not "Protestant", because the word "Protestant" has a negative meaning to Catholics and a somewhat foreign sense. The word "evangelical" has no special doctrinal meaning when used in this way.)

Protestant Christianity was introduced to Argentina through an agent of the British and Foreign Bible Society, Mr. James Thomson. He was followed by the enduring witness of Protestant European immigrants who arrived in Argentina and received permission to hold services in their own language by 1824. In 1820 the first service in Spanish was held (Monti 1969:52), but it was not until 1867 that the work in Spanish commenced as a regular feature. It was then that a Scotsman, John F. Thompson, preached his first Spanish sermon, and the Methodist Church began its ministry to Spanish-speaking Argentina.

The early Protestant members were almost entirely from the European immigrant groups. With the turn of the twentieth century, the small Evangelical community was helped in its witness with the arrival of Methodist, Baptist, Plymouth Brethren and other missionaries. Most of the converts continued to come from immigrant backgrounds or from the lower economic strata of society. Social uplift has taken place among some of the Evangelical groups to the extent that their members have risen to places of prominence in the business and professional world. In recent years, churches have been increasingly planted among the Spanish-speaking masses. In particular, the Pentecostals, Baptists and Plymouth Brethren have been successful in evangelism and church planting. The recent migration of provincial people to the large urban centers has created an unique opportunity for church planting. Receptivity to Christianity is high among these new urban residents who have been uprooted from their traditional surroundings. (Larson: 1973)

In recent years, a new charismatic movement called "*movimiento de renovacion*" (Renewal Movement) has arisen, primarily among individuals and non-Pentecostal groups. Difference of opinion exists among the evangelical community regarding this new movement.

Since Vatican II, there has been a substantial difference in the presentation of the Gospel by middle-class evangelicals. The strong anti-Catholic arguments sounded before Vatican II are no longer used as an evangelistic tool, and these churches are now seeking new approaches in evangelism.

Evangelical churches in Argentina have certain distinctive features:

1. There is a marked difference between the churches of immigrant ethnic communities (English, German, Slavic, Armenian, Welsh, and other) and the churches which minister to non-immigrants. As these ethnic groups are now in their second, third, and even fourth generation, they appear to have lost much of their religious aggressiveness and few seem to make an evangelistic impact on the population in general.
2. For the most part, the Argentinian churches have maintained their historical relationships with and patterns of the mother churches in the United States or Europe. Denominations have strictly maintained their own characteristics. Inter-church cooperation is very limited. However, there is one federation, known as the Argentine Federation of Evangelical Churches, which has been formed with headquarters in Buenos Aires. Also the Argentine Baptist Convention is made up of distinct ethnic groups.
3. Emphasis on local programs (caused by long distances and the theological concepts on the church) has resulted in a minimum of united programs. Inter-church service groups must adapt their programs to work almost exclusively through local churches.
4. In church organization and theological position, the groups with a congregational form of government are a large majority. There are almost no Spanish-speaking groups of the Presbyterian type. Most of the groups are conservative in their theology and show limited interest in the social aspects of the Gospel.

Estimates of the Protestant community range from 675,000 to 932,000. This latter figure (Enns 1971:178) is nearly 4% of the population. The Communicant membership is somewhat less. There is a difference of estimates from 233,055 (Enns 1971:178) to 416,000 (Rodriguez Carmona 1972). Even with the more optimistic evaluation of Rodriguez Carmona, the percentage of communicant church members of the Argentine population is slightly less than 2%.

The combined Pentecostal groups have the largest communicant membership, estimated at 116,900. They are followed by the Lutheran Churches which are estimated to have 60,000 members. The Plymouth Brethren and the Argentine Baptist Convention each have approximately 20,000 communicant members. (The manner of counting members varies widely, from those who include baptized children to those who periodically revise their adult membership rolls.)

The Argentine Federation of Evangelical Churches is an affiliation of several mission groups and churches. This Federation has sponsored several

pastors' conferences and other group meetings to encourage fellowship among evangelically oriented Protestants. Several large denominations (Baptist, Plymouth Brethren, and several Pentecostal groups) are not affiliated with the Federation. While individuals of these non-affiliated groups may cooperate, the work of the Federation among all evangelical groups has been somewhat limited.

ROMAN CATHOLIC

Roman Catholicism was introduced by Spanish navigators in the sixteenth century and has been deeply etched in Argentine culture. Both the Spanish and Indian heritages have left their marks upon the Argentine character and world view.

There are several factions within the Roman Catholic Church. The "conservative" and "liberal" movements have their representatives. The "*tercer mundistas*" (Third World) priests express social activism as interpreted by a radical theology. At the other end of the scale, conservative traditionalists who interpret Vatican II in a different light remain firm supporters of a religious *status quo*. Vatican II nevertheless has provided a new openness toward evangelical groups and a new desire to read and receive the Biblical message.

While the Roman Catholic Church still has a great deal of influence on society and social change in Argentina, that influence may be decreasing. This so-called "crisis situation" has been commented upon since the 1950's. William Coleman's study, Latin American Catholicism: A Self-Evaluation, reveals that in 1958, Sunday mass attendance included less than 20% of the Catholic population, which was then 93% of the total population of Argentina. In many dioceses attendance was as low as 10%. Only 5% were keeping Lent and vows at Easter, and about the same number belonged to some Catholic Action Group. Coleman listed six reasons for the "crisis situation".

1. Scarcity of clergy - one priest for every 4,054 Catholics. (Recent informations report one priest for every 4,348.)
2. Large parishes and dioceses making pastoral action impossible.
3. Scarcity of leaders and Catholics capable of becoming leaders.
4. Lack of apostolic responsibility through faulty family education.
5. Complacency of the nominal Catholics.
6. Lack of responsibility and generosity in those practicing their faith. (1958: 26)

Emile Pin, a sociologist, writing later than Coleman, cites the attendance in the small urban areas of Argentina to be 13%, but in the more difficult parishes of the large urban centers it

is as low as 2.3% (Pin 1963:14, 15). This is considerably lower than the average for Latin America which is between 17 and 18%.

A series of subtle sociological trends of urbanization and its accompanying shifts in population has contributed to the present crisis. The growing urban-based working class is removed from the religious controls of the Catholic Church. Universities have influenced the power structures of society. Secularism and materialism have resulted. Local labor unions are now demanding reform and harsh demands on the society. They have further weakened the church's role in community decision-making (Vallier 1967: 194).

In the face of these challenges, the Roman Catholic Church is mobilizing a new missionary force. The key is the role of the laity, and a program of Spanish origin called "*cursillos*" has been put into operation in Argentina. Biblical studies, personal commitment, cell structure and a new involvement in the diocese programs are aspects of this overall program.

Secondly, there is a new openness in the distribution of the Bible. The Bible Society of Argentina related an important upsurge of direct sales to Roman Catholic institutions and schools to be used in distribution.

In evaluating present Roman Catholicism in Argentina, it is necessary to assess the wide range of religious practice between Cristopagan influences and conventionally accepted Roman Catholic dogma.

FOREIGN MISSIONS

PROTESTANT

Protestant missionary work in Argentina began with the establishment of Christian schools. James Thomson, a Scottish Baptist and an agent of the British and Foreign Bible Society, arrived in Argentina in 1818. He established more than 100 schools in the Buenos Aires area which were patterned after the Lancaster system of England. The main textbooks were Bible portions, and older students taught the younger students.

Other missionaries from Great Britain and from Switzerland came during the 19th century. Several mission societies were formed and engaged in a variety of ministries. Among these, mention should be made of Allan Gardiner and his efforts to reach the Patagonian aborigines.

The first American mission group was the Methodist Church. Its early work was confined to European immigrants, but then the mission started work among the Spanish-speaking population. The Methodists probably have the largest Protestant literature publishing house in Argentina.

In 1973, 398 Protestant missionaries from North America were in Argentina and comprised the vast majority of all Protestant missionaries there. The largest North American board was the Southern Baptist Convention, with 85 missionaries. Other large agencies included the Conservative Baptist Foreign Mission Society, and the Evangelical Union of South America.

Southern Baptist missionaries first went to Argentina in 1903, and they combined their missionary efforts with Rev. Pablo Besson, a Swiss Baptist missionary who had been in the country since 1881. Five years later, the Argentine Baptist Convention was formed with five churches; in 1973 it numbered 273 churches with a total of 21,413 members. The Convention includes Southern Baptists, Baptist General Conference, German Baptists, Slav Baptists and others. The missionary program of the Convention involves evangelism, literature publication and distribution, education, mass communication, and social work.

The Conservative Baptist Foreign Mission Society began missionary work in Argentina in 1948. This group's importance is especially noticed in Northern Argentina, where 44 additional Baptist churches have been organized.

Another group that came to Argentina around the turn of the century was Christian Missions in Many Lands. The congregations affiliated with this group are often known as Plymouth Brethren. Their work began in Buenos Aires and extended along the railroad line as far as Bolivia. The Brethren have one of the largest church memberships in Argentina, with about 20,000 members.

Many Pentecostal churches are working in Argentina. Among the largest are the Asamblea Cristiana (Assemblies of God), initiated by Swedish and Norwegian Pentecostals; the Union of the Assemblies of God, American and Canadian; and the Church of God. The Foursquare Pentecostal Church and the Movimiento Cristiano Misionero (a division of the Assemblies of God) are also present and growing.

Several U.S. service groups are making a valuable contribution in their special areas of emphasis such as: Argentine Bible Society, Campus Crusade, International Fellowship of Evangelical Students, Youth for Christ, Word of Life, and Child Evangelism.

ROMAN CATHOLIC

Both European and North American Roman Catholics consider Argentina, along with all Latin America, as a mission field, particularly since Latin American seminaries do not graduate enough priests to care for all the parishes.

North American Roman Catholic missionaries in Argentina totaled 34 in 1972.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

In Argentina the vast majority of specific evangelistic activities are geared to the local church, as mentioned earlier. In addition, important extensive evangelistic campaigns have been held in many large cities of Argentina. Among these, special mention should be made of the Oswald Smith Campaign (1956) which attracted 25,000 people and opened this field of ministry.

Following this initial mass campaign, efforts with Cecilio Arrastia (1958), Tommy Hicks (1960), Billy Graham (1962) and a series of meetings in 1967, were important to the evangelical community.

BROADCASTING

Radio time for Protestant programs is somewhat difficult to obtain on large Argentine radio networks, but relatively easy to get on local radio stations. The costs are quite high.

In 1951, Centro Audio-Visual Evangelico de la Argentina (CAVEA) was established and now prepares and provides three different types of Gospel programs. These programs are used extensively in all of Latin America. Ten church groups presently use the technical facilities of CAVEA for the production of their own programs.

The Argentine Baptist Convention has also developed a radio and TV ministry which is widely aired in Argentina.

The Billy Graham television programs have been used by 30 channels in Argentina during 1972 and the early part of 1973.

CAVER (Centro Audio-Visual Evangelico Riverplatense) has recently established an office in Argentina and provides materials to the churches. The programs "Meditaciones Cristianas" (Plymouth Brethren) and "Una Luz en el Camino" (Adventist) have received special recognition for their excellence from private institutes.

LITERATURE

Due to a high literacy rate, Christian literature is an important ministry in Argentina. Denominational groups prepare and distribute both evangelistic and devotional literature. The Methodists and Baptists have large publishing centers in Buenos Aires. Outside of denominational programs, Christian Literature Crusade provides tracts to the churches.

Important interdenominational periodical publications include: Decision (the Spanish language edition of this magazine is produced in Buenos Aires and is the Christian periodical with the largest circulation in the country), Guia del Hogar (for women), Pensamiento Cristiano and Certeza. There are at least 25 evangelical bookstores in Argentina.

BIBLE TRANSLATION AND DISTRIBUTION

For several years in the 1960's Argentina ranked third or fourth in the world table of Scripture distribution, competing with the more populous nations of India and Japan. The number of Scriptures distributed has declined recently, but it is still considerable in relation to the population of the country.

| | |
|----------------|---------|
| Bibles | 46,896 |
| New Testaments | 139,269 |
| Portions | 352,155 |
| Selections | 895,441 |

| | |
|-------|-----------|
| Total | 1,231,250 |
|-------|-----------|

(From *United Bible Societies World Annual Report 1972*)

EDUCATION

Theological. Theological education has received a great deal of attention with the formation of over 20 seminaries and Bible schools in Argentina. The Slavic Bible School, founded by the Slavic Gospel Mission in 1944, claims to be the only Russian language Bible school in the world. In addition to traditional theological programs, several denominational groups (Mennonites, Plymouth Brethren, Baptist, rentecostal) have extension seminaries and are beginning to use programmed materials.

General. During recent years, educational programs and day schools noticeably increased. These programs provide a means of outreach for evangelism, as the Escuela Cristiana Evangelica (Plymouth Brethren) in Villa Real, Buenos Aires, demonstrates.

SOCIAL CONCERN

Both Catholics and Protestants have always recognized the needs of the lower working classes in industrial areas, and they are instituting social welfare projects to aid these people. Two tendencies may be noted regarding social ministry: one is the feeling of some churches in placing a primary emphasis on social aspects to the extent that the evangelistic emphasis is lost; and the other is to use the social activity as a tool for increased evangelism.

THE NATION AND ITS PEOPLE

POPULATION

The population of Argentina in mid-1973 was estimated at 25.3 million people and growing at a rate of about 1.5 percent per year. By 1985 the Argentine population is projected to reach about 29.6 million people. Argentina is the most urban nation in Latin America, with about 75% of the population located in cities. The industrial centers of Rosario and Cordoba have the second and third highest concentrations of population, while the original Indian population lives in border areas in the north, northwest and south, or has been assimilated through intermarriage. Approximately one-third of the entire population lives in the Buenos Aires area. Rapid urbanization continues to present complexing problems both in housing, public services and work opportunities. Tens of thousands are stuck in endless *villas de emergencia* (slums).

About 29% of the population is under the age of 15, and 46% is over the age of 25.

ETHNIC COMPOSITION

About 88 percent of Argentina's 24 million people is of European descent, with Spanish and Italian origins being predominant. There are also many persons of French, German, British, Irish, Polish, Arab and Jewish origins. The original indigenous and mestizo peoples number about 650,000 (perhaps less than five percent of whom are full-blooded Indians).

The indigenous inhabitants did not possess a progressive culture like the Incas of Peru or the Aztecs of Mexico. Now they form very small minority groups and have no influence in the formation of the national psychology except in some zones of Northern Argentina. During three centuries (from discovery to independence) immigrants were almost exclusively Spaniards, who brought some of the cultural patterns which still exist today. From independence on, and especially after 1860, the "immigrant flood" took place. The first ones were mainly Spaniards and Italians and they mixed freely with the urban population. Then other groups began to arrive: English, German, Slavs and Jews, and later still Scandinavians, Swiss, Armenian, Japanese, Arab, Korean and others.

LITERACY AND LANGUAGES

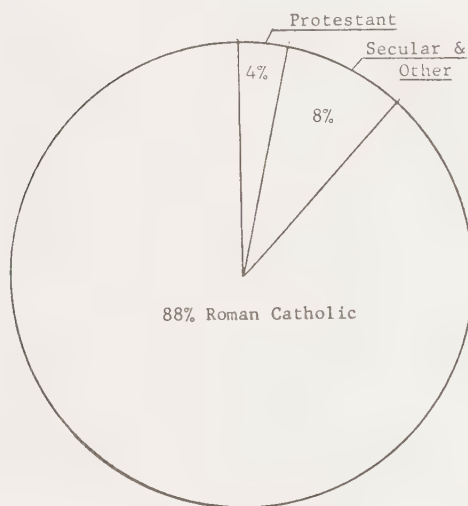
The official language of Argentina is Spanish, although many immigrants still use their native languages. Indigenous Indian groups use their own tribal languages. The official literacy rate is 92%, the highest in Latin America. The literacy rate is generally lower in rural areas and interior provinces.

The percentage of enrollment in schools is higher than that of any of the larger countries of Europe and Latin America. There are 44 universities attended by 260,000 students.

RELIGION

Argentina is predominantly Roman Catholic, with 88% claimed as baptized members. Protestants number 3-4%. Some claim no religious affiliation. Immigrant groups retain their own religious professions.

ESTIMATED RELIGIOUS AFFILIATIONS



and became a flourishing port. The first national government was formed in 1810, and independence was proclaimed in 1816. Several decades of political anarchy followed, but in 1853 a federal Constitution was adopted.

GOVERNMENT AND POLITICAL CONDITIONS

The constitution adopted in 1853 provided for three branches of government -- executive, bicameral legislature and judicial system consisting of a Supreme Court and lower courts.

For many years two parties -- Conservatives and Radicals -- have dominated Argentine politics. General Juan D. Peron, who came to power in 1943, ameliorated that condition by allying himself with labor unions and the masses for social justice. Older political parties have divided as a result of this. Military leadership has continued to step into political power. The Communist Party is estimated at 65,000 with another 100,000 sympathizers to the movement.

ECONOMY

Argentina is well-known for the quality of its beef and cereals, but she also exports manufactured goods. The composition of the gross national product is: industry 34%, services 27.7%, agriculture and livestock 17.2%, commerce 16.4%, and transportation 6.7%.

The per capita income in 1970 was 11,600 Pesos (U.S. \$1,160). Though this average is the highest in Latin America (Mexico: 8,375 Pesos, or U.S. \$670) (Brazil: 2,575 Cruzeiros, or U.S. \$420), it is estimated that 53% of the population comprises the lower class whose earnings are below the national per capita average.

GEOGRAPHY AND CLIMATE

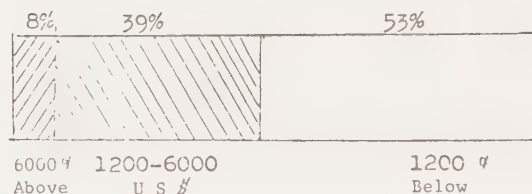
The Argentine Republic, the world's eighth largest country, has a continental area of approximately 2,776,888 square kilometers (1,073,700 square miles). This land area may be divided into four regions: the humid *pampas* in the center of the country; the Northern *chaquena*, densely forested and subtropical in its climate; the Central and Andean, very mountainous; and Southern Patagonia. The Antarctic sector comprises another 1,100,000 square kilometers (400,000 square miles).

The climate is generally temperate with variations from the jungles of Chaco to the glaciers of Tierra del Fuego. Rainfall varies from less than 25 cm. (10 inches) to more than 10 cm. (40 inches).

HISTORY

A Spanish navigator, Juan Diaz de Solis, discovered Argentina in 1516, and in 1580 Buenos Aires was declared a Spanish colony. The viceroyalty of Buenos Aires was established in 1776

ECONOMIC STRUCTURE



Inflation may be seen in every area of economic life, since 1960 the cost of living has increased 1,500%.

ARGENTINA: CHURCH MEMBERSHIP STATISTICS

Note: Statistics may be taken from different sources and for different dates. Definitions of "membership" vary among churches and may not always be comparable.

| Church Name (as known in Argentina) | Communicants Full Members | Estimated Community |
|-------------------------------------|------------------------------|------------------------|
| Armenian Church Brethren | 100 * | 450 |
| Armenian Evangelical Church | 55 | 400 |
| Assemblies of God | 17,000 | 25,000 |
| Baptist Argentine Convention | 21,413 * | 80,000 |
| Brethren Church in Argentina | 400 | 1,000 |
| Brethren Church of Argentina | 330 | 400 |
| Brethren (Plymouth) Church | 25,000 | 50,000 |
| Christian and Missionary Alliance | 1,406 | 2,300 |
| Church of England | 2,500 | 5,000 |
| Church of God | 15,350 * | 30,000 |
| Church of God (Second) | 1,800 * | 3,000 |
| Church of the Nazarene | 983 | 6,060 |
| Church of the Nazarene (Apostolic) | 500 | 500 |
| Congregational Church of Argentina | 7,003 * | 15,000 |
| Disciples of Christ | 1,000 * | 2,000 |
| Emmanuel Holiness Church | 68 | 405 |
| Evangelical Union of Argentina | 1,700 | 10,600 |
| Foursquare Pentecostal Church | 1,470 * | 2,500 |
| Grace and Glory Church | 5,000 | 7,000 |
| Holiness Pentecostal Church | 7,000 | 10,000 |
| Lutheran Church (Danish) | 2,500 * | 7,000 |
| Lutheran Church (Finnish) | 150 * | 400 |
| Lutheran Church (Norwegian) | 3,309 | 9,852 |
| Lutheran Church (Swedish) | 400 | 2,500 |
| Lutheran Church (Missouri) | 20,000 | 27,679 |
| Lutheran Church (United) | 5,250 * | 8,000 |
| (Lutheran) German Evangelical Synod | 11,240 | 100,000 |
| Mennonite Church | 1,100 * | 2,500 |
| Methodist Church | 10,000 * | 15,000 |
| New Testament Missionary Union | 2,000 | 4,000 |
| Pentecostal Missionary Movement | 10,000 | 15,000 |
| Pentecostal Missionary Church | 15,000 | 30,000 |
| Pentecostals (other groups) | 21,080 | 30,000 |
| Presbyterian Church | 1,209 * | 1,600 |
| Reformed Churches | 1,500 * | 4,000 |
| Salvation Army | 4,211 | 8,500 |
| Slavic Gospel Association | 250 | 700 |
| Swiss Evangelical Church | 150 | 500 |
| Waldesian Church | 6,461 | 17,172 |
| Union of the Assemblies of God | 25,000 | 45,000 |
| | 250,888 | 581,018 |

(*) Reported by the Argentine Federation of Evangelical Churches.

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The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Dr. Peter A. Larson, and Rev. Dan Neusch.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

IN ARUNACHAL PRADESH, (INDIA)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Arunachal Pradesh, and to increase the overall awareness of Christians of Arunachal Pradesh of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

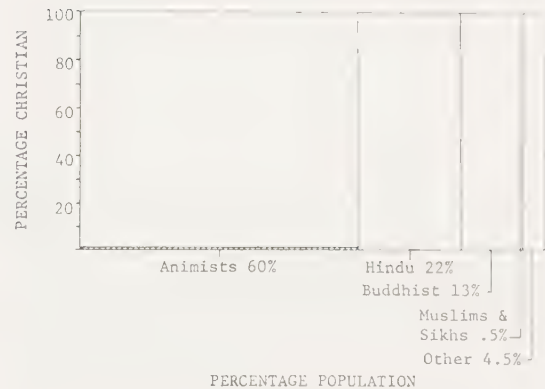
This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

According to government census, of the 468,000 inhabitants of Arunachal Pradesh, only 4,000 are professing Christians, which means less than 0.8% of the population is Christian. Only 22% are Hindu, 13% are Buddhist, and 0.5% are Muslims and Sikhs. More than 60% are animists, with some Hindu influence within their culture. The people are divided into tribes, each speaking different languages and dialects, in isolation from the rest of India.

Some Christian contact has been made by the Assamese, Nagas and Kachins of Burma but it has been very little until very recently. In essence, almost all of these tribespeople are unreached with the Gospel.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Christianity first entered Arunachal Pradesh through Assam, at the Assam-Lohit border. Some of the Arunachal people studied in school at Sadia during the British rule. These students returned and carried the Gospel message to some of the villages of the area. In the Lohit district, most of the Adi tribe became Christians. There are eleven churches under the supervision of one non-tribal pastor living in Sadia. At present there are eight churches in the Siang district.

The Arunachal tribespeople occupy not only Indian territory, but many reside in Burmese territory. Many within Burma turned to Christianity through contact with the Kachins. However, as a result of fighting that broke out in 1964 with the Kachins, more than 2,000 refugees fled to Tirap in Arunachal Pradesh. The majority of these were Christians. Following the conflict a closer relationship between the Arunachal people living in Burma and those living in India developed. Inter-marriage was more frequent, and the Christian influence became more widespread.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
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LAUSANNE

Several villages of Sema and one called Kikok have been strongly influenced for Christianity especially because of Christmas programs and Christian Endeavor activities.

By virtue of tribal isolation and linguistic problems, the Church is very small in Arunachal Pradesh. In scattered villages there are small churches made of thatch where a few Christians gather together on Sunday, but there is no organized church. Christian influence is strongest among the animistic tribes of the Apa Tani, Dafla, Adi, Nokte, and Tangsa. There is no trained worker giving full time in the area. In the meantime, one outside pastor has been serving several small congregations who are without Scriptures. The North Bank Baptist Mission in Assam made an attempt to enter the area, but very little result is seen at present. At present there are five students studying in Bible Institutes elsewhere in India, one expected to graduate with a B.Th. degree this year. He will be the first Arunachal Christian with theological training.

Persecutions have been strong against the Christians who are considered to be anti-national and anti-social in that they do not participate in the activities of the "Donyi Polo" or sun and moon god celebration, which is a strong cultural party activity.

The "cultural party" is organized through different bodies and at different levels. This party has passed many laws against the Christians who are not conforming to the rules of the village community. Christians are oppressed by threats to confiscate their land, cutting off all economic and commercial facilities. Church buildings are torn down and no church is allowed to reconstruct.

In spite of persecutions the church has been growing through personal evangelism, claiming 4% of the population, and baptisms have been reported as follows:

| | |
|----------------|-----|
| 1969 | 124 |
| 1970 | 437 |
| 1971 | 64 |
| 1972 | 168 |
| 1973 (to Oct.) | 119 |
| <hr/> | |
| TOTAL | 912 |

FOREIGN MISSIONS

The first known presentation of the Gospel in Arunachal Pradesh was by Niles Bronson, an American Baptist Missionary, in 1839. No lasting results of that ministry are known.

A few Ao Naga Christians have occasionally visited the area for the purpose of evangelizing, and there have been some converts as a result.

Most of the foreign Christian influence has come from the Kachins of Burma.

THE TERRITORY AND ITS PEOPLE

POPULATION

The population is 468,000, divided into small village groups settled among the hills. Some of the tribespeople are residing in Burma, to the south-east of Arunachal Pradesh.

COMPOSITION

The territory is divided into five districts, each with distinct language groups and sub-groups.

Kameng District - Oka, Hafla, Lama, Sherdukpen

Subansiri District - Apanti, Dafla, Laqin

Siang Adi District - Memba, Bori

Lohit Adi District - Lushimi, Khamti

Tirap Nokte District - Tangsa, Konyak

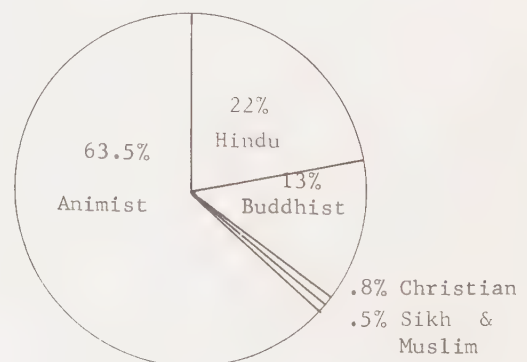
LITERACY AND LANGUAGES

The literacy rate is very low, and Scriptures have not been translated into the various languages. Some Gospel records have been made and are being circulated in several tribes.

RELIGION

The religion of Arunachal Pradesh is mostly animistic, with two or three centers holding strongly to Buddhism, and a general Hindu influence overall. The percentage is reported as follows: Hindu: 22%; Buddhist: 13%; Christian: 0.8%; Sikhs: 0.3%; Muslims: 0.2%; Animists: 63.5%.

ESTIMATED RELIGIOUS AFFILIATIONS



The Lamas and Kamtis are Buddhist. Some Hindu cultural influence is prevalent, but Hindu religious observances are not followed. Unlike the Hindu people, the Arunachal people are meat-eaters.

Christian influence has been strongest among the animistic peoples.

Family ties are very strong, which lead to tensions over administrative positions. The various communities are very close-knit entities. Each has its own distinctive festivals, but all involve animal sacrifices and drinking. The festivals are guided by a priest who speaks to the god of the particular festival on behalf of the people.

The seasons of the year are celebrated by different festivals to the respective gods, and sacrifices are offered for cultivation rituals and the well-being of the village.

Illnesses are attributed to the gods, and a priest is called to determine what ritual or sacrifice must be offered for the cure.

Since Christians refuse to participate in certain community festivals, they are accused of being anti-social, and of subservient activity that is anti-national, as well as being accused of relationships with foreign elements that are undermining the social unity.

GEOGRAPHY AND CLIMATE

Arunachal Pradesh is the most northeasterly territory of India. It faces China towards the north and east, Burma to the southeast, Tibet to the west. It is located in the Himalayan mountain range.

Arunachal Pradesh is a land of hills and mountains, with extreme climatic conditions. The area is divided into five districts formed by cultural affinity.

GOVERNMENT AND POLITICS

The attitude of the government of India toward Arunachal Pradesh is one of a "hands-off" policy, preferring that it become self-sufficient on its own. Therefore, outside interference is strictly prohibited.

Local administrators govern the individual villages, with very little governmental control from outside.

ECONOMY

The economy is one of subsistence farming, with no roads, railroads, or other transportation means. Therefore, there is practically no commerce or exchange with the outside world. Local exchange is the only trading.

ACKNOWLEDGEMENTS

Information on Arunachal Pradesh is extremely difficult to obtain. The information for this document was obtained directly from sources in India, submitted by students from that region. Information from the latest census was also employed in an attempt to gather all the information that is available on the territory. The editors have tried to present the situation as clearly as possible, however the ICOWE cannot guarantee the accuracy. Where we have failed to present the accurate picture we apologize, and request that any comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various individuals who have supplied information for this publication.

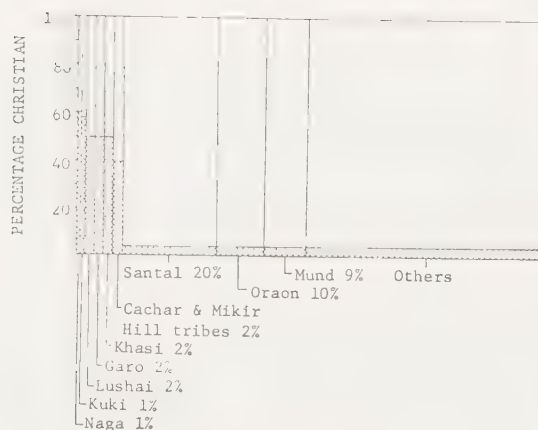
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STATUS OF CHRISTIANITY COUNTRY PROFILE

CHRISTIAN POPULATION BY ETHNIC GROUPS

ASSAM (INDIA)



INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Assam and to increase the overall awareness of Christians of Assam of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The region of Assam is populated by approximately 14,958,000 people, of whom only 665,000 or 4% are Christians. In comparison, 71% are Hindus, 24% Muslims, and the rest of the population are Sikhs, Buddhists, Jains, or profess no religion.

There are about 30 different tribal groups in Assam, none of which has turned to Christ in any great proportion.

STATUS OF CHRISTIANITY

Even though the percentage of Christians in Assam is low, it is higher than the average for the country of India. Also, the influence of the Christians is greater than its numerical strength would indicate.

The tribal languages owe their origin in written form and the development of their literature to Christian agencies. Through such development, many cultural patterns are being disseminated as well as new entities being introduced.

In discussing the matter of the comparatively large numbers of tribal people who have become Christian, motive and cause have been very much to the fore in such discussion. Verrier Elwyn puts the emphasis on the motive of the social progress among the tribals, "Christianity has made an appeal to the tribals of Assam, because it has been associated in their minds with the idea of progress. Christianity in the past has meant hospitals, education in the English language, a larger, richer material life, a Gospel of universal brotherhood. Its flexibility with regard to food rules has more than compensated for its rigidity about such matters as rice beer and polygamy."

Most foreign missions as such were closed in the early seventies - but a thriving church, consisting mainly of peoples from the tribal groups, carries on a wide Christian program of social work, evangelism and missionary outreach. One of the marked features of this program is the quality of leadership it has provided for its own work and for the work of the Church in India.

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Though government figures show less, according to some reports there are more than 1,000,000 Protestant Christians in Assam. The Assamese people, the largest single component, are mostly Hindu and Muslim. However, the Garo people of the south-west corner of Assam are about 50% Christian, as also the Khasi people of the Khasi Hills. Many peoples of small tribes inhabit the North Cachar and Mikir Hills, about 40% of whom are Christians.

There is a Mawkhar Church in the capital, Shillong, with a reported congregation of 4,000. The main activity of this congregation is the cottage prayer meetings, often held in homes of non-Christian peoples with the purpose of evangelizing. The reported number of Christians is 100,000 in the area. The problem the church faces is one of attending to the instructional needs of the newly evangelized.

In Cherrapunji, which was the capital before it moved to Shillong, there is a theological seminary with a high standard of training for the rural ministry, which serves students from the United Church in Assam.

FOREIGN MISSIONS

Early Christian programs in Assam were not deliberately organized. The Baptist Mission of Serampore was responsible for literature in Assamese. William Carey's first convert, Krishna Pal, went to the Khasi Hills in Assam as a missionary in 1813. In 1829, M. Rae, a British soldier trained at Serampore, went to Gauhati and worked among the people there until the death of his wife. The first church in Assam was reported in 1836 at Gauhati. American Baptist work under Nathan Brown commenced the same year in Sadiya. The Serampore stations were given up in 1838 and Assam became an American Baptist area. At this time the American Baptists hoped to link the mission work in Burma/Bangkok and Assam, but were unable to do so.

The mission efforts which followed were hindered by lack of communications, the remoteness of the area, lack of information about the people and their language and hostility toward missionaries. However, as more missionaries entered the area, people in various tribes turned to Christianity. Work among the Garo people was fruitful and the first church was established in 1867. In 1870 the American Baptist Mission expanded when it was invited to take up work in the new government headquarters town of Tura.

Work among the Ao Nagas began in 1871-1872, and work in Maimpur commenced in 1894. Work among the Mijo people of the area then called the Lushai Hills developed in two ways: from the north by the Welsh Presbyterian Calvinistic Methodist Mission in 1874 and from the south by British Baptists in 1903.

Over the years which followed, other Protestant societies established ministries in Assam. Six societies came from Britain, two from Europe, one from Australia, one from New Zealand and the American Baptists came from North America.

As mentioned earlier, most foreign missions left Assam in the 1970's, though there were 260 still there in 1970.

THE REGION AND ITS PEOPLE

POPULATION

The population of Assam was recorded as 14,958,000 in 1971, divided into 71 urban units. One unit has over 100,000 people; and eight units have less than 5,000. The average unit includes between 10,000 and 15,000 people. The people are mostly engaged in farming activities.

COMPOSITION

Racial, linguistic, and religious mixtures characterize this area of India. The ethnic composition includes about 30 different tribal groups, the largest being the Santal with 3,150,000 members; the Oraon with 1,450,000; and the Mund with 1,020,000.

LITERACY AND LANGUAGES

The highest literacy rate is among the Kachani, 25% of whom can read. Various languages are spoken according to tribal divisions: about 3,000,000 people speak Bengali; 745,000 speak Hindi; and 6,000 speak Malayalam.

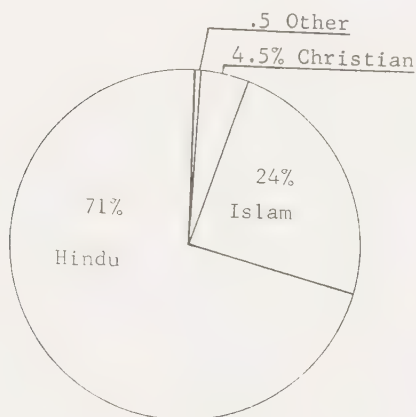
GEOGRAPHY AND CLIMATE

The northeast corner of the Indian subcontinent has long been known as Assam. In December 1971, a reorganization of the area took place and six regions emerged: 1. Methalaya. 2. Tripura. 3. Nagaland. 4. Assam. 5. Mijoram. 6. Arunachal Pradesh. Control of the area has been difficult because of disputed borders with China and Burma and because the region is almost separated from the rest of India by the country of Bangladesh. The new Assam is one of the 30 states and territories of India. Much of Assam is mountainous and has vast areas of forests and hills which are inhabited by different tribes living fairly primitive lives. The high Himalayas extend into this state; there are also several ranges of lower hills. The northeast of India is split by the east-west course of the Brahmaputra River Valley. Assam's climate is classified as temperate and the capital, Shillong, is a health resort. The Assam hills have one of the highest annual rainfalls in India: 400 inches.

RELIGION

The main religion is Hinduism, which claims 71% of the population. It is followed by Islam, which claims 24% of the population of the state. Christianity is in third place, attracting 4.5% of the people in Assam. Buddhism, Jainism and Sikhism claim a total of 0.4% of the total population.

ESTIMATED RELIGIOUS AFFILIATIONS



HISTORY

The people of India have had a continuous civilization since about 2500 B.C. One of the first times the people in the Assam region appear in recorded history is in the writings of a Chinese scholar who visited the area (then called Kamarupa) in 640 A.D. and described it as a Hindu monarchy. About 600 years later, in the 13th century, the Ahoms from northern Burma invaded the area. The Ahoms retained control over most of the area for several centuries, and Burmese influence continued until 1826, when Burma ceded Assam after wars with the East India Company. Ahom control was threatened when Mongol tribes entered the subcontinent through Assam and the eastern Himalayas. Mongol influence was never great, however. In the 1500's the Koch people were successful against the Ahom kingdom in the western part of Assam; and they played a considerable part in the history of Assam, and influenced forms of several Hindu practices.

British influence began in 1826 when the Burmese ceded Assam to the East India Company. The British ended the system of serfdom practiced by the Ahom nobles and small estates owned by the cultivators became the norm. British rule ended in 1947 when the Indian subcontinent was divided into the three nations of India, Pakistan and present-day Bangladesh, and Assam became part of India. As mentioned earlier, in 1971, six new states were created from the area formerly known as Assam. One of the new states is named Assam.

GOVERNMENT AND POLITICAL CONDITIONS

The government of Assam is an entity within itself, under the national government of India. The autonomy of the local governments is somewhat restricted, though operating under an overall plan of revitalizing the traditional village councils at the local level.

The legislative assembly is composed of 93 seats held by the ruling Congress Party, 12 held by the Independent, 4 by the Socialists, 3 by the Communists and the 2 remaining held by others.

The Congress Party is the party that led India to its independence, and has governed continuously since then. However, other parties are slowly gaining seats in the local government.

ECONOMY

The life style in the region of Assam is simple. The soil is rich, producing oil, tea, timber and many other products. Most of the people are engaged in farming.

ETHNIC COMPOSITION OF ASSAM

NOTE: These figures are not complete, but do offer helpful information of main groups.

| <u>NAME OF TRIBE</u> | <u>POPULATION</u> | <u>LITERATES</u> |
|-------------------------------------|-------------------|------------------|
| Abor/Adi | 108,555 | 2,329 |
| Aka/Hrusso | 2,271 | 38 |
| Asur | 5,819 | 256 |
| Barmans | 13,114 | 4,449 |
| Bhuiya | 156,878 | 16,124 |
| Bhutia | 23,602 | 5,918 |
| Boro | 351,583 | 69,719 |
| Dafila | 36,128 | 133 |
| Dal | 9,844 | 475 |
| Deori | 14,046 | 4,726 |
| Garo | 315,586 | 56,595 |
| Hajong | 24,983 | 4,478 |
| Kachani | 237,303 | 59,731 |
| Khampti | 2,925 | 667 |
| Khasi/Jaintia | 389,969 | 9,232 |
| Kuki | 92,565 | 13,746 |
| Lalung | 66,917 | 14,026 |
| Lushai/Mizo | 224,180 | 109,681 |
| Moch | 20,972 | 4,569 |
| Mehir | 168,556 | 34,301 |
| Mishmi | 20,462 | 115 |
| Munda | 1,019,098 | 116,639 |
| Naga | 420,230 | 64,047 |
| Nagasia | 51,753 | 2,590 |
| Oraon | 1,447,429 | 152,963 |
| Santal (in other States as well) | 3,154,107 | 18,782 |
| Singpho | 1,962 | 209 |
| Tangsa | 10,902 | 209 |
| Tripura | 189,789 | 24,078 |

COMPARATIVE RELIGIOUS COMMUNITIES

| | MEGHALAYA | TRIPURA | NAGALAND | ASSAM | MIZORAM | ARUNACHAL PRADESH |
|----------------------------------|-----------|-----------|----------|------------|---------|----------------------|
| HINDUS | 187,140 | 1,393,689 | 59,130 | 10,604,618 | 21,229 | 102,832 |
| MUSLIMS | 26,347 | 103,962 | 2,966 | 3,592,124 | 1,882 | 842 |
| CHRISTIANS | 457,267 | 15,713 | 344,798 | 381,010 | 286,141 | 3,684 |
| SIKHS | 1,262 | 318 | 687 | 11,920 | 427 | 1,255 |
| BUDDHIST | 1,878 | 42,285 | 179 | 22,565 | 22,647 | 61,400 |
| JAINS | 268 | 375 | 627 | 12,914 | 3 | 39 |
| OTHER RELIGIONS & PERSUASIONS | 318,168 | - | 108,159 | 1 | 61 | 296,674 |
| RELIGION NOT STATED | 1,369 | - | 2 | - | - | 785 |
| TOTAL | 1,011,699 | 1,556,342 | 516,449 | 14,625,154 | 332,390 | 467,511 |

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this profile are not necessarily those of the ICOWE convenors or planning staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that all comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA, 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this profile, with special recognition to Neville P. Anderson.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

AUSTRALIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Australia, and to increase the overall awareness of the Christians in Australia of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

In Australia the unreached peoples are pockets of isolated peoples. They are cut off by geographic, linguistic or ethnic barriers.

Those isolated geographically are the aboriginal peoples. The linguistic and ethnological groups

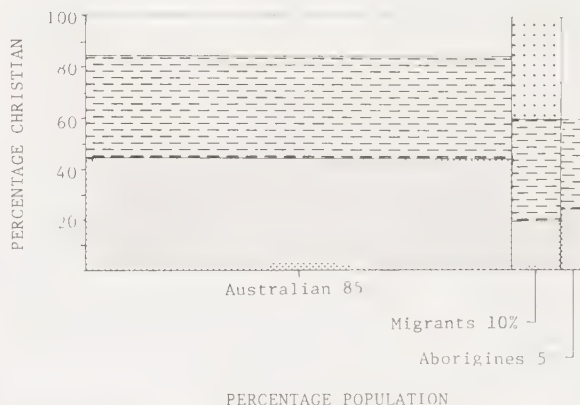
include aborigines and some migrant peoples. Turkish migrants find the language barrier associated with the religious barrier a severe one. Their Islamic leaders have acted as barriers to contacts from Christian sources.

Migrants from countries where the Orthodox church is the major influence feel the same type of restraint, but to a lesser degree, and rebellion against religion does not make them particularly responsive to the Gospel.

Migrants from Roman Catholic countries are also bound by religious and ethnic loyalties. Once again, reaction against the group religion could create openness, but also hinders Protestant outreach.

Efforts to reach the aboriginal peoples are carried out by denominational and inter-denominational missions and more recently by the newly-established Aboriginal Evangelical Fellowship. Those seeking to reach the migrant groups are many and varied. Churches, colleges, and most importantly, small groups of evangelicals from within these groups are ministering.

CHRISTIAN POPULATION BY ETHNIC GROUPS



CURRENT STATUS OF CHRISTIANITY

The most recent census (1972) revealed 85% of the population, 13.3 million, considered themselves Christians. 5% declared themselves as affiliated with a non-Christian religion. The others were either declared agnostics or non-committed.



The predominant Christian traditions are the Church of England and Roman Catholicism, with other Protestant groups totaling an almost equal segment.

There are no restrictions placed on Christian work or on missionary endeavor in general. Work among aborigines suffers on occasions because of restrictions by local managers though government policy is usually very open.

The growth pattern of the respective groups has chiefly been influenced by migration. Large numbers of migrants coming from southern and southeastern Europe have resulted in growth in the Roman Catholic Church. Likewise, the Greek Orthodox Church has grown because of similar migration. Conversion to these groups has been minimal.

NATIONAL CHURCHES

PROTESTANT

The Christian church in Australia is a reflection of its counterparts in Britain and Europe. This is revealed in a variety of ways. Migrant groups from non-British countries have carried certain denominations to Australia (e.g., Lutheran and Greek Orthodox); other denominational groups are closely linked with their British origins. The total Christian community is 10,999,413. It is divided into the following pattern:

| | | | |
|----------------------|-----------|----|-----|
| Protestant community | 7,022,000 | or | 60% |
| Roman Catholic | 3,440,000 | or | 30% |
| Orthodox, Coptic | 337,000 | or | 10% |

The Church of England in Australia claims almost 30% of all Christians. This denomination began with the arrival of the first British government fleet in January, 1788. The chaplain of the fleet organized worship services in the face of opposition and apathy. The majority of those in the fleet were convicts and the troops required to guard them. The colony had existed for over half a decade before the first church was built. The Presbyterian Church made a great contribution to the early religious history of the colony through the efforts of the famous Dr. Dumore Lang.

There has never been a significant revival or religious movement in Australia. Rather, the influence of immigration is the major factor contributing to church growth. The Greek Orthodox Church has a 20% growth rate due entirely to migration.

An exception to this pattern is found among the Plymouth Brethren. The Brethren movement shows a similar percentage growth rate which is the result of conversions from the surrounding community due to the evangelistic efforts of the Open Brethren segment.

The Church of England in Australia shows the same major divisions as in Britain. Most dioceses tend to be "high" church, with evangelicals in varying numbers. The outstanding contrast to this is in Sydney, which has an evangelical diocese with a sprinkling of "high" church congregations and leaders.

ROMAN CATHOLICS

The first Roman Catholic priests arrived after the Church of England to minister to convicts and free settlers of their own faith. They found government opposition very keen.

The Roman Catholic Church carries out its ministry through a large number of orders. The strong Irish influence seen very clearly in the early days has diminished over the last few decades.

Whereas both the Anglican Church and the Roman Catholic Church support educational and medical programs, the Roman Catholic Church has the largest program in both areas. This is due to their attempts to provide primary and secondary education for all their children, as well as medical facilities for all the country.

EASTERN ORTHODOX

Statistics show the Greek Orthodox Church has a 20% growth rate. This is due entirely to the continuing influx of immigrants. There is a considerable variety of Orthodox Churches but communication between them is limited.

COOPERATIVE AGENCIES

The Australian Council of Churches has branches in every state and represents the ecumenical movement. Most denominations are affiliated with the movement. The exceptions are the Roman Catholic Church which has "observer" status, the Brethren movement, and in most states, the Baptist denominations. The Evangelical Alliance has members in most states and a newly-formed federal body. Its growth over the last few years has been considerable. It is linked with the World Federation of Evangelicals.

NON-CHURCH ORGANIZATIONS

The largest organisation of Christian students would be those linked with Inter-Varsity Fellowship who have branches in 16 universities and many institutes of advanced education, teachers' colleges, institutes of technology, agricultural colleges, conservatories, etc.

The Student Christian Movement reports 12 tertiary branches and links in secondary schools.

The Scripture Union of Australia linked with the Children's Special Service Mission and the

Inter-Schools Christian Fellowship works among secondary schools and secondary students. It has branches in each state, the Australian Capital Territory, and the Northern Territory. It specialises in vacation camps, voluntary groups in schools, Bible reading material, training ministries, book shops, audio-visual hiring services.

The Young Men's Christian Association functions through some 36 associations having 150 branches throughout the country.

The Young Women's Christian Association has some 28 associations who work through a slightly smaller number of branches.

The Newman Society strongly represents Roman Catholic work at these same levels.

FOREIGN MISSIONS

In recent years Australian church activity has been almost completely devoted to sending personnel overseas. In the days of the penal colony, Australia received missionaries, but ever since then has sent missionaries to other countries.

At present there are 26 Protestant mission boards with 126 missionaries working in Australia, mostly among the Australian aboriginal peoples.

The Roman Catholics report 46 missionaries.

The greatest number of outside forces that have been flowing into Australia for the purpose of doing missionary work have been American sects, such as the Mormons.

MAJOR CHRISTIAN PROGRAMMES AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism operates in a variety of ways. Some churches sponsor programmes such as the "World Methodist Crusade" and "Evangelism '75". The Baptist programmes are "Tell Australia" and "The Mission of Reconciliation". Organisations related to this important task are Lay Evangelism, Open Air Campaigners, Youth For Christ, Campaigners for Christ, The Evangelisation Society of Australia, Child Evangelism Fellowship, The Queensland Evangelisation Society (Inc.), God Squad, and the continuing Billy Graham Organisation.

Some denominations have departments of evangelism which employ evangelists and conduct year-round campaigns in local churches.

BROADCASTING

Radio and television ministries are not prevalent in Australia. All stations and channels are either government or commercial. Time is allotted on the former for services and some special features. The government has a department of religious broadcasting, but this is appointed and paid by the commission, and is not responsible to the churches.

Time can be purchased on the commercial outlets, but is costly, and little use is made of it. On the whole Christian material prepared for use on radio and television is not of sufficiently high quality to attract the time free of charge. Several denominational and interdenominational organisations are working to overcome these deficiencies. Lack of training programs in the country and lack of funds in large measure account for this situation.

LITERATURE

Literature and literacy are an important aspect of the work of the Australian Christian community. The work is carried on by the following organisations:

Wycliffe Bible Translators
Christian Literature Crusade
Anzea Publishers
Emu Book Agencies
S. John Bacon Publishers
The Australian Christian Literature Society
ACTS International
Gideons (Australia)
Christian Media (Inc.)
Denominational and private Christian bookshops

The religious film ministry is a parallel ministry for which there is demand. This demand is being met in part by the Australian Religious Film Society, Fact and Faith Films, and Challenge Films.

BIBLE TRANSLATION AND DISTRIBUTION

Two agencies stand out in the field of Bible translation and distribution. They are the Bible Society in Australia, which sponsors a growing number of translation projects in Oceania as well as in Australia, and the Wycliffe Bible Translators. The Australian organisation of Wycliffe Bible Translators works in New Guinea as well.

The circulation of Scriptures by the United Bible Society in Australia for 1972 was as follows:

| | |
|------------|-----------|
| Bibles | 134,528 |
| Testaments | 220,351 |
| Portions | 243,052 |
| Selections | 797,913 |
| <hr/> | |
| Total | 1,395,844 |

Wycliffe's survey shows that there are 16 languages with portions of the New Testament translated, and work in progress on 12 others. There is need for translation in 18 languages, which as yet have not been touched.

EDUCATION

Theological. Theological education is carried on through about 72 theological colleges with an approximate student body of 1,500. These prepare students for ministries of the main-line denominations.

Bible colleges cater to the needs of over 500 students and are divided into two groupings. First, nine are affiliated with TABICA (The Association of Bible Colleges and Institutes in Australasia). Others are not affiliated but are run independently by denominations or independent boards.

Christian. At the primary and secondary level 2,184 schools serve 611,074 pupils, with the Roman Catholic Church being responsible for the larger number of these schools.

Many university colleges cater to a large number of tertiary students.

SOCIAL CONCERN

Student Volunteers Abroad is a ministry of young people during the vacation periods, largely in needy community projects.

Programs for the aged as well as for the children have been initiated, and the quality of service has set standards for government and private homes.

Clinics have been developed to assist in rehabilitation programs for alcoholics, drug addicts, and "drop outs".

Immigrant ministries. The large number of immigrants entering Australia are assisted by most churches. Special services include seeking out individual families, assessing their needs, and meeting them. A major ministry is language instruction for non-English speakers. All church groups try to attract new settlers to their churches.

IMMIGRANT POPULATION

| | |
|---------------|---------|
| Italian | 153,413 |
| Greek | 106,677 |
| Dutch | 47,955 |
| German | 42,821 |
| Yugoslav | 38,753 |
| Polish | 13,782 |
| Hungarian | 5,764 |
| Latvian, etc. | 2,819 |

These figures compare with the Aborigines, who number 80,207.

THE NATION AND ITS PEOPLE

POPULATION

The 1973 estimated population of Australia is 13.3 million. Its annual growth rate is decreasing and is at present 1.86%. Its density is one of the lowest in the world with only 1.7 persons per square kilometer (4.3 persons per square mile). The majority of the population reside in the large cities of Sydney, Melbourne, Brisbane, Adelaide, Perth, Canberra, Hobart and Newcastle.

The mechanisation of farms and the job opportunities in the large cities continue to draw population to the cities.

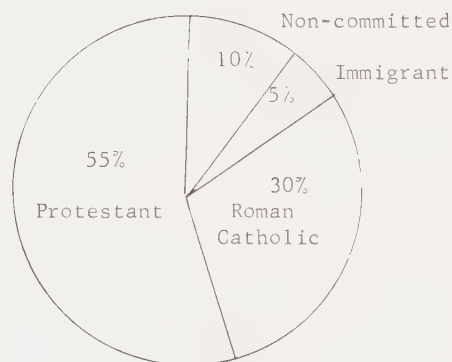
COMPOSITION

Over 50% of the population is under 25 years of age. The largest percent of the population is British, with Italian, Greek, Dutch, German, Yugoslav, Polish, Hungarian, and Latvian migrant groups. The aboriginal population is only about 0.61% of the total population.

RELIGION

The religious affiliation of Australia shows that approximately 85% are Christian, divided almost equally among the Roman Catholic, the Anglican and other Protestant denominations. Ten percent are non-committed, and 5% belong to groups brought by immigrants.

ESTIMATED RELIGIOUS AFFILIATION



LITERACY AND LANGUAGES

The literacy rate is 98.5% English is the national language and taught in all schools. Immigrant groups continue to use their own native languages. There are some 200 aboriginal languages recognized, but only 40 are spoken today.

GEOGRAPHY AND CLIMATE

The Commonwealth of Australia, which includes the island of Tasmania, is the smallest continent and the largest island in the world. Situated in the southern hemisphere, the continent is bounded on the east by the Pacific Ocean, on the west by the Indian Ocean, and on the south by the Southern Ocean, an extension of the Indian Ocean between Australia and Antarctica. On the north are the Timor and Arafura Seas, across which are New Guinea and Indonesia.

Australia may be described as a low irregular plateau surrounded by a coastal plain. The centre is barren and arid, containing desert areas, and is almost saucer-shaped, with some areas below sea level. Approximately 40% of Australia lies within the tropics and this northern sector has wet summers and dry winters, and is influenced by monsoons. The southern half has warm summers and long hours of sunshine and less rainfall than the tropical coasts. The most notable geographical feature is the Great Barrier Reef, the longest coral reef in the world, which is 1,930 kilometers (1,200 miles) long and is located off the coast of Queensland to the east.

HISTORY

Little is known of Australia before its discovery by the Dutch in the early part of the 17th century. The continent was left largely undisturbed from that time until 1770, when Captain James Cook explored the eastern coasts and took possession of it in the name of King George III of England.

When the British took over on January 26, 1788 (now celebrated as Australia Day), Australia was settled as a penal colony, the first colonists being sent there to relieve the crowded gaols in England, of whom many were imprisoned for only trivial offenses. Later English policy was broadened to emancipate all convicts, and the immigration of free men increased. The population increased when gold was discovered and there was a resultant increase in trade and wealth.

Australia became a free colony in 1829, and with the addition of other states became a federation in 1901. By 1901 it had become a Commonwealth.

During World War I the people began to be aware of the role of true nationhood, even though they were still quite dependent on Britain. Following

World War II, Australia followed a rigorous immigration policy, almost doubling the population in 30 years. This has resulted in the strongly British background of the population being reduced by the influx of European peoples of many nationalities. Australia has come to see itself much more closely aligned to Asia during this post World War II period. This trend is likely to continue.

GOVERNMENT AND POLITICAL CONDITIONS

As head of state the governor general is Queen Elizabeth's representative (she is called the "Queen of Australia"). However, the Australian government is basically federal in form and has two legislative houses, the House of Representatives and the Senate. It is responsible for defence, foreign policy, trade, fiscal policies and overseas territories. The states have bicameral houses for all other aspects of administration. State powers have declined in recent years due to centralist trends in both major political parties.

The two main political parties are the Liberal Party and the Labour Party. Theoretically they represent right and left but in practice it is difficult to differentiate. Several smaller parties share in coalitions from time to time, such as the Country Party and the Democratic Labour Party. Other smaller groups win a minimal percentage of votes and have no seats in any Parliament, such as the Australian Party and the Communist Party.

ECONOMY

Until recently Australia was dependent on its pastoral and farming output. Following the great mining boom of the last decade, industry has grown considerably. No longer will Australia ride on the back of its sheep. Its heavy industries include steel, engineering, mining, oil and gas, automobile manufacture, plastics, electronics, etc. It is a land of affluence and has little unemployment.

The 1973 per capita GNP was 1,893 Australian dollars (US \$2,820).

RELIGIOUS AFFILIATIONS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Community (Estimate) |
|-------------------------|----------------------|
| Baptist | 165,487 |
| Brethren | 15,516 |
| Church of Christ | 102,545 |
| Church of England | 3,877,473 |
| Congregational | 76,588 |
| Lutheran | 177,324 |
| Methodist | 1,124,310 |
| Presbyterian | 1,043,750 |
| Salvation Army | 56,501 |
| Seventh-day Adventist | 37,617 |
| Protestant (Indefinite) | 105,223 |
| Other Christians | 131,261 |
| Other | 13,112 |
| <hr/> | |
| TOTAL PROTESTANT | 6,926,707 |
| ROMAN CATHOLIC | 3,036,130 |
| ORTHODOX | 255,493 |

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The sources listed below are to help the reader find additional information on this country and Christian ministries there. This list does not try to be comprehensive or complete.

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ACKNOWLEDGEMENTS

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STATUS OF CHRISTIANITY COUNTRY PROFILE

BANGLADESH

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Bangladesh, and to increase the overall awareness of Christian people in Bangladesh of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Bangladesh is made up largely of the Bengali people, less than 0.25% of whom profess to be Christians. The Bihar people of the Islamic faith, living in Dacca and Chittagong, have almost no Christians among them. These two peoples form 98% of the total population.

The tribal people of Bangladesh, though forming only a very small portion of the population, are divided into 28 groups. Only four of these have their language reduced to writing, or any portion of the Scriptures. The total tribal population numbers about 2% of the total population, but has proved to be more receptive to the Gospel than the Bengali peoples. Several missions are totally

committed to reaching the tribal people, while other missions have designated certain personnel for this ministry.

The Bangladesh Missions of the Northern Churches, Rajshahi and Dinajpur Districts, have involved themselves with the Santalis through schools, dispensaries, theological education ministries, and a literacy outreach. The English Presbyterians in Rajshahi District have a Santali Christian community of 700. This has been the most receptive group in recent years.

Among the 60,000 Garos of Mymensingh and Tangail Districts, the Oxford Mission has 1,500 Christians, which the Australian Baptist Missionary Society through the Garo Baptist Union ministers to a community of 7,000. There are an estimated 10,000 Roman Catholic Garos. Together they represent 30% of the Garo people.

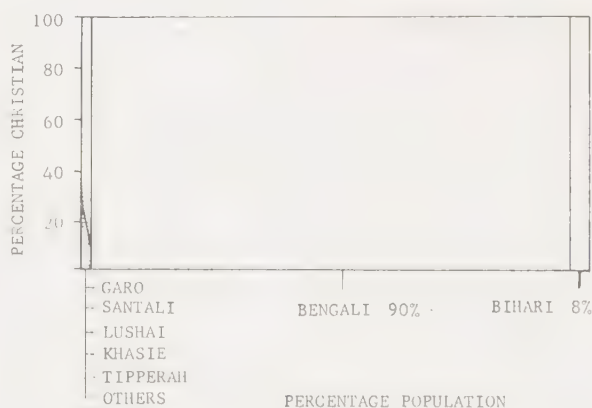
The Khasie Christian population of Sylhet District numbers 1,400. The Santal Mission Norwegian Board has been laboring among the Khasie as well as with the Lushais and Garos since 1966.

The Association of Baptists for World Evangelism reports there are 23 churches among the Tipperahs in the Chittagong Hill Tracts. In the same district, the British Baptist Missionary Society has an extensive ministry to communities of several other tribal groups.

The Baum Evangelical Christian Church also operates in the Chittagong Hill Tracts, where they have seven churches established.

The graph below shows some of the major people groupings of Bangladesh and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



The relative size of the bars is seen as indications of magnitude.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



CURRENT STATUS OF CHRISTIANITY

The Christian community in Bangladesh has not been a significant force in the life of the nation. The 1961 official government census identified the total Christian community in Bangladesh as numbering 148,000. Estimating the present community on the basis of normal percentage growth as compared to population growth, the present community is estimated to be 200,000, which is only 0.25% of the total population. Roman Catholics account for 125,000; the remaining 75,000 comprise the Protestant Christian community. The reported Protestant church membership amounts to 50,000. This is less than 0.06% of the total population. The majority of the Christians are found in the Barisal District, whereas in Noakhali District the Christian community is less than 100.

The predominant religion of Bangladesh is Islam. Though in the past the integrated political-religious thrust of the government hindered the witness of the Christian community, now the new constitution of Bangladesh has given assurances of full citizen rights to all minority groups along with the freedom to practice and propagate their beliefs.

Most of the Christians are in the rural areas and engage in farming. An unusually high percentage of the young women take up nursing as a career. An increasing number of young men are enrolled in the 170 colleges and technical schools which are scattered throughout Bangladesh.

During the 1971 civil disturbance, approximately one-half the Christian community fled to India. During that tragic year many churches and homes of Christians were destroyed, particularly among the tribal group known as Garos. Much assistance from foreign relief organizations has been utilized in both short and long term assistance for the Christian community.

Many Christians have taken positions with one of 11 evangelical relief organizations which are currently ministering in Bangladesh.

NATIONAL CHURCHES

PROTESTANT

The Baptist Union of Bangladesh grew out of the early pioneer effort of William Carey, under the British Baptist Missionary Society which began its ministry in this area in 1795. Today this group has the largest Protestant Christian population in the country, with a community of over 18,000. This national body provides for its own leadership but it still receives a large financial subsidy from the British Baptist Church in the United Kingdom.

The All One In Christ Fellowship is the second largest Protestant Christian community, with a total of 15,000. Other large Christian

communities include the Church of Bangladesh and the Garo Baptist Union. There are a total of 12 church bodies.

The All One In Christ Fellowship is the only national group in Bangladesh totally independent from any foreign mission body both in administration and in finances. Their current budget is 226,500 Taka (U.S. \$30,000) per year. Community statistics reveal that this group has grown from 10,500 in 1963 to 15,000 in 1972.

The Seventh-day Adventist Church has a community of 2,851 while actual membership is calculated to be 1,242. The main ministry of this group is in the fields of medical education and literature.

From 1918 to 1965, the North East India General Mission (later known as International Missions) conducted missionary work in the Chittagong Hill Tracts. Great response was seen among a tribal group known as the Bawms. In 1965 the church body known as the Evangelical Christian Church was organized. The group is now independent from the mission and functions with its own Presbytery and Church Council. Travel into the Hill Tracts is restricted, and accurate statistics regarding this group are unavailable. However, there are at least seven local church groups connected with the Bawm Evangelical Christian Church.

In December 1971, three distinct mission groups merged into one ecclesiastical body. The Oxford Mission, Church Missionary Society, and English Presbyterian joined together to become the Church of Bangladesh.

ROMAN CATHOLIC

The Roman Catholic community, as of December 1972, numbered 127,185. Currently 138 male and 120 female foreign missionaries are working with the Roman Catholic Church in Bangladesh.

COOPERATIVE AGENCIES

The Bangladesh Christian Council (BCC) is acting to coordinate church and relief ministries throughout the country. The BCC represents the majority of the Christian missions and national bodies in the country.

In recent years efforts have been made to draw together people of similar theological persuasion for unified action in a land where there is only one missionary for every 400,000 people. Areas of cooperation are those of correspondence schools, relief involvements, theological education, literature production and the Bible Society.

Other cooperative enterprises include a language school in Barisal which serves most of the missions. A cooperative evangelistic campaign known as "New Life in Christ" was held in 1970, with a broad base of cooperation. In 1970 a Spiritual Life Convention for missionaries was held in Dacca with 105 of the country's 160

missionaries in attendance. The convention continues to be an annual event.

The International Church in Southern Dacca is pastored by a Southern Baptist missionary and is attended by Christians from various denominations.

A "Prayer Fellowship Bulletin" was started in 1970. The purpose of this bulletin is to inform missionaries of events around the country as well as to stimulate prayer for the total ministry.

FOREIGN MISSIONS

The oldest Protestant missionary work in Bangladesh is that of the British Baptist Missionary Society, which commenced its ministry in this area in 1795. Its present role is that of support to the Baptist Union of Bangladesh.

One of the newer mission bodies in Bangladesh is the Association of Baptists for World Evangelism which entered the country in 1958. This American mission has 35 persons in the field, representing the largest group of missionaries serving in Bangladesh.

A total of 160 missionaries presently staff 15 missions which are ministering in Bangladesh. The ratio of missionaries to population is approximately 1 missionary to 400,000 people. Denominationally, 99 of the 160 missionaries are Baptists. They represent the sending countries of Britain, America, Australia, and New Zealand. Other missions include Anglican, Presbyterians, Lutherans, Pentecostals, Brethren, and Churches of God.

Seven missions started working in the country after 1956, while six groups entered prior to the beginning of the twentieth century.

Other mission groups include Operation Mobilization (OM) and the Bible and Medical Fellowship (BMMF). In September 1973, OM had a team of seven foreigners and fourteen Bengali nationals working with their group. The OM Ship "Logos" visited the southern ports of Chalna and Chittagong in April 1972 and May 1973. In connection with the visit of the ship, pastors' conferences were held. A large book exhibition took place at the University of Dacca, and groups of nationals were mobilized for mass literature distribution campaigns throughout the country. The goals of OM for their involvement in Bangladesh include: training programs, literature and personal evangelism, and the sending out of mobile Gospel teams by truck. A recently acquired launch facilitates the movements of OM teams into previously inaccessible areas.

BMMF entered Dacca as a mission-cum-relief organization in July of 1972. Much of their budget of £18,300 (U.S. \$44,470) for 1973 was provided by the Evangelical Alliance Relief Fund of Britain. Fourteen nurses and physiotherapists, a doctor and

an agriculturalist are working as short-termers with the BMMF. Projections for the immediate future include sponsoring additional workers for church development and loaning teachers for a theological college.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The religion of Islam has traditionally been resistant to any presentation of Christianity. Nowhere are Muslims accepting the Christian faith in any significant numbers. Most of the vital outreach among the Muslims has been spearheaded through the ministry of the correspondence schools, which are uniformly regarded as the prime evangelistic ministry in Bangladesh.

Until recently, there has been likewise no significant movement toward Christianity among the Hindu minority group of 10 million people. Reports from the British Baptist Missionary Society in Dinajpur District indicate the potentials of a small mass movement from among the Hindus. Five new churches with a total membership of 145 members have been formed since November 1972. People in an additional 13 villages are requesting instruction and baptism.

The American Churches of God ministering to the animistic tribespeople in Bogra District baptized 92 people in 1972, with another 131 baptized in the first nine months of 1973. One new church has been established while nine other assemblies have reported additions. In the Rajshahi and Dinajpur Districts 3,500 of these animistic tribespeople have accepted Christ within the past twenty months.

BIBLE CORRESPONDENCE SCHOOLS

The outstanding ministry carried on within Bangladesh is the Bible correspondence school program. There are four correspondence schools, all of which have their headquarters located in the capital city of Dacca. The Voice of Prophecy School, operated by the Seventh-day Adventists, was the original correspondence school ministry in the country. In 1960 the International Christian Fellowship commenced an interdenominational and cooperative outreach that came to be known as the Bangladesh Bible Correspondence School. The British Brethren Group, in 1963, translated the well-known Emmaus courses and formed the Emmaus Bible Studies Correspondence School. Recently, the Assemblies of God Mission has launched the ministry of the International Correspondence Institute.

The Bangladesh Bible Correspondence School (BBCS) is cooperating with missionaries and pastors in Chittagong, Mymensing, Nakhali, Pabna and Comilla districts. In each of these districts there are central offices where the marking and sending of lessons is carried out. All expenses of this operation are borne by the Branch Office. However, the Dacca main office supplies all lessons and compiles aggregate statistics for the entire operation.

Over 45,000 students, approximately half Muslims and half Hindus, have enrolled in the BBCS since 1960. In June 1973, 14,000 lesson papers of the nine-course curriculum were corrected, as well as 1,300 new students enrolled. This is 200% above a comparable period in 1972. Thirty full-time staff are working with the various offices. A major goal of the BBCS has been to efficiently and effectively follow-up with personal contacts. This aspect of the ministry is carried on through follow-up rallies and camps, personal visits and direct correspondence. A Christian Center in Dacca accommodates the BBCS office and also provides a counseling program for any inquirers who desire to visit the headquarters.

Five courses, both in English and Bengali, are offered by the Emmaus Bible Correspondence School. Their staff of two has enrolled 15,000 students since 1963. Eleven hundred lessons are graded on a monthly basis. One of the projected goals of this work is to put a greater emphasis on follow-up contacts made through the school.

A staff of five administer the outreach of the International Correspondence Institute. This ministry, which started in mid-1972, has experienced rapid growth. Over 2,500 papers are marked on a monthly basis while the total number of enrollees approaches 9,000.

LITERATURE

The Christian Literature Center has pioneered the production of quality literature for both the Christian and non-Christian people. In 1973 one million pieces of literature were sent to the presses from the Chandpur Center. It is estimated that production by 1974 will be over two million. Tract and book clubs sponsored by this group have had wide circulation in Bangladesh. This center also acts as an agent for the distribution of Scripture Gift Mission materials. Four Bengalis and one foreign missionary are working with this New Zealand Baptist Missionary Society outreach.

In late 1970, the Association of Baptists for World Evangelism opened a Literature Division in the city of Chittagong. This ministry involves the production of tracts, Sunday School and Vacation Bible School material, Bible story and doctrinal books, which total 254,750 items. Three Bengalis and one foreign missionary are engaged in this work. Dr. Vic Olsen, of the ABWE, has compiled a dictionary of Mussalmani Bengali which has been useful in facilitating the understanding of

the Muslim influence and the structure of the Bengali language.

BIBLE TRANSLATION AND DISTRIBUTION

Bangladesh is seeing a spiritual revival among the churches which is reflected in the distribution of Scriptures. An anticipated distribution of 500,000 Scriptures for 1973 is possible if funds are available. Distribution in 1972 was 324,000 and in 1971 it was 51,000.

The main stimulus for the growth of the Bible Society has been provided by the aggressive distribution of Scriptures through the outreach programs of Operation Mobilization and the Bangladesh Bible Correspondence School. There is a general desire for literature which is unprecedented in the history of the country.

Most of the demand for Scripture is for Bengali Bibles, New Testaments, Gospels and selections. A revised Bengali New Testament has been in use for eight years. Small amounts of Scriptures in minority languages are also available.

A common language New Testament project is being spearheaded by the Association of Baptist for World Evangelism working in conjunction with the Bible Society. The same mission is pioneering the translation of Mussalmani Bengali Scriptures.

The 1972 Annual Report of the United Bible Societies shows the following Scripture distribution for Bangladesh:

| | | |
|------------|---|---------|
| Bibles | - | 4,825 |
| N. T. | - | 2,137 |
| Portions | - | 238,360 |
| Selections | - | 79,448 |
| Total | | 324,770 |

EDUCATION

Theological. A number of missions have sought to involve themselves in theological education over the past 175 years of Christian ministry in Bangladesh. It would appear that most of these efforts have been limited due to inadequate planning and inter-mission cooperation.

The Garo Baptist Union has a small Bible school in Birisiri. A short-term Bible school for Santali believers is sponsored by the Bangladesh mission of the Northern Churches. The Association of Baptists for World Evangelism has conducted short-term Bible schools since 1963. Tipperahs, Moghs, Murungs, and Bawms from the Chittagong Hill Tracts attend these schools annually.

In 1968 ten mission bodies pooled their resources to establish an extension theological study program. The College of Christian Theology of Bangladesh has been limited due to lack of textbooks and operating funds. The civil unrest

within the country also contributed to the school's problems.

The Association of Baptists for World Evangelism has announced its intentions of commencing a theological education by extension outreach in the near future.

Christian. Traditionally missions have put emphasis on education. However, there are no Protestant Christian colleges in the country. The general literacy rate for Bangladesh is 20%. For the Christian community, it is well over 80%.

SOCIAL CONCERN

The world's worst natural catastrophe of the 20th century occurred on November 13, 1970, as a massive cyclone smashed into the southern coastal regions of Bangladesh. Over 500,000 people lost their lives. The world responded with sympathy and with millions of dollars worth of relief goods. Missionaries became deeply involved with efforts to alleviate human suffering.

A second great tragedy struck between March and December of 1971. In that nine-month period, a civil strife between East and West Pakistan took the lives of over one million Bengalis. An official United Nations report stated that one out of every three homes throughout Bangladesh was partially or completely destroyed.

During the 1971-72 period which followed, every mission in Bangladesh, to a greater or lesser extent, involved itself in social concern. Such acts have not gone unrecognized by the government of Bangladesh.

Several missions continue to carry on rehabilitation programs.

Medical Ministries. The following missions are engaged in medical ministries:

1. American Churches of God with a hospital in Bogra and dispensary at Khanjanpur.
2. Association of Baptists for World Evangelism with a hospital at Malumghat and related clinics at Chittagong and Hebron.
3. Australian Baptist Missionary Society with a hospital at Haluaghat and a dispensary in Northern Mymensingh District.
4. Bangladesh Mission of the Northern Churches with a general dispensary at Amnura.
5. British Baptist Missionary Society with a hospital at Chandraghona offering a nurses training program. Also a clinic and a rehabilitation program for lepers. Five village clinics.
6. Church Missionary Society with a hospital at Bollobhpur and an outpatient hospital at Meherpur.
7. English Presbyterian Mission with a hospital at Rajshahi also providing a nurses training program.
8. New Zealand Baptist Missionary Society with a dispensary at Brahmanbaria.

9. Oxford Mission with a hospital in Barisal and a maternity clinic at Jobarpar.

Many of these medical ministries have an integrated evangelistic emphasis in their program.

THE NATION AND ITS PEOPLE

POPULATION

The population of Bangladesh is 75 million people, with an annual growth rate of 3.1%. The 1985 estimated population is in excess of 110 million. The population density is 460 persons per square kilometer (1200 persons per square mile).

COMPOSITION

The major ethnic group in Bangladesh is the Bengali, which comprises nearly 98% of the population. The Bihar, an immigrant group from India, form a recognizable segment in the cities of Dacca and Chittagong. They are rapidly decreasing due to emigration.

Approximately 2% of the population is divided among 28 tribes each having its own distinct language. Only four of these languages have been reduced to writing.

LITERACY AND LANGUAGES

Only 18% of the population is literate, even though 32% of all children six years old or above are enrolled in some type of school. There are 31,700 elementary and high schools in Bangladesh and an additional 170 colleges and technical schools scattered throughout the country.

Bengali is the official language, although English is commonly spoken among the educated. Various tribal languages are common in certain regions.

GEOGRAPHY AND CLIMATE

Formerly called East Pakistan, Bangladesh is the newest nation in Asia. The country's 369,800 square kilometers (142,780 square miles) border on India, on the Bay of Bengal, and on the northwestern tip of Burma. The greatest point of distance between north and south is 746 kilometers (464 miles), while the furthest distance between the east and west is 463 kilometers (288 miles). There are 692 kilometers of coastline (430 miles) along the Bay of Bengal. The land is largely flat and fertile, serviced by five river systems and over 8,000 kilometers (5,000 miles) of waterways. There are 5,800 kilometers (3,600 miles) of paved roads and 2,896 kilometers (1,800 miles) of rail track. Most of Bangladesh is less than 15 meters (50 feet) above sea level.

The temperature falls to 7° centigrade (45° F) in the dry winter months of November through

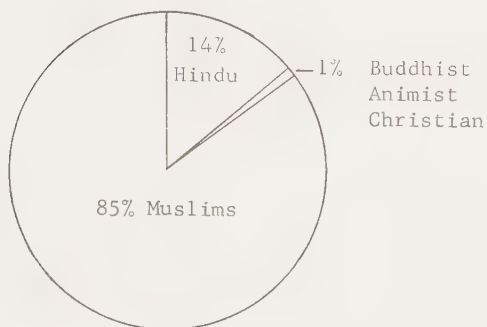
February. April and May are the hottest months of the year with temperatures rising to 41° centigrade (105° F). The monsoon rains extend from June through September during which period the aggregate rainfall ranges from 2.5 meters (100 inches) in the East to 6.3 meters (250 inches) in the northern corner of the country.

Cyclonic storms are a common occurrence. They are particularly devastating in the southern coastal regions near the Bay of Bengal. Cyclone shelters have been built every few miles in these areas, affording protection for thousands in times of natural disaster.

RELIGION

East Pakistan was an Islamic state, but the new Bangladesh government has instituted a policy of secularism. Muslims nominally constitute 85% of the total population; Hindus account for another 14%. Buddhists, Animists and Christians total only 1% of all people residing in Bangladesh.

ESTIMATED RELIGIOUS AFFILIATION



HISTORY

The contemporary nations of Pakistan, Bangladesh, and India were all formerly part of British India. When Britain granted independence in 1947, the area was roughly divided according to religious affiliation. The Hindus became one nation, India, while the Moslem populations in the northwest and northeast were organized as West Pakistan and East Pakistan. As a result of long standing tension over political and economical issues, a civil war broke out in March of 1971 and, with the aid of Indian troops, East Pakistan won independence in December of that year. Over 10 million Bengalis fled the devastated country and took refuge in India during the crisis. These people have returned to their homelands, but the after-effects of the war still prevail in the country as it slowly rebuilds.

GOVERNMENT AND POLITICAL CONDITIONS

The Peoples Republic of Bangladesh operates under a parliamentary system of government and is a member of the British Commonwealth. Sheikh Mujibur Rahman is both the "Father" of the nation and the current prime minister. His policies are directed toward a socialistic form of government.

ECONOMY

The recent conflict has severely damaged almost every aspect of the economy; recovery will be slow. The country's economy is primarily agricultural. Rice has been the main crop, being 85% of its total agricultural production. Usually three harvests annually produce 11 million tons of food. This is two million tons short of minimum needs to meet the present demands. Two-thirds of the rich alluvial land is cultivated. Agricultural lands per capita is 0.3 acres, compared to 0.8 in Pakistan.

The war in 1971 brought massive destruction to the social structure, to the nation's industry, and to agricultural production. The major concern of the citizens' government is relief, rehabilitation, and reconstruction. Most industry in Bangladesh is cottage industry, carried on in private homes. This once totaled about 20% of united Pakistan's total industry. Bangladesh's limited power generating capacity is inadequate to support any substantial industrial growth; however, new discoveries of natural gas and coal may increase the power potential. Jute and jute products have been the major source of Bangladesh's foreign exchange earnings, but world demand for jute continues to decline with the increasing use of synthetics.

The Gross National Product of Bangladesh is 755 Taka, (U. S. \$100).

CHURCH MEMBERSHIP STATISTICS

*Note: Statistics have been taken from different sources
current data available. Definitions of "membership" vary among churches
and may not always be comparable.*

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|---|--------------------------------|-------------------------|
| All One In Christ Fellowship | 5,000 | 15,000 |
| Assemblies of God | 425 | 850 |
| Association of Baptists | 235 | 1,150 |
| Bangladesh Baptist Union | 782 | 2,276 |
| Bangladesh Mission of Northern Churches | 5,000 | 9,000 |
| Church of Bangladesh | 11,000 | 12,914 |
| Church of God | 250 | 600 |
| Churches of God | 800 | 1,400 |
| Garo Baptist Union | 6,972 | 12,000 |
| Sanjukto Christio Mandoli Samuher Sangha | 586 | 1,264 |
| Santal Mission | <u>2,800</u> | <u>5,000</u> |
| TOTAL PROTESTANT | 33,850 | 61,454 |

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Bangladesh Bible Society, P.O. Box 360, Dacca 2, Bangladesh

Bangladesh Christian Council, Box 282869, Dacca, Bangladesh

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The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this profile are not necessarily those of the ICOWE convenors or planning staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA, 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this profile, with special recognition to Rev. Phil Parshall.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

BOLIVIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Bolivia, and to increase the overall awareness of Bolivian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

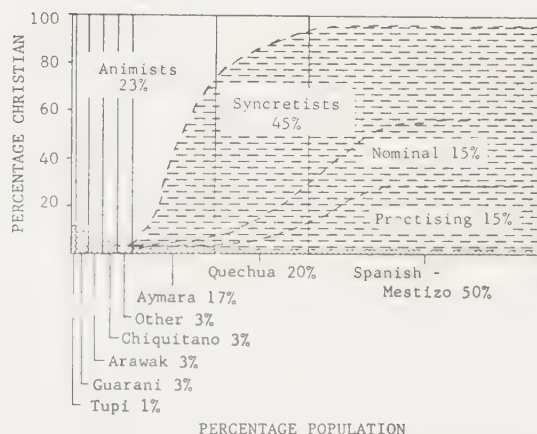
UNREACHED PEOPLES

Of Bolivia's five million people, about 85% profess to be Roman Catholic, and 1.6% Protestant. However, the two and a half million Spanish-speaking population, although holding to a much purer form of Roman Catholicism, may be broken down as follows: 3.6% animists, 45% syncretistic Roman Catholic, 25% nominal Roman Catholic, 25% practicing Roman Catholic, 1.4% Protestant.

The other two and one half million Indian-language-speaking population may be broken down as follows: 42.6% animists (made up of Aymaras, Quechuas, and other tribes), 45% syncretistic Roman Catholic, 5% nominal Roman Catholic, 5% practicing Roman Catholic, 2.4% Protestant (Aymaras, Quechuas, and other tribes).

Spiritism and many indigenous religious practices are still carried on within the framework of the Roman Catholic Church by approximately 45% of the population which is still syncretistic.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

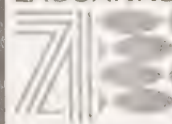
Freedom of religion is guaranteed by the constitution of Bolivia, and other religions are functioning freely, though social pressure is strongly in favor of Roman Catholicism. Recently reports have been received of the response of many Aymara people to Protestant Christianity, and about 3% of them are now professing Protestants. Several mission boards are calling at this time for more missionaries to move into this field.

Because the fast-growing student population of Bolivia is turning away from Roman Catholicism, missionaries report many opportunities to contact these secondary and university students. The attitude among the students, as is true in other parts of Latin America, is mostly toward secularism. Yet, when students finish their studies and begin to establish their own homes, they often seek a religious affiliation. This may be an opportune moment for a convincing Christian witness among the students.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



NATIONAL CHURCHES

ROMAN CATHOLIC

Although the Roman Catholic Church claims nearly four and one half million people, she admits that only about 15% of the population are actually practicing faithful Roman Catholics. The 1974 Catholic Almanac shows 805 priests, 47 seminarians, 388 schools, and 202 institutes.

PROTESTANT

The Protestant Church community ranges between 80,000 and 136,000 people, or 1.6% to 2.7% of the entire population. Thus for every active Church attender there is a "sympathizer" who also attends sporadically and another person who has fallen away and no longer attends although he may very well know the content of the Gospel. On this basis, the core group of 80,000 extends its influence up to 240,000 Bolivians, or 4.8% of the population.

There are at least 35-40 denominations represented among Bolivian Protestants, the largest being the Seventh-day Adventists, the Evangelical Christian Union, the Assemblies of God, and the Friends Church. These four groups include 60% of all of the Bolivian Protestant community.

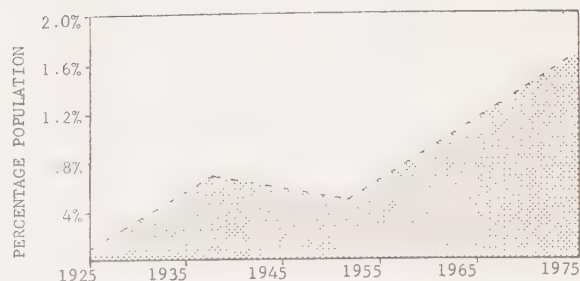
CHURCH GROWTH AND RESPONSIVENESS

Studies have shown that the recent growth of the Protestant Church in Bolivia has been double that of the population growth. For example, among the Aymara people there has been approximately 10% annual church membership growth, compared to the population growth rate of 2.4%. This means that this part of the Protestant Church is growing approximately four times as rapidly as the population. Percentagewise, the Protestant Church in Bolivia remains a very small minority. The following graph of Protestant Christians as a percent of the population and table of Church Membership Statistics in Bolivia shows the present state of the Protestant denominational groups.

The major growth among the Protestant Churches is reported by the Seventh-day Adventist Church, which grew from 3,000 in 1950 to over 20,000 in 1970. The Oregon Friends and the Assemblies of God established more churches among the Aymara people than any other group except the Seventh-day Adventists.

Much of the church growth is taking place among the migrant peoples. Some of this is in the nine capital cities and the mining areas where 30% of the population is now concentrated. Other migrant groups are establishing themselves in the home-land which the government is providing in the Yungas Valley and in the Chapare lowlands, where the land flattens out from the Altiplano toward the Amazon plains.

PROTESTANT CHRISTIANS AS A PERCENTAGE OF THE POPULATION



FOREIGN MISSIONS

ROMAN CATHOLIC

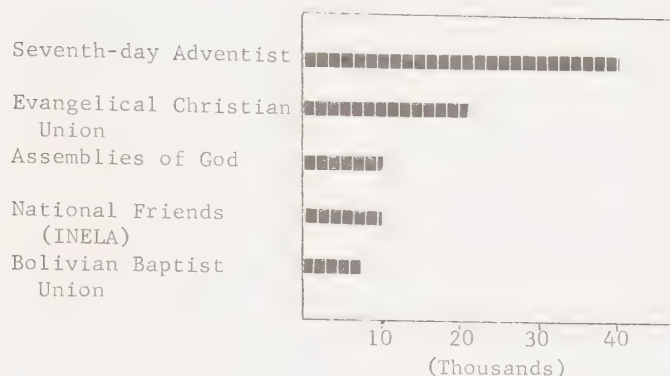
The first foreign missionaries in Bolivia were Roman Catholic priests who accompanied the early Spanish colonizers. Though the war of independence in 1825 brought separation between Bolivia and Spain, Roman Catholicism remained. The first constitution of Bolivia stated that "the Roman Catholic Apostolic Religion is the religion of the Republic to the exclusion of all other public cults." The first Protestant missionaries to enter the country faced this kind of a Roman Catholic-controlled society, supported by the constitution of the country.

PROTESTANT

The first Protestant missionary in Bolivia was Luke Matthews of the British and Foreign Bible Society who entered Bolivia to sell Spanish-language Bibles between 1827 and 1828. Though he was received into the country and his presence was recognized by some, he apparently sold very few Bibles and made little impression upon the people. The first church planting attempt by a resident missionary was made by William Paine of the Brethren Assemblies about 1895. He was followed by Archibald Reekie of the Canadian Baptists in 1898.

The early period of foreign Protestant missionaries was one of very slow beginnings and not until the 1930's, when political stability gave freedom of religion and separation between church and state, was any significant Protestant Church growth or church planting ministry accomplished.

COMPARATIVE MAJOR PROTESTANT CHURCHES IN BOLIVIA 1973



MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism is the most emphasized ministry of almost all 50 of the mission bodies working within Bolivia. Various means are being used to advance the evangelistic cause. Concern is shared by all over the low response that is generally seen. The most responsive group to the Gospel message is the Aymara people.

LITERATURE

Some literature ministry is being carried on in the Aymara and the Quechua languages as well as in Spanish. Since these languages have their own literature and comprise such a large percentage of the population, literature work is significant. Those ethnic groups sharing some portion of the Scriptures are: Aymara-Quechua, Arawak, Chiquitano, Tupi, Tacanan, Yuracarean, Movima, Zamuco, Macro-Mayan, Pano, Toba, Guaraní, and Ayaré.

BIBLE TRANSLATION AND DISTRIBUTION

At least five mission groups are committed to translation work and outreach among the monolingual Indian populations listed. The groups are Wycliffe Bible Translators, New Tribes Mission, the Evangelical Union of South America, the South America Mission, and the Andes Evangelical Mission.

The United Bible Societies list the following statistics for Bible distribution (excluding commercial publishers) for 1972:

| | |
|----------------|---------|
| Bibles | 14,229 |
| New Testaments | 45,334 |
| Portions | 35,195 |
| Selections | 569,904 |

TOTAL - 1972 664,662

TOTAL - 1971 544,652

EDUCATION

Theological. Apart from evangelism, the greatest single emphasis of Protestant Churches is Bible institutes and seminaries. There were 14 Bible institutes and seminaries with a combined faculty of 82 in 1972, which include the following:

| Resident Schools | Students | Faculty |
|--------------------------------|----------|---------|
| Baptist Bible Institute | 24 | 15 |
| Baptist Theological Seminary | 20 | 5 |
| Berea Bible Institute | 20 | 8 |
| Bethesda Bible Institute | 18 | 4 |
| Bible Seminary | 15 | 5 |
| Bolivian Holiness Bible School | 40 | 7 |
| Carachipampa Bible Institute | 20 | 4 |
| Evening Bible Seminary | 25 | 3 |
| Hebron Bible Institute | 30 | 6 |
| Lowlands Bible Institute | 30 | 5 |
| Lutheran Bible Institute | 29 | 5 |
| Nazarene Bible Institute | 30 | 5 |
| Patmos Bible Institute | 54 | 4 |
| Sucre Bible Institute | 25 | 6 |
| | 380 | 82 |

Some seminaries are giving attention to an extension program of theological education with very satisfying results. The George Allen Theological Seminary has turned over its resident program to the Sucre Bible Institute, the Carachipampa Bible Institute and the Bible Seminary, and conducts exclusively an extension program. The latest report shows 170 students enrolled in this program.

Christian. The Catholic Church is very much involved in education throughout Latin America. It operates 326 schools in Bolivia. Protestant secular education is carried on by four schools: the Rio Nueva Grade School with 280 students in Santa Cruz and the Yoggida School with approximately 25 students reported in 1972. Also Emanuel Grade School in Cochabamba has 400 day students. One specialized school is the Christian Vocational School with approximately 80 students.

THE NATION AND ITS PEOPLE

POPULATION

The estimated population of Bolivia is approximately five million. It has an annual growth rate of about 2.4%. It has only about five persons per square kilometer (nine per square mile), with the northwestern highland belt the most highly populated. Forty-two percent of the population is under 15 years of age. About 30% live in cities. The largest cities are La Paz, with 800,000; Cochabamba, and Santa Cruz with 160,000 each; Oruro, with 120,000; and Potosi, with 100,000. Smaller cities are Sucre, Tarija, Trinidad, and Cobija. Various smaller mining cities total about 40,000 inhabitants.

COMPOSITION

According to estimates, the ethnic breakdown shows about 65% Indian, mostly Aymara and Quechua; 20-30% mixed blood; and 5-15% Spanish and European. There is also a growing Asian population immigrating to Bolivia, with estimates ranging up to 10,000.

Bolivian society is divided between the Spanish and the indigenous Indian population. The Spanish have been the controlling class, both in the rural areas as land owners, and in the urban society. The Indian peoples have been serfs on the haciendas, small land owners, and village dwellers. The cities have been characterized by a division between the permanent Spanish population, a temporary migrant population, new immigrants, and second and third generation immigrants.

The non-migrant population has been Spanish, or peoples well adjusted to the Spanish culture. The temporary migrant population mostly retain their own Aymara or Quechua language, and many of their own customs. The new immigrant population, having a desire to establish permanent residence are more eager to adjust to city patterns, and look for permanent employment. The second and third generation immigrants are for the most part assimilated into the society, having forgotten their own tongue, and having adopted Spanish as a language and pattern of life.

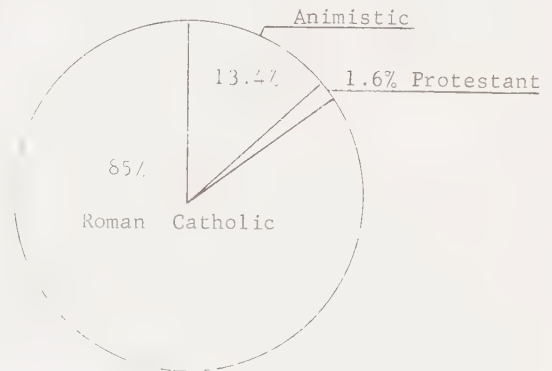
LITERACY AND LANGUAGES

The literacy rate is about 40%. Approximately 66% of the population is bilingual. About 75% speak Spanish. There are several indigenous tongues and dialects, the largest being Quechua, with 1,000,000 speakers; and Aymara, with 800,000 speakers. The other languages are divided among 150,000 speakers, some of whom are: Guarani, Tupi, Arawak, Chiquitano, Tacanan, Mosetenan, Yuracarean, Movima, and Zamuco.

RELIGION

Almost 85% of the population is considered to be affiliated with the Roman Catholic Church. Indian Catholicism tends to include remnants of former pagan religious customs, while urban Catholicism is often mixed with secularism. Protestants comprise about 1.6% of the total population.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Landlocked Bolivia, 1,100,000 square kilometers (424,162 square miles), is the highest nation in elevation in Latin America. It is divided into four topographically and climatically distinct regions. The *altiplano*, or high plateau region, lies between the Andes Mountains, and thus has a cool climate. About 60% of the population lives on the altiplano. Semitropical rainforests and gorges with humid temperatures form the *yungas*. The *selva* is a forested region in the eastern Andes. The lowland plain area, or *llano* is barren and sparsely populated. These regions have different climates, vegetation, and the people have different characteristics.

HISTORY

Bolivia was part of the Inca empire before Spain conquered Latin America. With Peru, Bolivia won independence from Spain in 1809 and then became a separate republic in 1825. Bolivia had many military leaders in the 19th century and fought many wars to establish her borders. The last of these ended in 1938. Since then, political stability has increased and reforms have been enacted. However, Bolivia is still a poor and underdeveloped nation.

GOVERNMENT AND POLITICAL CONDITIONS

The Bolivian government is republican in form. The nine departments have some powers, but the federal government is highly centralized. Despite the three traditional branches of the federal government established in the constitution (executive, legislative, and judicial), the government has been under military control in recent years.

ECONOMY

Economically the country has sufficient resources to provide for its population both from the rich mineral deposits and from the agricultural potential. Tin exports comprise two-thirds of the national exports. The tin mines have been nationalized, as well as the Gulf Oil Company and the sugar refining industry. Emphasis is being placed on increasing agricultural production as Bolivia still imports staple foodstuffs. Estimated annual per capita gross national product (GNP) is 3,600 Bolivian pesos (U.S. \$180).

CHURCH STATISTICS ON BOLIVA

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|---|--------------------------------|-------------------------|
| Assemblies of God of Bolivia | 4,000 | 6,000 |
| Bethesda Evangelical Mission | 205 | 1,260 |
| Bolivian Baptist Convention | 650 | 1,000 |
| Bolivian Evangelical Church | 889 | 1,066 |
| Central Yearly Meeting of Friends | 1,000 | 1,500 |
| Church of God | | 128 |
| Church of the Nazarene | 2,474 | 4,615 |
| Evangelical Baptist Mission | | 27 |
| Evangelical Christian Union | 13,300 | 28,000 |
| Evang. Lutheran Church of German Speaking People | 600 | 2,500 |
| Evangelical Methodist Church in Bolivia | 2,500 | 10,000 |
| Intl. Church of the Foursquare Gospel | 1,130 | 2,000 |
| Latin American Lutheran Church | 135 | 250 |
| The National Evangelical Assembly of God Church | 205 | 1,000 |
| New Tribes Mission | 308 | 1,615 |
| Oregon Yearly Meeting of Friends (INELA) | 4,500 | 7,000 |
| Salvation Army | 849 | 1,240 |
| Seventh-day Adventist Church | 21,215 | |
| South American Mission Inc. | 180 | |
| Union of Bolivian Baptists | 2,005 | |
| United World Mission | 100 | 400 |
| World Gospel Church | 200 | 2,500 |

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this profile are not necessarily those of the ICOWE convenors or planning staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA, 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this profile, with special recognition to C. Peter Wagner and W. Douglas Smith, Jr.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

BRAZIL

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Brazil, and to increase the overall awareness of Brazilian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees itself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

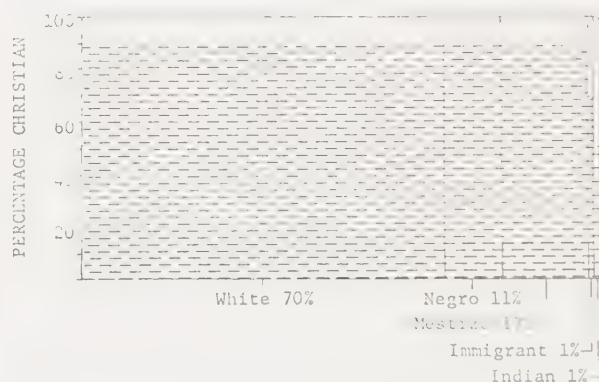
UNREACHED PEOPLES

In a country where Christianity has been a major influence, the definition of an unreached people is somewhat different from a definition referring only to, for example, a primitive jungle tribe that has had no contact at all with other cultures. In Brazil, there are less than 100 jungle tribes, with 50,000 to 90,000 people in them. Many of these tribes have had little contact with Brazilian culture or Christianity.

There are also certain groups with millions of people in them, often in urban areas, who do not have a real awareness of Biblical Christianity. These people often are not "reached" through broadcasting or literature or evangelistic meetings because they do not choose to listen to what is being presented. Although they may claim relationship to some church, they may not attend it or be aware of its teachings. Some of these unreached groups include immigrants (such as Japanese) who may live together in certain areas, speak their own language, and follow their traditional religion. There are also persons of non-Christian religions such as the millions of spiritists found in many parts of Brazil. Spiritism attracts a large following in Brazil, even from those who claim affiliation to a Christian church. Although the government reported less than one million followers worshipping in organized centers in 1968, estimates run from 15 to 30% of the entire population as being actively engaged in spiritism at one time or another. Lower economic class migrants to cities or new settlers in developing areas in the west or along new road systems may also have no realistic contact with Christianity. Some persons in certain occupations (industrial workers) or age groups (secondary and college) may also be unreached.

Therefore, the fact that over 90% of Brazilians may claim to belong to a Christian church does not mean that they actually practice their faith or that they have a real awareness of Biblical Christianity.

CHRISTIAN POPULATION BY ETHNIC GROUPS



PERCENTAGE POPULATION

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



CURRENT STATUS OF CHRISTIANITY

The Church in Brazil finds itself in the midst of a large, dynamic, growing and diverse nation. Brazil is the fourth largest country in the world in continuous land area. It has a population of 100 million people and adding three million more each year. Today, more than one-third of all Latin Americans are Brazilian. There are great contrasts in this nation, ranging from large urban areas along the sea-coast, to unexplored jungles in the interior. Christianity has been a major influence in Brazil since the 16th century, principally through the Roman Catholic Church. Brazil is nominally a Catholic nation, although less than 10% of the population attend mass as often as once a year. The Roman Catholic Church considers the nominal Catholic population as needing evangelization.

Protestant churches have shown rapid growth, particularly in the last two decades. The Brazilian Protestant community represents approximately 11% of the total population. Brazilian Protestants are estimated to be increasing at about double the rate of the population as a whole and therefore are increasing their percentage of the population yearly. Brazilian Protestants make up about 65% of all Protestants in Latin America.

There is freedom of worship in Brazil and many types of Christian ministries are being carried out. There is also a large foreign missionary force of over 3,000 people in Brazil, most of them from North America.

NATIONAL CHURCHES

ROMAN CATHOLIC

The Roman Catholic Church in Brazil has been predominant for about 300 years. It claims about 85% of the population although active membership is perhaps only 10 to 15%. Some researchers who have studied the various churches in Brazil say that the active membership of the Catholic Church in Brazil is not much greater than that of the total Protestant church community. However, as this fact is being recognized by Catholic leaders, steps are being taken toward renewal, including the encouraging of Bible reading and study, and of participation by laymen in the work of the Church.

For the size of the country and the number of persons who claim affiliation with the Catholic Church, there are not enough trained persons to provide adequate leadership in all areas. There are presently 31 archdioceses, 126 dioceses, and about 4,700 parishes throughout the country. There are, however, only about 13,000 priests and about 50,000 other workers.

The Catholic Church has a variety of ministries including a substantial educational program.

PROTESTANT

Protestants from Europe first came to Brazil early in the Portuguese colonial period but did not remain. The first Protestant church was organized in Brazil in 1837 by German Lutherans. Representatives of other Protestant churches came to Brazil throughout the remainder of the 19th century.

The Protestant community in Brazil has grown rapidly in recent years and in the 1970 government census of religious groups, more than 2.6 million Protestant church members were reported. Counting family members who attend worship services and other persons who have become involved in the Protestant community, it is estimated that Protestants in Brazil total almost 11 million persons.

If Protestants continue to grow as they have in recent years, by 1980 there may be 5.5 million church members, and a community of over 16 million people, or about 12% of the population of the country at that time.

Protestantism in Brazil is divided into nearly 100 church bodies. The largest Protestant church denomination in Brazil is the Pentecostal Assemblies of God, with nearly 750,000 members. Second largest is another Pentecostal denomination, Congregacao Crista, with 358,000 members. Third largest is the Brazilian Baptist Convention with about 330,000 members. Other large churches include the Evangelical Church of the Lutheran Confession, the Presbyterian Church of Brazil, and the Evangelical Lutheran Church.

Protestant churches in Brazil can be generally divided into three major groups: Pentecostal churches, traditional denominations (such as Lutherans, Baptists, Presbyterians, Methodists who have been in Brazil for many years), and newer denominations and some sects. The Pentecostal family of churches include at least 40 different groups and these have been the most rapidly growing churches in Brazil. In contrast, most of the traditional denominations have barely been able to increase as much as the general population growth.

In geographic distribution, nearly one-half (47%) of the Protestant church members live in the Southeast region of Brazil (which includes the states of Sao Paulo, Minas Gerais, Espirito Santo, Rio de Janeiro and Guanabara). Almost another third live in the South region, in the states of Parana, Santa Catarina, and Rio Grande do Sul. In 1970, Protestant congregations were located in 2,500 of the 3,952 counties of Brazil.

Also in 1970, there were 16,800 ordained Protestant ministers and 47,000 deacons and elders to serve the more than 25,000 organized local churches throughout Brazil. A feature of church extension in Brazil is the creation of satellite or "daughter" churches that grow out of a central or "mother" church. Of the more than 25,000 local churches, nearly 9,000 are central churches. In addition, there are thousands of small preaching points where evangelistic meetings are held.

The Pentecostal movement in Brazil has resulted in the rapid growth of many churches. The Assemblies of God Church, from its beginnings in Brazil in 1910, has grown to about 750,000 members according to the government census, and may be even larger. The Congregacao Crista is another Pentecostal church that has grown rapidly.

During the 1960's a spiritual renewal was experienced in several hundred Baptist, Congregational, Methodist and Presbyterian churches. This renewal took on many aspects of Pentecostalism with the result that more conservative leaders within these denominations warned against the movement. This later led to divisions in some of these churches, with congregations leaving to form their own denominations.

The Protestant Church in Brazil is almost entirely nationally controlled, with policy and administration of the different denominations completely under the direction of the national churches, with missionaries engaged in supportive roles.

There are seven distinctive characteristics of the Protestant church in Brazil.

1) The church is evangelical. To a remarkable degree the Protestant churches of Brazil are evangelical in fact and not only in name. They are in basic agreement as to the doctrines of the faith. Those teachings which would destroy the tenets of the Christian faith have made almost no inroads among the Brazilian churches. This shared faith provides the potential basis for fellowship and cooperation.

2) The church is young. The evangelical churches of Brazil are relatively young. Beginning with the German immigration in the first half of the 19th century, and the early missionary efforts of Presbyterians, Congregationalists, Methodists and Baptists in the second half of the century, there have developed distinctively Brazilian churches which no longer depend upon outside assistance for their life and existence. In the present century, the upsurge of the Pentecostals and the arrival of many newer denominations have contributed to keep the evangelical churches of Brazil first and second generation churches for the most part.

3) The church is strong numerically. The Brazilian government census of 1970 showed a total of 2,623,600 communicant Protestant church members. This figure perhaps ought to be as high as 3,500,000. This represents an evangelical com-

munity of 11,000,000 or 11% of the population. There are more practicing evangelicals in Brazil than practicing Catholics, and more evangelical pastors than Catholic priests. Most of the members of the evangelical churches are found in a few large Brazilian denominations. There are 450,000 Lutherans, 350,000 Baptists, 250,000 Presbyterians, 50,000 Congregationalists, 25,000 Episcopalians, and 65,000 Methodists. Over half of the Brazilian evangelicals are found in the Pentecostal churches, most of them in the two largest denominations: The Brazilian Assemblies of God and the Christian Congregation. In addition to these larger denominations there are many, many small groups which for the most part are growing slowly and make up only about 3% of the total membership.

4) The church is growing. The evangelical community is growing almost twice as fast as the Brazilian population as a whole. The present annual population growth rate for Brazil is approximately 2.9% while the evangelical growth rate is 5.6% per year. The Pentecostal churches are growing almost three times as fast as the total Brazilian population. There are evangelical congregations scattered all over Brazil.

5) The church is evangelistic. This geographical distribution is the direct result of the evangelistic outreach of the Brazil churches themselves. In the remote settlements of the Amazon Basin and in the new land settlements of western Brazil, the Brazilian churches are actively evangelizing. A number of denominations have carried on systematic campaigns to see that every Brazilian town has an evangelical witness. By means of colporteurs, lay evangelists, radio programs, and evangelistic campaigns the Brazilian churches have endeavored to evangelize the land. These efforts which may have lacked for skill at times, have never lacked for zeal.

6) The church is missionary. The same evangelistic zeal has led the Brazilian churches to send missionaries to other peoples as well. The Baptist, Presbyterian and Pentecostal churches of Portugal, for example, are all the result of Brazilian missionary activity. Most of the major Brazilian denominations have missions among the Indians of Brazil. There are also missionaries sent out by the Brazilian churches working in Spain, France, Austria, South Africa, Angola, Mozambique, Nigeria, Ghana, Madagascar, as well as in Venezuela, Ecuador, Peru, Bolivia, Paraguay, Uruguay and Argentina. In recent years the Brazilian churches have sent their first missionaries to evangelize in North America as well. As Brazil's economic capacity has increased, so has the missionary effort on the part of the Brazilian churches.

7) The church is Brazilian. Until the past few decades, the Brazilian churches depended heavily upon missionary participation. As the churches have grown they have developed. The past few years have seen the emergence of a new group of

leaders which are strikingly independent of missionary domination. The churches have developed structures which are characteristically Brazilian. A healthy optimism typifies the Brazilian churches, and yet there is at the same time an awareness of need, an awareness of the danger of depending upon past momentum, of relying on a methodology which was effective in earlier situations but which has since changed. The Brazilian churches now begin to look for closer ties with fellow evangelicals. The major problems which face the churches are those which accompany growth and maturity. The rapid growth presents an urgent need for thousands of men to pastor the new congregations which are formed each year. The level of increasing maturity of the churches places ever greater demands on the emerging leaders. The picture is one of optimism, hope and urgency.

CHURCH GROWTH

The vigorous evangelistic activities of many groups and the particular attractions of Pentecostalism have led to rapid growth in many churches in Brazil. There are some church groups, however, which have not seen much growth. Geographically, the largest church growth has been reported from the west-central interior and frontier regions, largely as a result of migrations of new peoples to these areas. Socially, Read and Ineson, in their study of Brazil's churches, Brazil 1980, point out that "Growth of the Protestant church has been greatest among the masses - those people who suffer economic, social, and education inequalities and are not participating in a full measure in the money economy." (Read, 1973:11)

Read and Ineson also point out that opportunities for future growth may be found where there are recent migrants (such as in growing urban centers), in the new land areas opening in the west, and along the developing radial road system.

COOPERATIVE AGENCIES

Within the Brazilian Protestant community, there is a growing number of agencies which provide assistance and service in specialized ministries in the areas of literature, theological education, broadcasting and audio-visuals and other activities. These include the Association for Evangelical Theological Education by Extension (AETTE), the Association of Evangelical Theological Seminaries (ASTE), Missionary Information Bureau, and others.

FOREIGN MISSIONS

For more than 300 years the Roman Catholic Church was the principal missionary agency working in Brazil. Priests accompanied every expedition into the interior and sought to win converts among the Indians, as well as to minister to the settlers in the towns and plantations along the coasts. There are presently Roman Catholic missionaries from

several nations working in Brazil, with about 533 from the United States alone. It is significant that most of these missionaries are concentrating their missionary efforts in the evangelizing of nominal Catholics.

Protestants have been in Brazil on a continuing basis since 1823. The first specifically missionary work began in 1855 with the arrival of a Scottish Presbyterian missionary. Brazil now has over 3,000 foreign Protestant missionaries, the largest such total of any nation in the world. Since about 80% of the missionaries are from North America, Brazil has more North American Protestant missionaries than any other nation.

Missionaries in Brazil are affiliated with more than 150 different missionary organizations. The largest agencies are the Southern Baptist Convention and Wycliffe Bible Translators. Over 1,200 missionaries are associated with traditional denominations. Besides the United States and Canada, there are Protestant missionaries from the United Kingdom, Germany, Japan, Netherlands, Sweden, Switzerland, Ireland, Finland, South Africa, Norway, Argentina, Uruguay, Taiwan, and Korea.

About 60% of these missionaries arrived in Brazil between 1959 and 1968. Less than 15% arrived prior to 1949.

Most of the missionaries are concentrated along the eastern seacoast of Brazil, with another large concentration in the south. These are the areas of Brazil where the largest population centers are found. Because of the substantial missionary activity among the indigenous Indian tribes in the north and central-west, 27% of the total Protestant missionary force is found in these areas, although only 9% of the population is found there.

Brazil is also a missionary sending nation. A 1972 study of missionary agencies from Africa, Asia and Latin America listed 26 Brazilian missionaries working cross-culturally, with about 500 missionaries. Most of these missionaries were going to other cultures within Brazil, but some were going to other nations including Bolivia, Peru, Chile, Mozambique, Portugal, Paraguay, Argentina, Ecuador, Indonesia and Venezuela. Of the 46 nations described in this study, Brazil was third in both number of missionaries and in number of agencies.

MAJOR CHRISTIAN FUNCTIONAL MINISTRIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Various faith missions and Pentecostal churches have continuing evangelistic thrusts, usually of local, city, or regional scope. Pentecostal evangelists from North America often hold large city-wide campaigns in the major cities. During the period 1966-68, Overseas Crusades (SEPAL) held a series of city-wide evangelistic programs. Among the more notable evangelistic efforts in recent years were the nationwide programs conducted by the Baptist Convention in 1965 and again in 1969. Also, as a result of the Latin American Congress of Evangelism, there has been some discussion about holding such a congress for the nation of Brazil.

Most evangelism is being carried out by individual church members who are sharing their faith with friends, neighbors and relatives. With a few notable exceptions, most of the present church growth of the Brazilian churches comes as the direct result of the continuous ongoing evangelism conducted on the local level.

BROADCASTING

Brazil has over 900 radio transmitters and several dozen television transmitters, most of which are commercially owned. It has been estimated that over 400 stations in the country accept Protestant programs, many of which are broadcast over small stations in the interior of Brazil.

The Brazilian Association of Evangelical Radio Stations (ABRE) operates on a self-supporting commercial basis, but also provides time for evangelical programming at low cost. There are six stations in the network.

A number of Christian missions and churches produce radio programs including the Inter-American Missionary Society (OMS), Lutherans, Methodists, and Seventh-day Adventists. The Southern Baptists have a recording studio in Rio de Janeiro for radio program production and have also done some television programs. The largest use of radio by Protestants is reported to be in the Rio de Janeiro area.

The Roman Catholic Church is active in radio work in Brazil and owns over 120 stations. It also places television programs on commercial stations.

National Broadcasting Statistics: Radio Transmitters 959 (1967), TV Transmitters 41 (1967).

LITERATURE

There are a number of Protestant bookstores in Brazil, most of which are under missionary direction, and most of which are subsidized. Bookstores or publishing houses are operated by the Southern Baptists, Methodists, Lutherans, Assemblies of God, and some of the smaller Pentecostal bodies, as well as by other churches and missions. There is also an association of bookstores and publishing houses known as CLEB, Camara de Literatura Evangelica do Brasil (Evangelical Literature Committee of Brazil). CLEB acts as a clearing-house for evangelical publishers and missionaries to minimize duplication in translation and publishing of books.

BIBLE TRANSLATION AND DISTRIBUTION

According to Dr. Benjamin Moraes, former president of the Brazil Bible Society, that Society, since its organization in 1948, has published and distributed more than 80 million Bibles or portions thereof to Brazilians and is the main producer of Protestant Bibles in the country.

United Bible Societies' distribution figures for 1972, excluding commercial publishers, were:

| | |
|------------|-----------|
| Bibles | 144,556 |
| Testaments | 95,426 |
| Portions | 1,495,947 |
| Selections | 5,702,726 |
| Total 1972 | 7,438,655 |
| Total 1971 | 7,497,771 |

The entire Bible is available in Portuguese, the New Testament in Baniwa, and portions in 35 other languages. Wycliffe Bible Translators report that there are 71 languages in which translation preparation or actual translation is in progress; 18 languages in which translation being done in other languages will serve; 12 languages which definitely need translators; and 52 languages in which translation needs are uncertain.

THEOLOGICAL EDUCATION

As of 1969, there were over 50 Protestant seminaries and Bible institutes in Brazil. Each of the traditional denominations has at least one seminary, the Baptist seminary in Rio de Janeiro being perhaps the largest.

The seminaries of the traditional churches have formed the Association of Evangelical Theological Seminaries, which is an accrediting Association. There are three Pentecostal seminaries and several Bible institutes, some of which are conducted by local churches and others which are directed by missionaries.

In recent years there has been increasing interest in theological education by extension and the Association for Evangelical Theological Education by Extension (AETTE) has been formed to develop curricula and prepare materials for this type of educational system.

All of the major denominations are using or beginning to use the extension program of theological education, and there are far more people enrolled in these programs than any other way of studying theology and training for the ministry.

SOCIAL CONCERN

Education. Some of Brazil's missions and churches give specialized education to meet the needs of a village or society. In addition to regular academic schools from kindergarten through college, there are literacy programs and centers, evening schools for indigent adults, vocational schools to learn a trade or care for the home, leadership training to teach others, and radio schools to teach remote villagers reading and writing, child care, public health and better farming techniques.

Medicine and Public Health. Churches and missions operate hospitals and clinics, train nurses, sponsor hygiene classes for the underprivileged, direct slum dwellers to available medical facilities, operate a rehabilitation center with clinic for handicapped children, distribute medical supplies from river boats, maintain a visiting home nursing program, operate leprosaria, and provide medicine and equipment for hospitals. Seventh-day Adventists are particularly active in this field. They maintain a large number of hospitals, clinics and dispensaries, a floating and air-borne clinic and ambulance service for remote areas, and a school of nursing.

Community Development. Funds have been obtained by some missions to help Brazilians form cooperatives and credit unions. Food-for-work projects are sponsored for building programs. Some missions have helped in construction of housing projects; some have worked with villagers to cut roads through jungles and bridge swampy areas to get produce to market; some have given advice on home ownership whereby the underprivileged can purchase homes on long-range, small payment terms. Encouragement and assistance has been given to Brazilians to maintain recreational and youth centers to stimulate the creativity of the young. Summer camp programs are also carried out.

Several missions operate experimental farms to teach better crop production, use of modern tools and farm machinery, and selective animal breeding. Agricultural extension services are maintained. In some places training in the trades is being given in order to help Brazilians establish small industries.

Social Welfare. Some of the special projects in social welfare work include rehabilitation centers for juvenile delinquents, helping migrants integrate into urban society, day-care centers for children of working parents, and helping the disabled to obtain hospitalization.

A special factor in the social and economic development pattern of Brazil is the network of roads which is designed and being built. The network will eventually be like the spokes of a wheel, with crossroads connecting the main cities with ports and supply sources. The network has already demonstrated its influence on the population by causing migratory patterns to emerge, with people moving toward the roads which have been constructed.

The more enterprising individuals are those who make the move, which is influencing the social pattern as well as the economic, and it has been found that the Christians are those who are most open to move. Also, when they do move they move among others who are ready for change, and are found to be open to hear the Christian message. In some new communities it is reported that as much as 30% are Protestant Christians.

THE NATION AND ITS PEOPLE

POPULATION

Brazil is the sixth most populous nation in the world and has about one-half of the population of South America and one-third of the total population of Latin America. In 1973, there were an estimated 101.3 million people in Brazil, growing at an annual rate of 2.8%. By 1985, there will be an estimated 142.6 million Brazilians. About three-fourths of the people live in the South and Southeast regions, which include the country's two largest and most highly industrialized cities, Sao Paulo (8 million) and Rio de Janeiro (6 million). There are eight other cities, most of them along the coast, with populations of 500,000 people or more. Brazil is becoming more urbanized; in 1960, about 46% of the people lived in urban areas, but in 1970 this had increased to 55%. Population density averages 11 persons per square kilometer (29 persons per square mile) but this varies widely, from 44 persons per square kilometer in the Southeast to one person per square kilometer in the largely jungle-covered North. Brazil has a generally youthful population with more than 40% being under 15 years of age, and another 27% between the ages of 15 and 30.

ETHNIC COMPOSITION

The ethnic background of Brazilians is basically Portuguese, but includes strong African and American Indian strains as well. There are large areas in the south of the country in which the population is predominantly either of German or Italian extraction. There are perhaps 200 indigenous

Indian tribes who live mainly in the Amazon basin and number about 130,000. There are also immigrant minorities from Italy, Germany, Japan, Portugal, and Spain. In the 1960 census, about 70% of Brazilians classified themselves as "white," 11% as "negroes" and the remainder as "mixed," (including the Indian population).

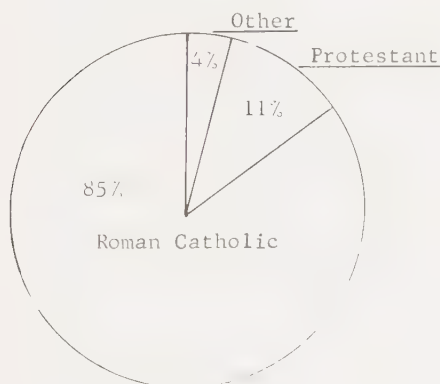
LITERACY AND LANGUAGES

The trend in literacy is upward for all groups. Of those between 15 and 30 years of age, 75% are considered literate. For all ages, 15 years and over, the percentage is 67. Portuguese is the national language and English is often the second language for the well-educated. There are large areas in the south where German is spoken. Various Indian languages are spoken among the small tribes. Immigrant communities may keep their national languages in localized situations.

RELIGION

About 85% of Brazilians classify themselves as Roman Catholic, 11% Protestant, and 3 to 4% can be classified as spiritist, Jewish, Buddhist, Muslim, Greek Orthodox and others. However, the number of practicing Catholics appears to be much lower than the 85% would indicate, while the number of practicing spiritists may be as much as 15% of the population.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Brazil occupies almost half the continent of South America and shares borders with every South American country except Chile and Ecuador. The area is 8.5 million square kilometers (about 3.3 million square miles), making it the fourth largest country in continuous land area. There are four topographical regions: the northern, heavily forested lowlands of the Amazon basin; the north-

eastern semi-arid scrublands; the plains and uplands of the central-west and south; and the narrow coastal belt stretching from Natal to Porto Alegre. Most of the country has a warm, humid climate, with a cool and dry season from June to August. Annual rainfall varies from 40 to 80 inches.

HISTORY

Discovered by Portugal in 1500, Brazil was a Portuguese colony until independence was declared and a monarchy established in 1822. The country was a federal republic from 1889 to 1930, experienced strong centralized rule under Getulio Vargas from 1930 to 1945, and saw the federal republic reestablished in 1946. Military governments have been in control since a 1964 military coup.

GOVERNMENT AND POLITICAL CONDITIONS

Under its constitution, Brazil is a federal republic of 23 states, three territories, and a federal district (Brasilia, the capitol). There is an elected president, a bicameral legislature, and an independent judiciary which includes a supreme court.

At present there are two political parties in Brazil, the pro-government National Renovation Alliance (ARENA), which holds the majority of seats in both houses of the National Congress, and the opposition Brazilian Democratic Movement (MDB).

ECONOMY

Brazil's economic potential varies by regions. The country's known mineral resources are almost unlimited in variety and size of reserves, including one-fourth of the world's known iron ore reserves, and over 5.2 million square kilometers (two million square miles) of undeveloped land. Industrial raw materials and minerals account for about one-fourth of all exports, while agriculture provides about three-fourths of the exports, including coffee, sugar, cotton, and timber. About one-half of the population is employed in agriculture.

Economic growth has been substantial in the past decade, and although offset by severe inflation, government policies have tended to minimize the impact of the inflation. Since 1968 Brazil's gross national product has grown an average of over 11% (real growth). Per capita gross national product is \$680.

MAJOR BRAZILIAN PROTESTANT CHURCH MEMBERSHIPS
(1,000 or more members)

| Name of Church | Communicants, Full members | Year of Data |
|---|-------------------------------|-----------------|
| Alliance of the Christian Evangelical Church of Brazil | 10,800 | 1972 |
| Assemblies of God | 1,550,000 | 1970 |
| Baptist Independent Missionary Society | 11,072 | 1970 |
| Bible Church | 5,400 | 1966 |
| Brazil Christian Mission | 1,500 | 1972 |
| Brazilian Baptist Convention | 354,294 | 1970 |
| Brazilian Episcopal Church | 16,700 | 1966 |
| Christian Pentecostal Church of Brazil | 1,300 | 1966 |
| Church of Brazil for Christ | 93,100 | 1966 |
| Church of Christ | 3,000 | 1972 |
| Church of God (Anderson, Ind.) | 1,326 | 1972 |
| Church of God (Cleveland, Tn.) | 3,477 | 1971 |
| Church of the Nazarine | 1,200 | 1966 |
| Congregation of Christians in Brazil | 282,200 | 1966 |
| Conservative Baptist Foreign Mission Society | 3,251 | 1971 |
| Convention of Independent Baptist Churches | 12,000 | 1971 |
| Evangelical Assemblies of God Church | 2,135 | 1972 |
| Evangelical Church of the Lutheran Confession | 136,917 | 1970 |
| Evangelical Congregational Christian Church in Brazil | 56,400 | 1966 |
| Evangelical Holiness Church of Brazil | 1,250 | 1971 |
| Evangelical Lutheran Church of Brazil | 77,700 | 1966 |
| Evangelical Mennonite Church | 1,500 | 1966 |
| House of Prayer | 2,100 | 1966 |
| International Church of the Foursquare Gospel | 52,567 | 1971 |
| Methodist Church | 63,500 | 1971 |
| National Evangelization Crusade | 4,900 | 1966 |
| New Life Pentecostal Church | 1,350 | 1971 |
| Pentecostal Church | 7,400 | 1966 |
| Pentecostal Church of Christ | 6,590 | 1971 |
| Pentecostal Church of God of Brazil | 1,800 | 1972 |
| Presbyterian Church of Brazil | 183,800 | 1966 |
| Promised Advent Church | 6,000 | 1966 |
| Reformed Church | 8,400 | 1966 |
| Salvation Army | 2,800 | 1966 |
| Seventh-day Adventist Church | 152,721 | 1971 |
| Seventh-day Baptist Church of Brazil | 1,194 | 1970 |
| Union of Evangelical Churches of South America | 1,015 | 1971 |
| Union of Evangelical Congregational Churches | 15,000 | 1971 |
| United Evangelical Church | 28,000 | 1966 |
| Wesleyan Methodist Church | 6,540 | 1971 |
| Total Protestants | 2,600,000 | 1970 |
| Roman Catholic | 98,081,000 | 1973 |

Note:

Most data taken from Read and Ineson, Brazil 1980: The Protestant Handbook (1973); pp. 68 - 74; data refers to 1966 government census. More current data, where available, comes directly from the church headquarters.

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Bible Society of Brazil (Sociedade Biblica do Brasil), C.P. 73 ou 454, Rio de Janeiro - GB ZC-00, Brasil.

Missionary Information Bureau, Caixa Postal 1498, Sao Paulo, S.P., Brasil.

Camara de Literatura Evangelica do Brasil, Caixa Postal 1061 ZC-00, 20.000 Rio de Janeiro, GB, Brasil.

Confederacao Evangelica Brasileira, Rua Lusitana, 8, 13.100 Campinas, S.P.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

BURMA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Burma, and to increase the overall awareness of Burmese Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

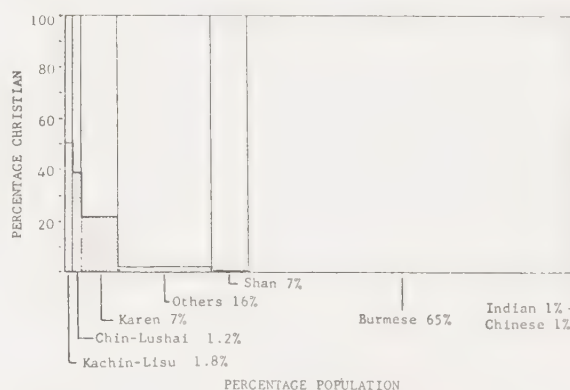
The dominant ethnic group is the Burmese, which is comprised of more than 20 million of the total 30 million population and which is largely Buddhist. In Burma's mountainous areas live more than 100 small groups of people speaking different languages and living in relative isolation from others. Communicating the Gospel to some of them has been hindered by this isolation and by language barriers, reinforced in some cases by their adherence to Buddhism.

Among those groups of whom a significant percentage profess to be Christians are the Karen who are found in southern and eastern Burma and number about three million, and the Chin and Kachin in the north and northwest, who together number about one million people. Together these groups form about ten percent of the total population of Burma.

Apart from the Burmese who comprise about 65 percent of the population, other unreached peoples are: the Shans, who number about 1.5 million and are ethnically related to the Thai, living in the eastern plateau region; the Kayah, in the southern Shan plateau; the Mons, scattered in the central south region; the Arakanese, located in the west. These last three groups total about two million people. There are also an estimated 400,000 persons of Chinese origins, and over 100,000 Indians and Pakistanis who are largely non-Christians.

The graph below shows some of the major people groupings of Burma and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Burma possesses one of the oldest and most impressive Buddhist traditions of Asia, and the Christian faith has come only in recent centuries, being first brought by Portuguese traders in the 16th century. The Roman Catholic Church traces its beginnings in Burma to A.D. 1560, while Protestant Christianity has existed since

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



Adoniram Judson baptized U Naw in 1819. Christianity is not considered by most Burmese to be a part of Burmese culture or heritage and the Christian Church tends to be regarded by many as a foreign body, a memory of British colonial rule. Some of the opposition to Christianity therefore is not to the Church as such, but to its foreign nature and relationships.

After three centuries of missions, the total Christian community numbers about one million, or about three percent of the population of 30 million. Protestants are about two and a half times as numerous as Roman Catholics. The government recognizes the right of each person to exercise his religion and churches and temples are open and openly attended. However, the government felt that some restriction on foreign involvement was needed and, in 1966, all Protestant and most of the Catholic foreign missionaries were ordered to leave. Private schools and hospitals (many of them Christian) were nationalized, although theological schools were not affected. For more than a decade, Burmese Christians have found it difficult to gain permission to leave the country to attend conferences or educational institutions in other countries, and visitors from abroad have been restricted in the length of time they could visit and areas in which they could travel.

Although the Burmese government's assumption of responsibility for education and social welfare has taken certain institutions and ministries from the Christian Church, worship services and education continue. Regular church services are permitted, annual meetings and conferences are held, and theological education continues and is even strengthened. Publication of Christian literature is permitted although with some restrictions.

The departure of foreign missionaries and the nationalization of institutions has not paralyzed the Burmese Church. Indeed, there has been renewed vitality in many churches. Evangelistic efforts have been increased and strong church growth has been recorded in several areas. Increased enrollments in formal theological training is one of the encouraging aspects of the present state of the Church in Burma. Despite political and economic difficulties, the Christians of Burma are showing faith, devotion and optimism which give much hope for the future.

The strength of the Christian churches is greatly sapped by emigration. The Indians and Chinese minorities, among whom Christians have been more numerous than among the Burmese, are mistrusted by the Burmese. They stand in a lesser degree of citizenship rights. Some 25,000 Indian and Chinese Christians have emigrated from Rangoon alone in the last few years.

NATIONAL CHURCHES

The last complete government census of Burma was taken in 1931, so that population figures since that time have been estimates. Church statistics too at times are estimates, due to the widespread insurgency of Christianity since World War II which has touched virtually the entire country at one time or another.

Of the estimated population of 29.8 million, the Protestant community numbers slightly over 700,000, or 2.5% of the total population; and Roman Catholics 280,000, or almost 1%. Aside from a small Armenian Church in Rangoon, there are virtually no Orthodox Christians in Burma.

PROTESTANT

Baptists. Protestant missions to Burma began with a brief effort by English Baptists from Serampore in 1807, followed six years later by the arrival of the American Baptist, Adoniram Judson, who laid lasting foundations during his thirty-seven years of service (1813-1850). More than a century and a half of American Baptist efforts, involving a total of 794 missionaries, have contributed to the emergence of a strong Church, the Burma Baptist Convention, with a communicant membership of 276,789 (estimated community of at least 550,000), or 78% of all Protestants.

Baptist efforts to reach the dominant Burmese Buddhists were later paralleled by the sending of missionaries to animistic Karens, Kachins, Chins, Lahus, Was and others, most of them living on the distant hills along the borders. Whereas the Burmese and other Buddhists such as the Mons and the Shans gave minimal response to the Gospel, the animist response, coupled with continued Buddhist resistance, has resulted in a Baptist Church whose membership is roughly 95% animist and 5% Buddhist in background.

The wide linguistic and cultural diversity among Burma Baptists is recognized in the structure of the Burma Baptist Convention, which is composed primarily of language groups such as the Karen Baptist Convention, Pwo Karen Baptist Conference, Kachin Baptist Convention, Zomi (Chin) Baptist Convention, Burma Baptist Churches Union (Burmese speaking), etc. Each of these, in turn, is made up of local congregations using that particular language, regardless of geographical location. Despite the increasing use of Burmese as the *lingua franca* of the country, and the formation of one or two smaller units within the Convention on geographical, rather than linguistic lines, the Burma Baptist Convention basically continues to be composed of language groups, each with its own program in addition to that of the all-Burma organization. These include missionary outreach, publications, youth programs, Bible schools and seminaries.

The Burma Baptist Convention helps to coordinate the efforts of the various language groups, and on a nation-wide basis carries on programs of evangelism, Christian education, youth activities, women's work, and publications. It has primary responsibility for the Burma Divinity School, an English language seminary in which other Protestant denominations share to a limited extent.

Anglicans. The Church of England entered Burma in 1859 through the efforts of the Society for the Propagation of the Gospel, which opened schools in Lower and Central Burma for both Burmese and Karens. In the 1920's, the Bible Churchmen's Missionary Society opened medical centers in the Shan States, the Kachin area, and on the Arakan coast, and emphasized direct evangelism. The departure of British government servants with the granting of political independence in 1948, and of all Anglican missionaries in 1966, placed new responsibilities upon the Anglican Church in Burma. It was a part of the Church of India, Pakistan, Burma and Ceylon until 1970, but now is a separate Province, with its own archbishop and bishops.

Present membership is 26,000, or nearly 4% of the total Protestant community. Anglicans operate three seminaries, with 44 students.

Methodists. American Methodists came to Burma in the 1870's, taking the Gospel primarily to Chinese in Burma, and later working among the Burmese as well. Their efforts have been confined to Lower Burma, in and near Rangoon. An autonomous Church since 1965, Lower Burma Methodists currently number a community of 2,000.

British Methodists began work in Mandalay and other centers in Upper Burma in 1887. Like all missions endeavoring to evangelize Buddhists, they found a very limited response until they came into contact with Lushais, immigrants from India, along the Chindwin River. Comparatively large numbers of these hill people have come into the Methodist Church of Upper Burma, resulting in a present community of 25,000.

All Methodists in Burma now total 27,000 or 4% of the Protestants. The two Methodist groups have been engaged in consultations with a view to church union.

Assemblies of God. The entrance of the Assemblies of God into Burma began with the movement of their Christians of the Lisu tribe from China into the extreme northeastern portion of Burma in the 1930's. That work grew markedly following World War II among both Lisu and Rawang people and a Bible School was established in 1965. Postwar work was begun in Rangoon and vicinity, plus another center in the hills east of Mandalay, in each case with an American missionary initially directing the work. Churches in the Rangoon area have continued to grow, and present Assemblies of God strength in Burma is estimated to be at least 25,000, nearly 4% of all Protestants.

Churches of Christ. Like the Assemblies of God, this mission entered Burma in the 1930's from China, following the movement of the Lisu people. Strong numerical growth and development of the work along agricultural and educational lines was experienced after World War II, encouraged by several missionary families. Converts are from both the Lisu and Rawang tribes. The language of the latter Kachin tribe has been reduced to writing and most of the New Testament translated. Membership is estimated to be at least 25,000.

Other Churches. Smaller denominations include: The Presbyterian Church in the far northwest, made up of Lushai immigrants from India, numbering 14,000; the Lisu Inland Church in the northeast near Lashio, comprised of former China Inland Mission Christians who fled into Burma, with 8,000 members; the Seventh-day Adventist churches, with a membership of 6,000; the Self-Supporting Karen Baptist Churches (independent of the Burma Baptist Convention), numbering 5,000; and other smaller groups totaling about another 20,000.

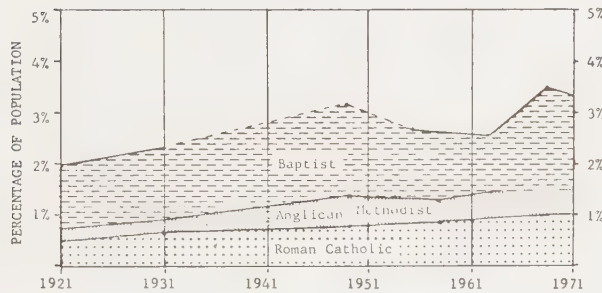
ROMAN CATHOLIC

The introduction of Roman Catholicism to Burma in the 1550's coincided roughly with the coming of Portuguese and other European mercenaries into Southeast Asia, and the development of commercial relationships between Portugal and numerous native states. Franciscan missionaries in Pegu and Jesuits were followed by others, chiefly Barnabites. However, Catholic missionaries were few in number, only thirty-eight having served in Burma during the two and one-half centuries 1559-1800. Converts were few, chiefly from the Eurasian community which had come into being. Roman Catholic missionary efforts were considerably strengthened after the middle of the nineteenth century, with the arrival of members of the Paris Mission Society and later the Seminary of Milan. Efforts among the Karens brought a number of converts into the Church. In the twentieth century, and especially immediately following World War II, American and Irish missionary orders continued the expansion of the work among Kachins, Chins, Shans, etc. However, the nationalization of schools in 1965-1966 removed from Church control the strong educational work which had been developed.

Recognizing the need for many more national priests, Catholics strengthened the work of their minor seminaries and opened a major seminary during the years after World War II. An archbishop-designate and two or three bishops were chosen from the national priests during the 1960's. Although the government expulsion of missionaries in 1966 affected more than half the Catholic foreign missionaries, a number of the older priests and bishops were permitted to remain, and they have continued, though with dwindling numbers, to the present. Meanwhile, more priests have been trained from among the nationals, strengthening the indigenous nature of the Church.

With schools and hospitals now nationalized, Roman Catholics, like Protestants, are devoting their efforts to local church services, youth work, theological institutions, and publications.

CHRISTIAN COMMUNITY AS PERCENT OF POPULATION



(Note: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

COOPERATIVE ENTERPRISES

The Burma Christian Council. In its early years, this organization was closely related to the National Christian Council of India and was dominated by missionaries. Political independence and the emergence of more truly national churches have changed this to a marked degree. For more than a decade, Burmese have served as chairmen and secretaries for the Council, although funds to support its work have continued to come from America and Europe. Sponsoring several all-Burma Pastors' Conferences arranged by World Vision has been a positive contribution of the Council to a greater sense of Christian unity among the various denominations.

Relief projects, especially to meet refugee needs, have received considerable attention. Aside from the two Methodist bodies, none of the denominations has seriously considered possible church union.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

There is renewed concern for evangelistic outreach in many of the churches. Evangelistic campaigns, including mass rallies, have been held in widely scattered areas in the country.

BROADCASTING

Through the arrangements of the Audio-Visual Center of the Burma Christian Council, a daily broadcast, alternating between Burmese and Sgaw Karen, is aired from the stations of the Far East Broadcasting Company in the Philippines. Similar programs are beamed to Burma from the South East Asia Radio Voice of the National Christian Council of the Philippines. Except for an occasional special program at Christmas or Easter, the government-controlled Burma Broadcasting Station does not permit religious broadcasting on its station.

LITERATURE

The Christian Literature Society is the inter-denominational publishing society of Burma. In addition, the various denominations have their own publishing programs, including (especially among the Baptists) presses which have been established by the different language groups. Paper shortages and government censorship have made Christian publishing difficult but not impossible.

BIBLE TRANSLATION AND DISTRIBUTION

The entire Bible has been translated into Burmese, Sgaw Karen, Pwo Karen, Shan, Kachin/Jinghpaw, Man and Lisu. Some nine other Burma languages have the entire New Testament, with portions available in 12 other languages. Thus, a total of about 28 of the 126 languages and major dialects of the country possess some part of God's word.

Translation is presently being carried on in six languages, three of them (Burmese, Shan, and Falam Chin) in popular style. Translators' conferences and workshops are held at times, occasionally with a translations expert from abroad assisting.

Revision of some older translations, plus the completion of the Pa-O New Testament and the Lahu Old Testament are among the more urgent needs still unmet.

The Bible Society of Burma, for many years the Burma Agency of the British and Foreign Bible Society, has been an independent Bible Society since 1965. The last permit to import Scriptures in Burman languages printed abroad (available from London) was granted in 1969, so that stocks of Bibles and New Testaments are now virtually exhausted. Portions and Selections from the Scriptures are being printed in Burma, and plans are being made to print New Testaments and Bibles in several languages--a monumental task in view of paper shortages and existing restrictions.

Scripture distribution through the Bible Society in 1972 totaled:

| | |
|----------------|---------|
| Bibles | 2,628 |
| New Testaments | 4,156 |
| Portions | 37,952 |
| Selections | 195,867 |
| Total | 240,607 |

EDUCATION

Although private schools, including several hundred Christian institutions, were nationalized in 1965-1966, this order did not apply to theological schools, many of which have continued with enlarged enrollments (see Table 2). These institutions vary from one or two-year vernacular Bible schools to the Burma Divinity School and the Roman Catholic Major Seminary, each with a curriculum of at least four or five years, with English the medium of instruction.

SOCIAL CONCERN

Considerable financial assistance has been given to Burma each year for relief and rehabilitation through the World Council of Churches and Church World Service. This has been used primarily to assist refugees (those who have fled into Burma from China, and those dispossessed by insurgent action within the country), plus victims of fire, flood, and famine. Blankets, used clothing, medical supplies and the like were also sent to Burma and distributed widely during the years before governmental restrictions rendered this largely impossible.

Disasters in other countries, such as cyclones and floods in East Pakistan in the 1960's, prompted many churches in Burma to contribute to Christian relief efforts, comparatively sizeable sums being raised for such needs.

THE NATION AND ITS PEOPLE

POPULATION

Burma's population in 1973 was estimated as 29.8 million, most of whom live in towns and villages. Rangoon (1,500,000), Mandalay (350,000), and Moulmein (200,000) are the largest cities. The Burmese people constitute 65 to 70% of the total population, followed by much smaller ethnic groups of Karens, Shans, Kachins, Chins and others, many of them quite small in numbers.

LITERACY AND LANGUAGES

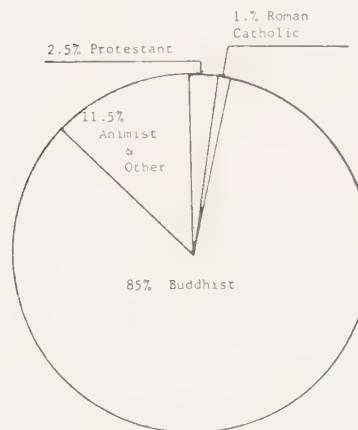
There are 126 languages and major dialects spoken in Burma. Burmese is increasingly becoming the *lingua franca* of the land. Approximately 60% of the people are literate.

RELIGION

The state religion of Burma is Buddhism though right of religious profession is guaranteed. 85% of the population profess Buddhism, while 11.5% practice some animistic or other form, and about 3.5% profess Christianity.

The graph following presents the relative distribution of the religious professions.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Burma, a country roughly the size of the state of Texas, or of France, Belgium, Netherlands and Denmark combined, lies between China and India, the world's two most populated nations. Through the centuries, this land has not been absorbed by either of its big neighbors, due primarily to the great horseshoe of mountains that protects it on three sides. Large sections of Burma's boundary with its neighbors follow the crest of these mountainous ridges. The flat land lies in the center and south of the country, drained by the Irrawaddy River system, with the rich soil of the delta one of the great rice-producing areas of the world.

The climate is controlled by monsoons, blowing from the southwest from May to October bringing rains, and from the northeast from October to May bringing dry and cooler air.

HISTORY

Until 1826, the political history of Burma involved the rise and fall of numerous kingdoms in the south and central portions of the country. Conflicts between these kingdoms, and with Thailand and Assam, occupied much of the time and interest of the Buddhist monarchs--Mon, Shan, and Burmese--who ruled during the centuries preceding the nineteenth.

British expansion from India, met by Burmese opposition, lay back of the First Anglo-Burmese War, 1824-1826, by which the British took over the coastal areas of Arakan and Tenasserim. All of Lower Burma as far north as Toungoo and Prome fell to the British in 1852, and the remainder fell in 1885. Burma became a part of British India and continued so until 1937, when it came under separate administration, with its own British governor and separate legislative body, which was given limited powers.

World War II brought the Japanese invasion of Burma. In the end, the people revolted against this, and cooperated with the re-invading British and American forces. At the end of the war, they demanded complete independence. This was achieved on January 4, 1948, and Burma, unlike most former British colonies, severed all political ties with the Commonwealth.

Political instability and lawlessness, evidenced in the assassination of Burma's popular freedom-fighter, General Aung San, and several other cabinet members in 1947, continued in the years following independence. Both leftist groups (Communist and others) and rightists (nationalistic Karens and others) waged open and covert warfare against the parliamentary democracy which had been established. At one time or another, most sections of the country came under insurgent control.

In March 1962, the Burma armed forces under General Ne Win assumed power, set up the Revolutionary Government of the Union of Burma, and have controlled the country since then. No political opposition has been permitted. Nationalization of the economy and social services of all kinds has taken place, including that of private schools and hospitals during 1965-1966. All Protestant foreign missionaries and more than half the Roman Catholics were ordered out by the Burma Government in 1966. Visits by foreigners have been severely restricted, a visa presently being valid for a maximum of one week.

ECONOMY

Burma is predominantly agricultural, rice being its chief crop and major export. It is a leading exporter of teak. Silver, lead, zinc and wolfram are its mineral exports, along with some rubber. The average per capita income of Burma is 388 Kyat (U.S. \$80).

Table 1
THE CHRISTIAN POPULATION, CLERGY
AND THEOLOGICAL INSTITUTIONS OF BURMA

| | Size of Community | Ordained Ministers | Seminaries and Bible Schools | Students |
|--------------------------------|----------------------|-----------------------|------------------------------------|----------|
| Baptists | 550,000 | 718 | 26 | 874 |
| Roman Catholics | 280,000 | 175 | 6 | 480 |
| Anglicans | 26,000 | | 3 | 44 |
| Methodists, Upper Burma | 25,000 | 10+ | 1 | 7 |
| Assemblies of God | 25,000 | 40 | 1 | 25 |
| Churches of Christ | 25,000 | | | |
| Presbyterian Church | 14,000 | 15 | | |
| Lisu Inland Church | 8,000 | | | |
| Mara Christians | 8,000 | | | |
| Seventh-day Adventists | 6,000 | 30 | 2 | 60 |
| Self-Supporting Karen Baptists | 5,000 | | | |
| Methodists, Lower Burma | 2,000 | 13 | | |
| Lutherans | 400 | | | |
| Salvation Army | 300 | | | |
| St. Gabriel's Church | 200 | | | |
| Other Christian Groups | 12,000 | | | |
| | 986,900 | | | |

Figures are for the total Christian community.
Source: "Burma Yearbook of Statistics, 1966."

Table 2
CHRISTIAN POPULATION BY ETHNIC GROUPS -- BURMA 1971

| Ethnic Group | Total Population | Percent of Burma Pop. | Christian ¹ Community | Percent of Ethnic Population | Percent of Christian Population |
|-----------------|-------------------------|--------------------------|-------------------------------------|------------------------------------|---------------------------------------|
| Burmese | 18,200,000 ² | 65.0% ² | 20,000 ⁴ | .1% | 2.0% |
| Karen | 2,000,000 ³ | 7.0% | 450,000 ⁴ | 23.0% | 45.0% |
| Shan | 2,000,000 ³ | 7.0% | 10,000 ⁴ | .5% | 1.0% |
| Kachin-Lisu | 500,000 ³ | 1.8% | 250,000 ⁴ | 50.0% | 25.0% |
| Chin-Lushai | 400,000 ⁴ | 1.4% | 150,000 ⁴ | 38.0% | 15.0% |
| Others | 4,900,000 | 18.0% | 120,000 ⁴ | 2.0% | 12.0% |
| | 28,000,000 ⁵ | | 1,000,000 | | |

Source: "Burma Yearbook of Statistics, 1971."

Figures are for the total Christian community.
Source: "Burma Yearbook of Statistics, 1971."

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this profile are not necessarily those of the ICOWE convenors or planning staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA, 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this profile, with special recognition to Dr. Herman Tegenfeldt.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

CAMBODIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Cambodia, and to increase the overall awareness of Cambodian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

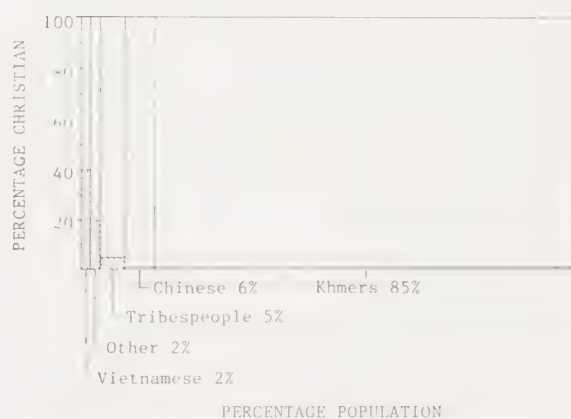
The vast majority of the people of Cambodia can be considered unreached by any Christian witness. Buddhism is overwhelmingly predominant and Christian influence has been limited. About 85% of the people are Khmers, speaking the same language and sharing the same cultural and religious heritage. Other significant minorities include about 450,000 Chinese (about 6% of the population) who are active in trade, commerce and agriculture, and

about three-fourths of whom speak the Teochiu dialect. Perhaps 20,000 Vietnamese still remain in Cambodia, largely as merchants, artisans, professional workers and as fishermen (especially around the Tonle Sap Lake).

Other significant minorities include 80,000 Chams (a Moslem Malay group found near the major cities and long the Mekong); 50,000 Khmer Loeu (hill tribesmen, found in scattered areas around the country); 20,000 Thai and Lao (found along the borders); and about 2,000 Americans and Europeans (largely French). There is also a small group of Burmese who are important in the exploitation of gem deposits near Pailin.

War-time restrictions have meant that some parts of the country (and the peoples living in them) cannot be reached for evangelism. Present evangelism is being carried out largely in and near major cities. Persons living in cities are being reached largely through literature, personal witness, church services, and public meetings.

CHRISTIAN POPULATION BY ETHNIC GROUPS



CURRENT STATUS OF CHRISTIANITY

Christianity has been a minor influence in Cambodian life until recently. Christians number less than one percent of Cambodia's approximately 7.8 million people. Protestant church members are estimated to number about 3,000, and with a total Protestant community of about 4,000. These numbers are reported to be increasing steadily. Roman Catholics, at one time about 58,000 in number, are estimated to be about 1,000, following the departure of many Vietnamese Catholics in 1970.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



For almost ten years, Christians in Cambodia were under severe restrictions which made it seem unpatriotic to follow any other religion except Buddhism. Christian workers were imprisoned and Christianity was presented as a foreign religion. Only since 1970 have Christians in Cambodia gained freedom to express their faith and openly work to proclaim the Gospel. This has been shown particularly through expanded church services, Bible distribution programs, and public evangelistic meetings.

NATIONAL CHURCHES

Christianity was first introduced to Cambodia by Roman Catholics who entered the country in the 16th century. By the early 20th century, the Roman Catholic Church in Cambodia numbered about 66,000. However, most of the Catholics were Vietnamese people living in Cambodia and since many thousands of Vietnamese returned to South Vietnam in 1970, the Catholic community is estimated to be as small as 1,000 persons.

Protestant Christianity came to Cambodia with the start of missionary work in 1923 by the Christian and Missionary Alliance (CMA). The result of their ministry is the Khmer Evangelical Church which is the largest Protestant church in Cambodia (and until recently was the only Protestant church in the country). Since 1970 especially, the Khmer Church has been actively engaged in evangelistic and social concern ministries. Evangelistic efforts such as literature distribution, special church services and house visitation have attracted many to the churches, particularly in Phnom Penh, the capital. Special evangelistic crusades in 1972 and 1973 attracted thousands. People of higher social and educational levels, as well as some refugees, seem to be the most responsive and students are particularly open to the proclamation of the Gospel. The Khmer Evangelical Church is also engaged in caring for refugees in the capital, medical work, literature production and distribution, and youth ministries.

There are at least 20 congregations of the Khmer Evangelical Church, about half of them in and around Phnom Penh. Some congregations have members entirely from the Chinese population. An international congregation with ministry to English-speaking people in the capital was opened in 1971.

In recent years church members have been able to distribute or sell thousands of Gospels, books or tracts, especially in and around Phnom Penh. Mindful of its missionary obligation, the Khmer Church has formed its own foreign mission board.

There are small congregations associated with the Seventh-day Adventist Church, and with two French and American Pentecostal church bodies.

Cambodian society is being severely shaken by the war and its effects, and there appears to be a greater openness to Christianity. The close links between the dominant Buddhist religion and nationalism have been weakened somewhat, and Christians are now being allowed to show that their faith is neither foreign nor unpatriotic.

FOREIGN MISSIONS

The earliest Christian missionary efforts were made by Roman Catholics in the 16th century. The predominant Protestant missionary work has been carried out by the Christian and Missionary Alliance since 1923. North American missionaries were forced to leave the country in 1965 and not permitted to return until 1970. In the interim, the French Alliance Mission carried on ministry as much as possible. CMA re-established its ministries in 1970 and was joined by World Vision International, which provided emergency food, medicines and medical supplies to the government and other assistance to the church and mission. World Vision was invited by the government to establish a Christian hospital in Phnom Penh, to be staffed and operated by the CMA.

Other Protestant missionary activity is limited. The Seventh-day Adventist Church has an Indonesian missionary; the Southern Baptist Convention and Overseas Missionary Fellowship are considering ministries in the country, and Campus Crusade for Christ has conducted evangelism training courses in Phnom Penh and is training Cambodian workers. Bible Literature International has provided funds and literature to the Khmer Church.

The total number of foreign Protestant missionaries in Cambodia is about 12.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Only in recent years has evangelistic activity been more openly tolerated, and the Khmer Evangelical Church has become involved in literature distribution, house visitation, special church services and youth ministries. Some training in evangelism is offered through the Bible School in Phnom Penh and some missions have provided training in evangelism. World Vision, in cooperation with the Khmer Evangelical Church and CMA, held public evangelistic meetings in Phnom Penh in April and November, 1972. A total of over 4,681 commitments to Christ were reported from these meetings, with followup being handled by the Khmer Church and the CMA. The CMA also reported in late 1973 that 2,000 persons were enrolled in Bible correspondence courses.

BROADCASTING

No Christian broadcasting is done within the country. Far East Broadcasting Company, from Manila, beams a total of one hour per day in the Khmer language.

BIBLE TRANSLATION AND DISTRIBUTION

The complete Bible has been available in the Khmer language since 1954. The United Bible Societies report that Bible distribution has increased greatly since 1970, with persons being trained for distribution and greater involvement of the churches. The 1972 distribution statistics showed:

| | |
|------------|--------|
| Bibles | 396 |
| Testaments | 718 |
| Portions | 37,084 |
| Selections | 93,911 |

Total - 1972 132,109

Total - 1973 55,718

EDUCATION

Theological. There is only one Protestant institution for theological education, the Bible School near Phnom Penh, operated by the CMA and the Khmer Evangelical Church.

SOCIAL CONCERN

The fighting in Cambodia has caused widespread damage, suffering and a great increase in the number of refugees. The Khmer Evangelical Church has begun refugee and medical ministries, as have some of the missions, including World Vision, CMA, and the Seventh-day Adventists. World Vision, at government request, has been the channel for several hundred thousand dollars in medicines, hospital equipment, supplies and funds for refugee housing and resettlement. A hospital is under construction in Phnom Penh, to be operated by the CMA, and mobile clinics and dispensaries are operating in refugee centers.

THE NATION AND ITS PEOPLE

POPULATION

The population of Cambodia is 7.8 million (less than New York City), and is growing at a rate of 3% per year. The country is relatively underpopulated. Over 20% of the people live in or near Phnom Penh, the capital.

COMPOSITION

The population is about 85% Khmer but there are significant minority groups, including a about 450,000 Chinese who are active in trade, commerce and agriculture. There are perhaps 20,000 Vietnamese who still reside in Cambodia as merchants, artisans, fisherman and professional workers. Other significant minorities include 80,000 Cham-Malays, 50,000 Khmer Loeu (hill tribesmen including Kui, Mnong, Rhade, Brao, Stieng, Chong and Jarai), 20,000 Thai and Lao, and about 2,000 Europeans and Americans. There is also a small Burmese minority.

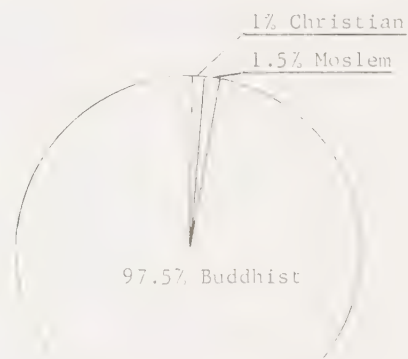
LITERACY AND LANGUAGES

The official language is Khmer. French is spoken by educated persons, and there is increasing interest in English. Vietnamese and Chinese (largely Teochiu dialect) are frequently used in commerce. There is a long tradition of at least primary education and literacy is estimated at 60-80%.

RELIGION

Theravada Buddhism is the national religion and its influence reaches into all parts of society. Christians number less than one percent of the total population. About 1.5 of the people are Moslem.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Approximately 170,940 square kilometers in area, (66,000 square miles), Cambodia is bordered on the north by Thailand and Laos, on the east by South Vietnam, and on the south by the Gulf of Thailand. The topography is a combination of level plains ideal for rice paddies and forest-covered hills. The Mekong River splits the eastern half of the nation and dominates the life and economy. There are two seasons, a dry season which lasts from October to May and a monsoon season which lasts from May to September.

HISTORY

The Khmer people overthrew the ruling Funan empire in the sixth century, and by the 800's the Khmer empire included much of modern Thailand, Laos, South Vietnam and Cambodia. This power declined by the fourteenth century and Cambodia was reduced to its present borders by the nineteenth century. It became a French protectorate in 1863 and remained under French control until 1953, when the monarchy was granted sovereignty. Prince Sihanouk was overthrown in 1970 and a republic declared with General Lon Nol as prime minister. The Khmer Republic's constitution was ratified in 1972.

GOVERNMENT AND POLITICAL CONDITIONS

There is a presidential form of government with actual power residing in the prime minister, assisted by a cabinet. There is a two-house legislature of limited power and a separate judicial system. General Lon Nol, the Prime Minister, retains strong central control. Several political parties exist but have only limited influence.

ECONOMY

Predominant occupations are agriculture, fishing and some crafts. The economy has been seriously hurt by the war and living costs have increased significantly. The estimated annual per capita gross national product is 39,000 riel (US \$130).

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ACKNOWLEDGEMENTS

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CANADA

INTRODUCTION

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UNREACHED PEOPLES

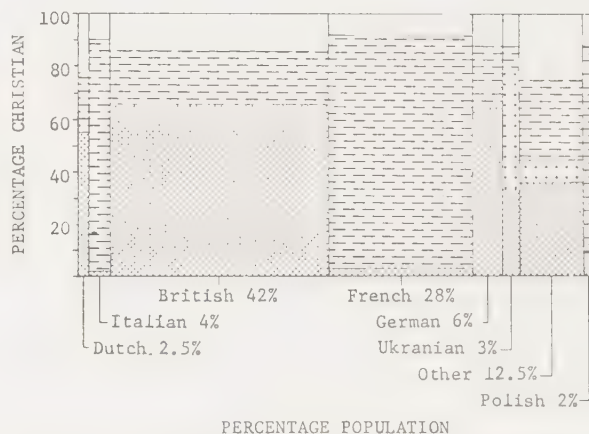
Canada is over 90% nominally Christian. Its most populous ethnic groups have been thoroughly Christianized. The largest non-Christian ethnic group is that made up of those of Jewish origin, nearly 300,000 in number. Of those, 93% identify with the Jewish faith, 11,000 claim no religion or are aligned with a non-Christian religion, and less than 10,000 identify with a Christian body. Canada's Jews are concentrated in her cities.

Almost 119,000 Chinese live in Canada. Forty percent of them claim no religious identification. Of the rest, 21,715 identify with the United Church, 9,550 with the Presbyterians and 8,205 with Roman Catholicism. Over 9,100 (8%) identify with a non-Christian religion. More than half of the non-Christian Chinese live in British Columbia. Of the 52,000 Canadians of Indo-Pakistani origin, 69% (36,000) identify with no traditional religion. The majority of these are Sikhs, who are concentrated in British Columbia and Ontario. Forty-seven percent of the 37,000 Japanese Canadians identify with no Christian religion. The largest Christian affiliation is with the United Church (11,500). Most Japanese in Canada live in British Columbia and Ontario.

The Canadian ideal has been characterized as "not a 'melting pot' but a mosaic to which all would contribute their distinctive gifts" (J. W. Grant, The Canadian Experience of Church Union, p.37). Within this mosaic, the nation is growing less and less British and more and more Roman Catholic. These patterns are determined more by recent immigrant groups than by the established French population.

The graph below shows some of the major people groupings of Canada and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitudes, not precise.)

CURRENT STATUS OF CHRISTIANITY

Soon after European colonization, most Canadians identified with the Christian faith. Varieties of Christian traditions were introduced first from France and Britain, then later from the United States. They soon became an indigenous part of the growing Canadian experience. In 1925 the United Church of Canada was created from several churches, becoming the major Protestant body.

Canadians are increasingly identifying with the Roman Catholic and Orthodox Churches. Conversely, traditional Protestant bodies are declining, both in membership and in nominal allegiance. Substantial numbers of churches have closed in the past decade. The following graph indicates the changing proportions of Canadian religious identification.

Many of the newer and smaller religious bodies are growing at a rate significantly ahead of population increase. They have increased not only in membership and nominal affiliation, but in the number of congregations. Sunday school attendance, though declining in some of the larger denominations, is increasing among such bodies as the Fellowship Baptists, Pentecostals and Associated Gospel Churches. Almost all of the 35 largest Sunday schools are affiliated with such groups.

After more than four centuries of Christianity, Canada is over 90% nominally Christian. The disparity between actual church membership and religious identity claimed in the census is appalling. Nominality is the general characteristic of Canadian Christianity.

In the past decade Canadian Christianity has been renewed in many ways. Tens of thousands of young people have become deeply involved in the Church through various "Jesus people" movements. Traditional church life has been affected by "body life," small group fellowship, and charismatic emphases which have touched both Protestant and Roman Catholic communions. The Lay renewal *Cur-sillo* movement has also notably touched Canadian Catholicism. Many churches are quite involved in ecumenical encounter and cooperation.

Various forms of theological change have taken place in the past ten years, highlighted by the Roman Catholic Theological Congress and by emphasis given through the Evangelical Theological Society. Both of these concentrations were in Toronto. The Canadian Congress on Evangelism (Ottawa, 1970) reflected a growing commitment which was also expressed in Key '73, as well as in Operation Esperance and similar thrusts. A new interest in eschatology has been evident.

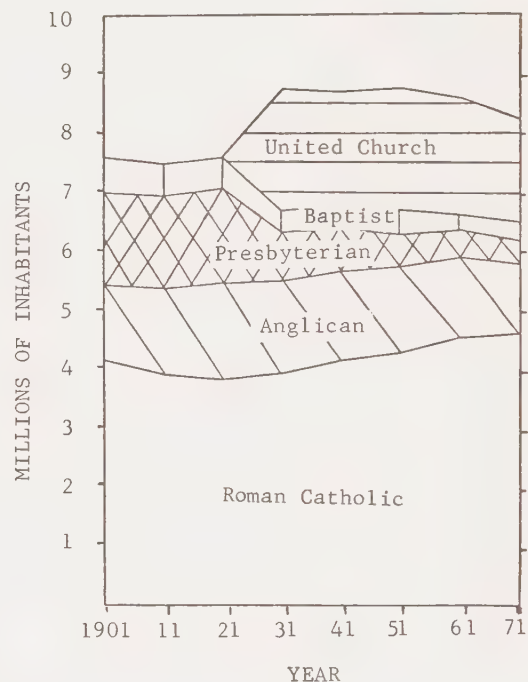
Enrollment at Canadian theological and Bible colleges has been increasing in the 1970's.

There has been an increased interest in evangelism and church planting, especially among the indige-

nous peoples and the French. An indigenous evangelical fellowship has been established. One denomination alone has planted 20 French churches. Another has established at least 10 Chinese congregations. In this decade more than five missions with an evangelistic and church planting emphasis have begun work in Canada.

There has been an increasing interest in Canadian church growth as well as greater social consciousness and revival.

RELATIVE SIZE OF MAJOR DENOMINATIONS



NATIONAL CHURCHES

PROTESTANT

In 1760 the first Anglican service was held in Canada, in the newly acquired British colony of Acadia (Nova Scotia). Later the land had an appointed bishop, whose jurisdiction included all British possessions in Canada. Both the Society for the Propagation of the Gospel and the Church Missionary Society aided in the spread of Anglicanism. Its status as the established church, representing stability and loyalty to the British Crown and culture, assured her popularity among many. However, the Canadian mosaic concept led to an indigenous, independent Canadian Anglicanism. In 1893, the first General Synod of the Church of England in Canada was convened. Like the Roman Catholics, the Anglicans have long been engaged in

Indian missions. In 1971, over 19% of Canada's Indians and 69% of her Eskimos were Anglican. Although today only 22% of British-origin Canadians are Anglican, 85% of the 2,543,175 Anglicans are British.

New England Baptists immigrated to Nova Scotia in the late 18th century, introducing their heritage of congregational autonomy. They experienced great increase as a result of religious revival and the efforts of itinerant preachers in the West. Controversies often stimulated the planting of Baptist churches and the creation of new denominations (especially during the fundamentalist controversies of the 1920's). There are at least 13 Canadian Baptist Churches. The 1971 census reveals that over 3% of the population is Baptist by identification. Baptist influence remains strongest in the Maritime Provinces.

Presbyterians entered the Maritimes in the latter part of the 19th century from Scotland, Ireland and Pennsylvania. Traditional factionalism was overcome to meet the frontier's demands for cooperation, and in 1875 four separate churches formed the United Presbyterian Church in Canada. This grew from 88,000 communicants in 1875 to 380,000 at the time of church union with the Methodists and Congregationalists in 1925. A substantial minority refrained from joining the new United Church. The continuing Presbyterian Church today claims the loyalty of over 870,000 Canadians, with 179,267 communicant members (1972). Eighty-five percent of the Presbyterians are of British origin.

Methodism entered Canada through American and British itinerant preachers of the late 1800's and it spread throughout the country. In 1884, various church bodies merged to form the Methodist Church of Canada, which became the largest Canadian Protestant denomination of that time. Later Methodism contributed its traditions of piety and social concern to the new United Church of Canada. Today the continuing Free Methodist and Wesleyan Methodist Churches have a combined total community of 25,000. The vast majority are of British origin.

German Lutherans arrived in Nova Scotia in 1750. Particularly in Western Canada, their growth has been tied to immigration and characterized by the preservation of cultural distinctives and the continuity of theological tradition. Presently there are three Lutheran bodies in Canada. About 68% of the Canadian Lutherans are either German or Scandinavian.

Various Mennonite groups immigrated to Ontario and the West, searching for freedom to live in their own distinctive manner. Presently the two largest bodies are the General Conference Mennonite Church and the Mennonite Brethren Church. Nearly 90% of the 168,000 Mennonites are German or Dutch in origin.

Pentecostal bodies have grown rapidly since their birth in the early 20th century. The Pentecostal

Assemblies of Canada is the largest such church. It has emphasized ethnic ministry, and presently relates to French, Italian, German, Finnish and Slavic Conferences, besides being extensively involved in Indian ministry. The Pentecostal Assemblies of Newfoundland have the allegiance of 5% of that province. The PAOC is the fastest growing evangelical church in Canada.

The demands of frontier life brought many Protestant traditions together in community churches. Formed in 1925, before the ecumenical era dawned, the United Church of Canada reflected similar trends. The original merger contained Methodist, Congregational and Presbyterian Churches. Today the Anglican and Christian (Disciples) Churches are in serious conversation about becoming part of a larger united church; many cooperative efforts between the bodies have already been initiated. The United Church of Canada has always had a prominent social concern. Though gradually slowing in growth, the United Church remains Canada's largest Protestant Church.

There are many other Protestant churches in Canada. Some are notably ethnic in composition, such as the Salvation Army (85% British) and Christian Reformed (93% Dutch). Some such as the Associated Chapel Churches and the Christian and Missionary Alliance, are growing faster than the population, while others are not. Some, like the Christian Churches (Disciples), are strongly ecumenical, while others, such as the Fellowship of Evangelical Baptist Churches withhold such cooperation. Although a number are indigenous to Canada, many newer groups have been introduced from the United States.

ROMAN CATHOLIC

In 1534 Jacques Cartier planted a cross on the Gaspé Peninsula, claiming Canada for King Francis I and the Catholic faith. Missionary interest was expressed almost immediately after the first permanent settlement in 1604, with the avowed purpose of winning the indigenous peoples through assimilation. Many heroic missionary figures came with such groups as the Franciscans, Capuchins and Jesuits; the most prominent leader of the Church of New France was Francois de Montmorency Laval.

By 1763 (British acquisition) Catholic Canada numbered 65,000, all in Quebec. By 1818 they numbered 500,000 and over one and a half million by 1867 (Confederation). Since 1921 the country has become increasingly Roman Catholic, to the point that today there are more Catholics than all Protestants combined. Traditional Catholic loyalty of Italian and French Canadians remains strong. If present trends continue, there will be 14 million Canadian Catholics by the year 2000 (47% of the nation).

The Canadian Catholic Church has been interested in foreign missions from the 17th century, when a missionary training seminary was established. The Church has deeply influenced Canadian cultural and political life, particularly among the people of Quebec.

Today a whole complex of changes, many initiated after Vatican II, are redirecting Catholicism in Canada. There has been a rapid drop in the number of priests and other religious personnel, from 60,149 in 1971 to 56,349 in the following year.

EASTERN RITE

The Eastern Rite Churches in Canada have been associated with such groups as the Ukrainian and Greek peoples. They have been one of the most conservative religious and cultural forces in the nation, with their strongest concentration in the Prairie Provinces. Nearly 550,000 Canadians identify with the Ukrainian Catholic or Greek Orthodox Churches. Of these groups the former accepts the authority of the Pope.

COOPERATIVE AGENCIES

The Canadian Council of Churches. Organized in 1944, it presently involves all member churches, with about one and a half million total communicants. The CCC has been closely related to the wider ecumenical movement and presently supports an Ecumenical Institute in Toronto, whose duties include an annual missionary orientation course. The Council is deeply involved in matters of social concern, with its most recent triennial assembly forming on "development and justice."

The Evangelical Fellowship of Canada. Organized in 1965, its seven denominational affiliates, representing about 150,000 combined membership, are augmented by individual affiliations. The EFC is a constituent member of the World Evangelical Fellowship. Among its working committees are commissions on social action and on worldwide missions and evangelism.

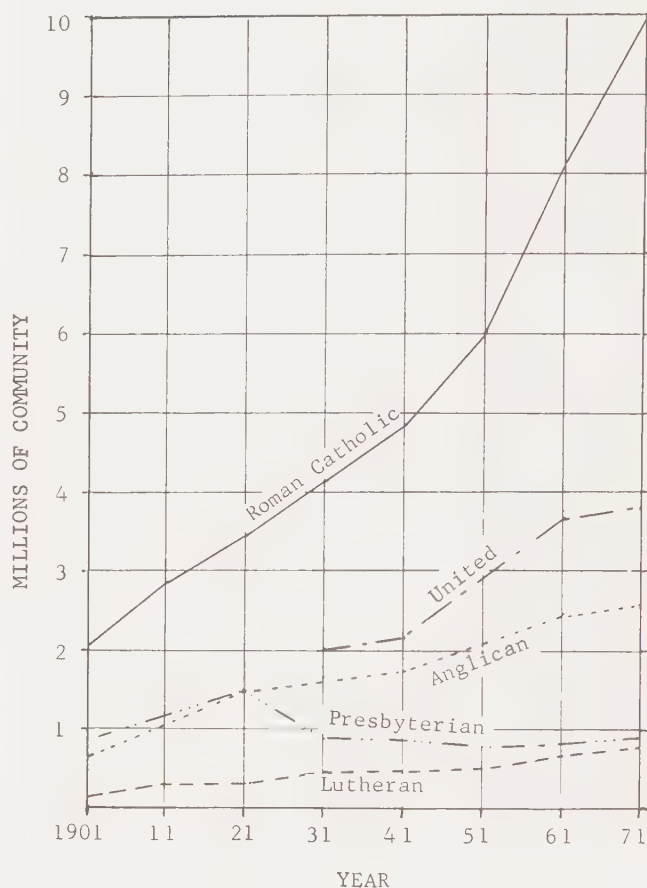
The Lutheran Council in Canada. Founded in 1961, it represents the three Lutheran Churches in Canada, whose community totals over 300,000.

The Baptist Revival Fellowship. Formed in 1965, it represents 400 churches with a community of 50,000 and is involved in church extension.

The Baptist Federation of Canada. Representing four conventions whose amalgamated community approaches 133,000, this is the largest Baptist Federation in Canada.

There are many cooperative efforts toward specific ends. Some are short-term, such as the evangelistic thrust of Key '73, and others are continuing, such as the relief and social reconstruction of the Mennonite Central Committee, or the work of the Canadian Revival Fellowship.

GROWTH OF MAJOR DENOMINATIONS



MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

EVANGELISM AND CHURCH PLANTING

There is a growing interest in evangelistic outreach and in church planting among Canada's churches and missions. Several programs have greatly expanded the total lay involvement in evangelism.

BROADCASTING

Canada's radio and TV stations have many Christian programs, many with an evangelistic thrust. Short "spots" are being used creatively.

LITERATURE

There are a host of Christian publishers in Canada, producing literature of all sorts in many of the major languages. There is extensive importation from all countries, especially from the United States, Britain and France.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible exists in the major languages spoken in Canada. 1972 was marked by more activity in the field of translations of Scriptures for the Indian people than at any previous time in this century.

The United Bible Society reports the following distribution figures:

| | |
|----------------|------------------|
| Bibles | 108,579 |
| New Testaments | 307,368 |
| Portions | 838,268 |
| Selections | <u>1,458,385</u> |
| Total 1972 | 2,215,657 |

THE NATION AND ITS PEOPLE

POPULATION

The 1971 census reports 21,568,315 Canadians. The present figure is well over 22 million. Of these, only five million are classified as "rural" (living in population centers of 1,000 or less). Fully half of Canada congregates in metropolitan areas exceeding 100,000. One estimate is that 90% of the population will reside in urban complexes by the year 2000. Most Canadians live within the 200 mile deep southern sector of the country. Although there is some talk about the development of the far north and the mid-Canada corridor, climatic conditions dictate that most of her people will always reside in the south.

Canada has hosted successive immigrant groups since it was first populated by Mongoloid peoples, thought to have crossed the Bering Strait into North America. Today we speak not only of "native peoples" (Indians and Eskimos) and "founding peoples" (English and French), but of many peoples with a recognized place in the Canadian mosaic. The recent Royal Commission on Bilingualism and Biculturalism spurred the recognition of the rights of cultural groups other than British and French, and an official policy of "multiculturalism within a bilingual framework." Peoples such as the Ukrainians, Germans and Chinese have an established place in Canada, and are not threatened by imminent assimilation. A self-assured identity is growing among the Indians and Metis (mixed blood), besides the immigrant groups. In this century the greatest immigrant flow was experienced before World War I. Since World War II the ethnic origins most strongly represented among the immigrants are British, Italian, German, Dutch and Polish. Although there are two official languages, Canada is a multi-lingual land.

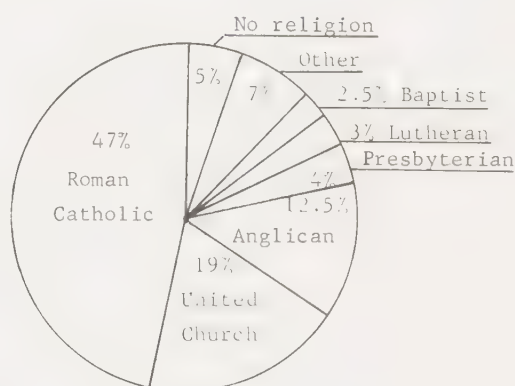
Though the English language is becoming more established, the national culture is becoming less British. In keeping with this trend, many people are attempting to maintain ethno-religious sub-cultures.

RELIGION

Although Canada remains a strongly Christian country, many non-Christian religions and the "no religion" self-identification are growing faster than the major religious bodies. Canadians, especially those from Roman Catholic areas, will probably continue their allegiance to Christian faiths, following present trends.

The graph below represents the relative distribution of the religious professions.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Bounded by Arctic ice to the north, the United States of America to the south and the Atlantic and Pacific Oceans east and west, Canada's 9,842,000 square kilometers (3.8 million square miles) make up the world's second largest nation. With the exception of tropical jungle and desert, virtually every kind of terrain is contained within her borders. The western Rocky Mountains, the central-eastern Laurentian Shield and the rugged eastern Maritime region contrast sharply to the broad mid-Canada prairies. One-third of the world's fresh water lies in the vast St. Lawrence River/Great Lakes water system and a multitude of lakes throughout the country.

The Canadian climate is temperate, with every region experiencing four seasons, although in the far north snow can fall in any month and remains until May. West of the Rockies, a winter's rainfall can total 100 inches. The prairies are considerably drier, while eastern Canada moderates these extremes.

HISTORY

The Dominion of Canada traces its origins to French and English colonists of the 17th century. Her early years witnessed a struggle between these two peoples, resolved by English victory in 1763. Canada has never experienced a direct threat to her territory, except in the War of 1812 with the United States.

In 1867 Canada was born as a nation by the Act of Confederation, when the British Parliament gave her complete internal self-government and gradual responsibility for internal affairs. Confederation was complete when the western provinces, populated by European immigrants, joined Canada. This union was sealed by a trans-continental railroad, completed in 1885. In 1947 Newfoundland became the latest addition to the nation.

The Queen of the United Kingdom, represented in Parliament by the Governor General, remains sovereign over the land.

Canada is presently involved in the economic devel-

opment of many countries, and is aligned with both the Commonwealth and NATO blocs, while officially recognizing and trading with such communist nations as China and Cuba. Canada also maintains a close relationship with Francophone Africa.

ECONOMY

Canada is rich in human and natural resources. One-fifth of all tax revenues are applied to educating one-third of her people. Every province and territory provides comprehensive, universal coverage for health needs. Despite a high inflation rate, real income is rising.

Water and fuel are perhaps Canada's most important primary resources. The mineral reserves of her prairies, far north and Laurentian Shield areas contribute to Canada's natural endowment. The farm lands enable food to be a leading Canadian export, in addition to fuel, newsprint, automobiles, ores and fabricated metals.

The GNP is \$3,700, Canadian and U.S.

CHURCH MEMBERSHIP STATISTICS (1,000 or more community)

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Community | Communicants (Full Members) |
|---|--------------------|--------------------------------|
| Anglican Church of Canada | 1,126,570 | 627,346 |
| Antiochan Orthodox Christian Archdiocese | 25,000 | n.a.* |
| Armenian Church in N. America | 15,000 | n.a. |
| Associated Gospel Churches | 17,000 | 6,736 |
| Baptist Convention of Ontario & Quebec | 46,709 | n.a. |
| Baptist Union of Western Canada | 17,151 | n.a. |
| Brethren in Christ Church | 6,000 | 1,503 |
| Buddhist Churches | 16,165 (1971 cen.) | n.a. |
| Canadian Conference Menn. Brethren | 30,000 | 17,982 |
| Canadian So. Baptist Conference | 1,688 | n.a. |
| Canadian Yearly Meeting of Friends | 972 | n.a. |
| Central Canada Baptist Conference | 4,000 | 2,400 |
| Christian & Missionary Alliance | 50,000 | 11,403 |
| Christian Church (Disciples of Christ) | 4,183 | 2,824 |
| Christian Churches & Churches of Christ | 5,036 | n.a. |
| Christian Reformed Church in Canada | 83,390 (1971 cen.) | n.a. |
| Church of God (Cleveland, Tenn.) | 3,000 | 1,000 |
| Church of God in Canada | 2,000 | 1,200 |
| Church of Jesus Christ of Latter-Day Saints | n.a. | 20,185 |
| Church of the Nazarene | 18,998 | 7,676 |
| Columbia Baptist Convention | 1,953 | 1,210 |
| Convention of Regular Baptist Churches of British Columbia | 10,000 | 4,100 |
| Council of the Reformed Church in Canada | 6,400 | 3,250 |

CHURCH MEMBERSHIP STATISTICS (Continued)

| Church or Mission Name | Community | Communicants (Full Members) |
|---|--------------------|--------------------------------|
| Evangelical Church in Canada | 4,500 | 3,800 |
| Evangelical Covenant Church | 1,060 | n.a. |
| Evangelical Lutheran Church of Canada | 82,700 | 29,175 |
| Evangelical Mennonite Conference | 5,200 | 4,200 |
| Evangelical Mennonite Brethren | 4,600 | 1,553 |
| Evangelical Mennonite Mission Con. | 5,200 | 1,957 |
| Fellowship of Evangelical Baptist Churches | n.a. | 36,750 |
| Free Methodist Church in Canada | 19,125 | 4,691 |
| Gospel Missionary Association | 5,000 | 1,500 |
| Greek Orthodox | 210,000 | n.a. |
| Hutterites | 13,650 (1971 cen.) | n.a. |
| Int'l Church of the Foursquare Gospel | n.a. | 1,560 |
| Italian Pentecostal Church of Canada | 2,000 | n.a. |
| Jehovah's Witnesses | 104,707 | 49,204 |
| Lutheran Church - Canada | 98,097 | 63,368 |
| Lutheran Church in America | 120,591 | 82,378 |
| Mennonite Church (Canada) | 10,000 | 8,200 |
| Missionary Church (Ont. District) | 10,000 | 3,645 |
| Moravian Church in Canada | 1,555 | 997 |
| North American Baptist Gen. Conf. | 20,000 | 13,000 |
| Patriarchal Parishes of the Russian Orthodox Churches in Canada | 4,500 | n.a.* |
| Pentecostal Assemblies of Canada | 115,000 | n.a. |
| Pentecostal Assemblies, Eastern Slavic Branch | n.a. | 1,000 |
| Pentecostal Assemblies of Newfoundland | 28,780 | n.a. |
| (Plymouth) Brethren Assemblies | 12,326 | n.a. |
| Polish National Catholic Church of Canada | 6,000 | n.a. |
| Presbyterian Church | 872,335 | 179,267 |
| Primitive Baptist Conference of New Brunswick | 2,000 | 500 |
| Reformed Church in America, Classics of Ontario | 6,000 | 2,500 |
| Roman Catholic Church in Canada | 8,759,621 | n.a. |
| Rumanian Orthodox Church | n.a. | 15,000 |
| Rumanian Orthodox Episcopate of America | 10,000 | n.a. |
| Salvation Army | 10,000 | 36,000 |
| Seventh-day Adventist Church in Canada | n.a. | 21,764 |
| Ukranian Greek-Orthodox Church of Canada | 140,000 | n.a. |
| Union of French Baptist Churches in Canada | 1,500 | 400 |
| Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada) | 16,000 | n.a. |
| Unitarian-Universalist Association (Canada) | n.a. | 6,035 |
| United Baptist Convention of the Atlantic Provinces | 67,800 | 46,700 |
| United Church of Canada | 3,768,800 | 993,190 |
| Wesleyan Methodist Church | 6,000 | 3,000 |
| Worldwide Church of God | 8,000 | 3,831 |

*n.a. means either "not available" or "not applicable."

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

COLOMBIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Colombia, and to increase the overall awareness of Colombian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

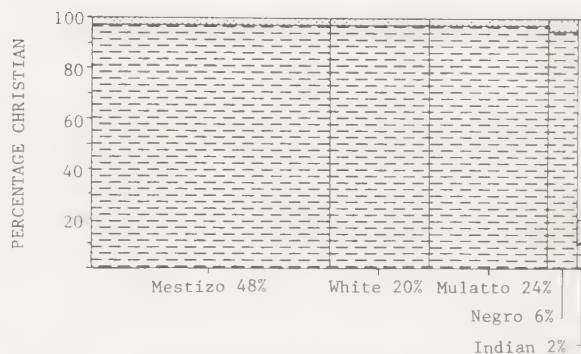
Colombia's population of 23,151,000, as seen in the accompanying graph, is composed of approximately 48% mestizo (white and Indian), 20% white, 24% mulatto, 6% negro and 2% Indian. Ninety-eight percent is professed Roman Catholic. However, only a very small minority of the population are actually involved in personal religious practices.

The 2% Indian population is divided into approximately 50 tribes which vary from 50,000 members

among the Guajiro people to as few as 100 among the Muinane people.

The graph below shows some of the major people groupings of Colombia and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



PERCENTAGE POPULATION

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

The total Indian population lives in relatively remote areas, inhabiting mostly the eastern section of the country which is in the Amazon River Basin. Of the fifty tribes, only 17 have even one book of the Bible published in their language. Reportedly there are Christians in 20 to 25 of these tribes, but the number is very small. Both Protestant and Roman Catholic missionaries are carrying on social and evangelistic work among several of these Indian tribes. The people are mostly animist and spirit worshipers, with varying degrees of Christo-paganism in expression.

| Indian Tribe | Population | Indian Tribe | Population |
|------------------|------------|--------------|------------|
| Arhuaco (Ica) | 3,000 | Guayabero | 5,700 |
| Barasano (Norte) | 500 | Huitoto | 750 |
| Barasano (Sur) | 200 | Inga | 3,500 |
| Cacua (Macu) | 250 | Jupda | |
| Camsa | 3,000 | Macuna | |
| Carapana | 350 | Malayo | 3,000 |
| Catio | 450 | Muinane | 100 |
| Cuaiquer | 10,000 | Paez | 35,000 |
| Cogui | 2,500 | Piapoco | 4,000 |
| Coreguaje | 350 | Piratapuyo | 400 |
| Cubeo | 2-3,000 | Saliba | 200 |
| Cuiba | 300 | Siona | 260 |
| Chami | 2,000 | Tatuyo | 250 |
| Desano | 750 | Tucano | 1,300 |
| Guahibo | 20,000 | Tunebo | 3,000 |
| Guajiro | 50,000 | Tuyuca | 200 |
| Guambiano | 44,000 | Yucuna | 450 |
| Guanano | 800 | | |

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



In addition to those tribes located within Colombia, there are some ten to twelve completely unreached border tribes. The Cofan and Ticuna are major tribes, but work among them is directed from Ecuador and Peru as the majority of the members of those tribes live outside of Colombia. Work among the Cuna is carried on in connection with others in Panama. Of the 600 Cunas, about ten are evangelicals.

CURRENT STATUS OF CHRISTIANITY

Roman Catholicism has been predominant in Colombia since the 16th century. However, there is widespread nominalism and only an estimated 10% of the Catholic membership is considered active. The Protestant community constitutes about one percent of the total population. After years of persecution, Protestants are now free to proclaim the Gospel and are meeting increased responsiveness.

All of the major urban centers with the possible exception of Manizales are considered to be open to the Gospel. Within the cities, it is the working class and the recent migrants to the city which has responded in greatest numbers. Other fertile fields for the work of evangelization are the northern coast and the Magdalena River Valley. Among a few Indian tribes rapid growth has been experienced in the last few years. Responsiveness is also reported among the colonists in the eastern plains.

Of the groups which indicated the general concentration of their members, the following distribution of evangelical church members is approximated:

| | | | |
|----------|-----|-------------|-----|
| Cali | 10% | Magdalena | 26% |
| Medellin | 10% | North Coast | 36% |
| Bogota | 18% | | |

NATIONAL CHURCHES

ROMAN CATHOLIC

The Roman Catholic Church in 1967 claimed 17.9 million members of a total population of 18.7 million, or 96%. There are eight arch-dioceses, 27 dioceses and 4,700 priests. Recently, there have been tensions within the Catholic Church over social and political questions.

PROTESTANT

Churches call themselves "evangelical" not "protestant," because protestant has a negative meaning to Catholics and a somewhat foreign sense. The word "evangelical" has no special doctrinal meaning when used in this way.

Total baptized membership of Protestant churches in 1973 was estimated at almost 120,000, a growth of 42% since 1968 or 10% per year, and

representing 0.52% of the population. The constituency of these churches was estimated at over 300,000 or 1.3% of the population.

The Evangelical Confederation of Colombia (CEDEC), to which most Protestant churches and missions belong, reported 46 Protestant denominations or church bodies in Colombia. The largest of these include the United Pentecostal Church, Seventh-day Adventists, Baptist Convention of Colombia, Foursquare Gospel Church and the New Tribes Mission.

Many churches suffered severe loss of members during the period 1946-1961, when political disputes developed religious overtones and Protestants were persecuted in some areas by Roman Catholics. This period of violence uprooted thousands, cut traditional family ties, customs, institutions, and political affairs. This period profoundly affected the national churches. One authoritative study commented, "Converts of this period had to be sincere, since conversion was a costly business. Open evangelistic meetings were impossible, so laymen became evangelists. The missionary spirit engendered in the days of persecution has continued in many churches and coincides with a new wave of receptivity among certain elements of the population."

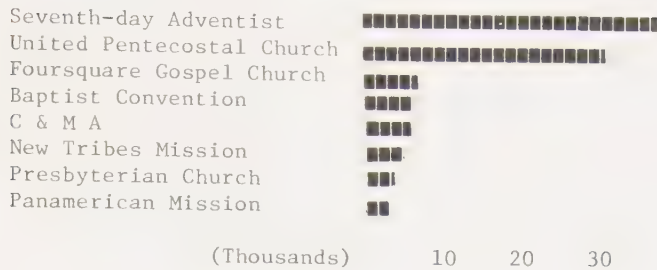
Churches and missions are engaged in many ministries including 449 primary, secondary and high schools, 19 Bible institutes and seminaries, 10 major correspondence courses, bookstores, literature production and distribution, radio broadcasts, 3 hospitals and 30 dispensaries and health centers. Bible, Testament, and portion distribution in 1972 by the Bible societies was over 1.3 million pieces.

Twenty Protestant organizations combined in 1968 for a year-long Evangelism-in-Depth campaign. Twelve thousand conversions were registered. In 1970 there was a literature crusade in which nearly 100,000 books and Scripture portions were sold. It has been estimated that at least five persons will read every book.

In September 1973, the first church growth workshop in Colombia was held in Cali. Representatives from nine missions and churches gathered for these sessions. There is interest in holding such workshops in other sectors of the country with the participation of other groups.

Five groups (Christian and Missionary Alliance, Mennonite Brethren, Cumberland Presbyterian, Gospel Missionary Union and the Evangelical Union of South America) had grown from 5,795 members in 1967 to 9,001 in 1973 representing a growth rate of 57%. They projected that during the next five years, they would reach a total of 21,753 members. This would be an increase of 142% and would depend upon the planting of 367 new congregations.

MAJOR PROTESTANT CHURCH MEMBERSHIP, 1973



DISTRIBUTION OF PROTESTANT CHURCH MEMBERS

| 1965 | 1972 |
|-----------------------------------|-----------------------------------|
| Faith Missions 12 % | Faith Missions 14 % |
| Newer Denom. 7 % | Newer Denom. 8 % |
| Traditional Denominations 17 % | Traditional Denominations 11 % |
| Pentecostal Churches 34 % | Pentecostal Churches 38 % |
| Adventist Churches 30 % | Adventist Churches 29 % |

Source: 1965: Latin American Church Growth
1972: Census taken, Sept., 1973

FOREIGN MISSIONS

ROMAN CATHOLIC

Roman Catholic missionaries in Colombia at present number 95.

PROTESTANT

Protestant missionary work in Colombia began in 1825 with the arrival of a Bible society agent. For many years the Presbyterians were the only Protestant group doing missionary work in the country, but in the early 1900's other missionary agencies began ministries.

Most Protestant foreign missionaries in Colombia are from North America; other are from England,

Germany and Switzerland. In 1973, there were 50 mission agencies from North America with a total staff of over 746.

Presbyterian. The Presbyterian Church, U.S.A. sent its first missionary to Colombia in 1856. This church later took over work on the northern coast begun by the Presbyterian Church, U.S. Much of the Presbyterian work is in urban areas, with schools in Barranquilla, Bogota and Ibague. Growth of the associated churches has been slow but steady.

Gospel Missionary Union. In 1908 the Gospel Missionary Union began work in Colombia as an outgrowth of its Ecuador field. The political situation between 1946 and 1961 hindered their efforts; 24 out of 32 churches were lost in two years. In 1948 communicant membership was about 1,000 which was not regained until 1966. In 1968, membership rose to between 1,100 and 1,200. The Gospel Missionary Union ministry has been concentrated in rural areas, particularly in the departments of Cauca, Valle, Caldas and Choco. Resources have been put into a network of schools, and the need for national churches to become self-supporting has been emphasized.

Evangelical Alliance Mission. The Evangelical Alliance Mission began initial work in 1918, but the first permanent missionaries did not arrive until 1923. The work has been concentrated in northeastern Colombia, mainly around Cucuta in the North Santander Department. Membership of affiliated churches is less than 700, but TEAM has several schools and other ministries in the area.

Christian and Missionary Alliance. The Christian and Missionary Alliance also entered Colombia from the south as an extension of their work in Ecuador. Their work has been largely in south-central Colombia and includes Indian tribes. The Indian population was somewhat resistant but lately has experienced considerable growth of the Church. Colonists and migrants who are settling the region have also responded.

Southern Baptist. The Southern Baptist Convention entered Colombia in 1941 and has a large staff from North America. The Associated Baptist Convention is one of the larger Protestant bodies in the country. Southern Baptists are active in Bogota and in the north-coast city of Barranquilla. Ministries include schools, a 60-bed hospital in Barranquilla, a bookstore in Bogota, and a seminary in Cali.

New Tribes Mission. The New Tribes Mission works largely among the tribes of the eastern lowlands. Most of the members of its large staff are now engaged in language study in the tribes in preparation for evangelistic work.

Seventh-day Adventist. The Seventh-day Adventist Mission has experienced steady growth and is the largest evangelical group in the country. Its

center in Medellin includes a seminary, high school, normal school, printing press and other services. A vocational program trains students as printers or bakers. Many primary schools are maintained with a total enrollment of nearly 6,000.

The Wycliffe Bible Translators. Known as Summer Institute of Linguistics, the workers conduct linguistic and anthropological investigations and translation work among the tribes of Colombia. The 225 Wycliffe missionaries in Colombia work among these tribes whose population totals approximately 200,000 or less than 1% of the population of the country. There are believers in 20 to 25 of these tribes, but the number of believers is not available as Wycliffe has no direct connection with the churches.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The major activity of all of the established churches is an evangelistic program as well as being the main program of the mission societies. In addition to the individual evangelistic efforts of each church, an Evangelism-in-Depth campaign was held in 1968. This nationwide effort involved some 20 Protestant churches and missions and a wide-spread distribution of literature and organization of prayer cells. About 12,000 conversions were reported, but there was no significant change in the growth rate of church membership during or after the campaign.

BROADCASTING

Protestant radio broadcasting has been permitted only in recent years. However, several groups are broadcasting including various Pentecostal bodies, the Assemblies of God, the Wesleyan Methodists, the Mennonites, the Baptists and others. There is one Evangelical radio station in Bogota and over 100 transmissions per week are broadcast over many stations throughout the country. In Sincelejo, Neiva and other cities, radio time is given free to Evangelical programs.

LITERATURE

Production and distribution of Protestant literature is freely allowed in Colombia, and many missions and churches make use of this medium. The four largest Protestant presses are run by the Wesleyan Methodists and the Seventh-day Adventists in Medellin, the Worldwide Evangelization Crusade in Bogota and the Gospel Missionary Union in Cali. There is a network of Christian bookstores (35 in 1973) operated by various

missions and churches. Many of these stores belong to the Association of Evangelical Publishers and Bookstores of Colombia.

Although several Protestant periodicals are published in Colombia, only three of them have a circulation of 5,000.

A combined literature distribution campaign was conducted in early 1970, sponsored by evangelical bookstores in Colombia, along with LOGOI, Inc., Editorial Caribe, and Moody Press. In three months, nearly 100,000 books were sold.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible Society has a team of four promoters who encourage distribution and conduct Scripture Distribution Training Workshops. The attitude of the Roman Catholic Church toward Bible distribution varies from one area to another, but some priests have been very active in Bible distribution. A peak in distribution was reached during Evangelism-in-Depth in 1968.

| | 1968 | 1971 |
|------------|-----------|-----------|
| Bibles | 52,277 | 49,906 |
| Testaments | 34,054 | 27,658 |
| Portions | 280,764 | 454,146 |
| Selections | 1,531,886 | 650,913 |
| | 1,898,981 | 1,182,623 |

| | 1972 | 1973* |
|------------|-----------|-----------|
| Bibles | 46,175 | 33,144 |
| Testaments | 30,603 | 24,194 |
| Portions | 410,775 | 197,149 |
| Selections | 881,218 | 991,009 |
| | 1,368,771 | 1,245,496 |

*Jan. - Sept.

At least one book of the Bible has been published in the language of 17 tribes.

EDUCATION

Theological. In addition to Sunday School training, a dozen churches and missions offer correspondence courses. More than that number had Bible Institutes, several of them offer courses in the evening, and three have seminaries. In 1973, the total enrollment was 120. Two of the seminaries are located in Medellin, the third is in Cali. Several programs of theological education via extension are conducted with a total enrollment of about 1,200.

Christian. Educational ministries have been a significant effort of most churches and missions. In 1966 there were 455 Protestant schools in Colombia; one vocational; three commercial; two secondary. Total enrollment was over 20,000. By 1973 the number of schools had decreased by nearly 200, but the enrollment was nearly the same.

The majority of Protestant teachers have been educated at the teacher training schools located in Bogota, Medellin, Cucuta, Cristalina, and Barranquilla.

The New Tribes Mission conducts linguistic studies and mass literacy campaigns. They prepare teachers for self-managed schools.

Literacy training is carried on by Laubach Literacy Incorporated in schools, prisons, and hospitals. New Tribes Mission and Wycliffe Bible Translators are carrying on literacy programs among the respective tribal groups. The literacy program of Alfalit, under the National Council of Churches, provides literature for a training program of literacy on a basis of "each one teach one." It was incorporated as part of Evangelism-in-Depth in 1968 and continues to be widely used in some areas.

SOCIAL CONCERN

Churches and missions have also been engaged in various forms of social concern ministries in addition to education. There are three hospitals operated by Protestant groups, including the Southern Baptist, Worldwide Evangelization Crusade, and Gospel Missionary Union. There are also 30 dispensaries and health centers.

Mennonite Missions are active in road building, teaching modern agriculture and establishing farm cooperatives. The United Presbyterian Church has also been active in community development as has World Neighbors.

The Christian Children's Fund cooperates with USA Church World Service and other organizations in the care of children. The children live with their own parents in their own homes, but there are centers for the distribution of clothing and other necessities in at least seven cities. Over 500 children are aided in this way.

The Worldwide Evangelization Crusade assists in the support of a hospital, clinics and nurses' training program. The mission also operates a well known orphanage in Villavicencio.

The American Leprosy Mission provided 80% of the building and maintenance funds for government home and school for healthy children of leprosy patients. The Colombian Church also makes an annual donation to this cause.

THE NATION AND ITS PEOPLE

POPULATION

The 1973 estimated population of Colombia is 23,151,000 with an annual growth rate of 3.4%, which gives a projected population for 1985 of 35,600,000. The population density is about 60 persons per square mile on the average.

The capital of Colombia is Bogota with a population of 2,978,291. Other large cities are Medellin with 1,169,900; Cali with 1,077,000; Barranquilla with 721,900; Cartagena with 362,600; Buraramanga with 364,000. Colombia has more than 30 cities with populations exceeding 100,000.

Approximately 97% of the population is concentrated in western Colombia. The eastern plain (about 60% of the country's area) has a population density of less than one person per square mile. The government is promoting colonization of this area.

COMPOSITION

The composition is 48% mestizo (white and Indian), 20% white, 24% mulatto, 6% Negro, and 2% Indian.

About 50% of the population live in urban areas. There has been a major rural to urban migration since 1950. About 35% of the people live in cities of over 100,000. The move to urban areas is drastically changing the economic pattern of a great portion of the people.

At present about 47% of the people are under 15 years of age.

LITERACY AND LANGUAGES

Spanish is the predominant language spoken by about 98% of the population. An estimated 60% of the population is literate.

Education is free but not compulsory. Seventeen percent of the total budget is spent on education.

GEOGRAPHY AND CLIMATE

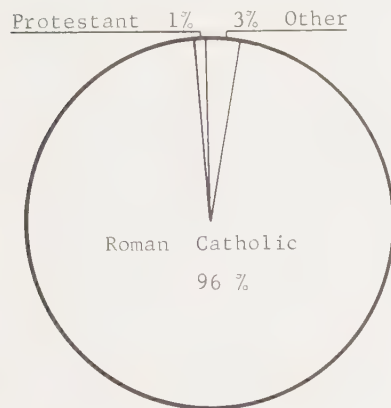
Colombia lies in the northwest corner of South America. It has 1,139,600 square kilometers (440,000 square miles) and is the fourth largest country on the continent. Its main river, the Magdalena, empties into the Caribbean. The Andes mountains fan out into three distinct branches: (1) flat coastal areas broken only by the Santa Marta Mountains and Guajira Peninsula; (2) highlands or plateau area; and (3) sparsely settled eastern plains.

Its climate varies from extreme tropical heat to extreme cold, depending on the altitude. It has two dry seasons; the first from December to February, and the second from June to August.

RELIGION

96% of the population professes to be Roman Catholic. Protestant adherents in 1973 comprised about 1.3% of the population. Cristopaganism and various forms of animism and spirit worship are practiced by the tribal groups.

ESTIMATED RELIGIOUS AFFILIATION



coffee. Colombia has a predominately agricultural economy; in recent years it has expanded to the exportation of cattle. Industrialization includes production of steel, crude oil and textiles, another important export product. Per capita gross national product is \$7,200 pesos (U.S. \$300).

HISTORY

From 1594 to about 1800, Colombia was a Spanish colony. In 1810 Bogota declared its independence, and in 1819 the Republic of Colombia was proclaimed. Years of wars and insurrections resulted in a civil war in 1902 between liberals and conservatives, during which the liberals were defeated. Presently the two parties are working together in a coalition government called the National Front. The National Front government has worked fairly well in subduing the violence between the two parties which existed for years. The National Front will be dissolved on August 7, 1974. Elections in April 1974 will determine the president from among the Liberal, Conservative and other political parties.

GOVERNMENT AND POLITICAL CONDITIONS

A constitution written in 1886 is the basic law of the land. The President is elected by direct vote for a four year term. The Senate and House of Representatives are also elected by direct vote and serve four and two year terms respectively. The country is divided into 22 departments and each department has a governor appointed by the President. The coalition government provides for a balance of power between the Liberal and Conservative parties. A concordat with Rome was signed in 1887 but never ratified by the legislative branch of government. A new concordat was presented in 1973 and signed by representatives of the Vatican and by the Colombian President and Minister of Foreign Relations. Since Protestants sometimes suffered under the conditions of the unratified earlier concordat, there is great concern with regard to the possible ratification of an agreement which would deprive non-Catholics of many of their constitutional rights.

ECONOMY

Sixty-five to seventy percent of the country's foreign exchange comes from the exportation of

CHURCH MEMBERSHIP STATISTICS

| Church or Mission Name | 1973 | |
|--|--------------|-----------|
| | Communicants | Community |
| Alianza Cristiana y Misionera | 5500 | 8000 |
| Asambleas de Dios | 3122 | 11382 |
| Asamblea de Iglesias Cristianas | NA | NA |
| Asociacion de Hermanos Unidos de Colombia | 994 | NA |
| Asociacion de Iglesias Evangelical del Norte de Colombia (SAM) | 235 | 1300 |
| Asambleas de Jesucristo | NA | NA |
| Asociacion de Iglesias Evangelicas Allianza del Oriente (TEAM) | 1300 | 3800 |
| Asociacion de Iglesias Emanuel | 243 | NA |
| Asociacion de Iglesias Evangelicas del Magdalena | 684 | 2840 |
| Asociacion de Iglesias Evangelicas del Caribe | NA | NA |
| Asociacion de Iglesias Evangelicas Interamericanas | NA | 5000 |
| Asociacion de Iglesias Hermanos Menonitas | 577 | 1272 |
| Concilio Evangelio de la Laz | 250 | 420 |
| Concilio Pentecostal "Los Soldados de Jesus" | 57 | 350 |
| Convencion Bautista Colombiana | 6199 | 14057 |
| Cruzada Hispanoamericana | NA | NA |
| Embajadores Cristianos de Colombia | NA | NA |
| Iglesia de Dios en Colombia | 797 | NA |
| Iglesia de Dios Pentecostal | NA | NA |
| Iglesia Episcopal en Colombia | 1200 | 1300 |
| Iglesia Evangelica Luterana | 1050 | 1150 |
| Iglesia Internacional del Evangelio Cuadrangular | NA | 24181 |
| Iglesia Metodista Wesleyana | 780 | 1500 |
| Iglesia Pentecostal Unida | NA | NA |
| Iglesia Presbiteriana Cumberland | NA | NA |
| Iglesia Presbiteriana de Colombia | 3250 | 7000 |
| Interdenominational Union Church | NA | NA |
| Mision a las Tribus Nuevas | 4000 | NA |
| Mision del Pacto Evangelico | 31 | 90 |
| Mision Menonita Colombiana | 290 | 730 |
| Mision Bautista Evangelica | 542 | NA |
| Mision Bautista Fundamental del Canada | 36 | 106 |
| Mision Panamericana | 3090 | 5000 |
| Cruzada Evangelical Colombiana (WEC) | NA | NA |
| Union Misionera Evangelica (GMU) | NA | NA |
| Union Colombo Venezolano de los Adventistas del Septimo Dia | 33390 | NA |
| Misiones Cristianas por Fe | 82 | 496 |

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ACKNOWLEDGEMENTS

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STATUS OF CHRISTIANITY COUNTRY PROFILE

ECUADOR

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Ecuador, and to increase the overall awareness of Ecuadorian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

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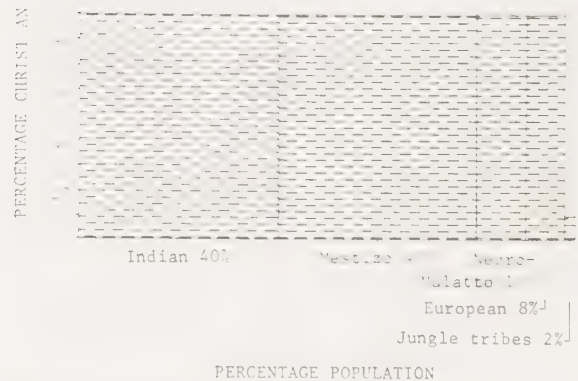
UNREACHED PEOPLES

Approximately 90 to 95% of Ecuador's 6.7 million inhabitants are professing Roman Catholic Christians. However, as in many places, only a small percentage of this number are actively practicing their faith.

Peoples that remain untouched with the Gospel include tribal Indians, rural mestizos and urban upper and middle classes. There are also jungle tribes which do not have the Scriptures in their own language, and which number about 2% of the

population. The Quechuas for years had some missionaries working with them through the Spanish language, but until very recently when missionaries began to minister in the Quechua language, there was no response. It is reported that at present there are about 10,000 Quechua Protestants, or 0.4% of the Quechua population of 2,500,000. The Yumbos and Jivaros are just beginning to respond.

CHRISTIAN POPULATION BY ETHNIC GROUPS



CURRENT STATUS OF CHRISTIANITY

Christianity in Ecuador is represented predominantly by the Roman Catholic Church which claims the allegiance of about 90% of the population. Though the national constitution permits freedom of worship, social pressures and Catholic dominance have at times resulted in serious opposition and even persecution to Protestant missionaries and church members. Despite 76 years of continuous Protestant missionary endeavor, Protestant growth has been slow and the professing Protestant community comprises only 0.5% of the total population. This gives Ecuador the smallest population of any Latin American nation. Further, the ratio of Protestant missionaries to Protestant community is higher than in any other Latin American country. One reason for this is the large concentration of missionaries at HCJB. A large percentage of these do not minister primarily to Ecuador, but rather in the 19 languages now being broadcast over the shortwave radio station.

NATIONAL CHURCHES

ROMAN CATHOLIC

Roman Catholic strength is reported as follows: (1974 Catholic Almanac) 1,452 priests, 533 parishes, 721 schools, and 240 institutes. The Catholic community numbers approximately 5,871,000.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE

PROTESTANT

The national Protestant church in Ecuador is composed almost entirely of churches established by foreign missionaries. There are about 40 Protestant church bodies in Ecuador, with a total community of 42,500.

Pentecostal churches, divided into several branches, are the largest Protestant church group in the country. The Christian and Missionary Alliance has a large membership with congregations spread over a wide area. Southern Baptists also have a large constituency in Ecuador. The more recently established church bodies seem to have attracted the largest number of evangelical believers.

FOREIGN MISSIONS

ROMAN CATHOLIC

The first missionary activity was on the part of the Roman Catholics, who began evangelization and baptism in the 1530's. Their work was hindered for a time by government restrictions but after 1937, when church-state relations were defined, harmony and independence for the Roman Catholic Church became settled.

PROTESTANT

The first Protestant missionary to Ecuador was a Bible Society agent who came in 1824. He stayed only briefly and there was no continuing Protestant missionary work until the Gospel Missionary Union came in 1896. They were followed in 1897 by the Christian and Missionary Alliance.

Approximately 40 Protestant groups are working in Ecuador, but only six report more than 1,000 people in their church communities. Most missions in Ecuador are from North America and in 1973 there were 31 North American Protestant missions there with 554 personnel. The largest of these agencies was the World Radio Missionary Fellowship (WRMF), with 166 people of 12 nationalities. WRMF staffs and operates radio station HCJB ("Voice of the Andes"), one of the largest and best known missionary radio stations in the world.

Other large mission agencies include the Gospel Missionary Union, Wycliffe Bible Translators, the Christian and Missionary Alliance, and the Southern Baptist Convention. The Wycliffe staff are engaged primarily in working among the Indians found in the jungles of eastern Ecuador.

Protestant churches showed generally slow growth in Ecuador, partly because of the Roman Catholic-influenced conservatism of the people and partly because the rugged terrain or jungles made access difficult to much of the population. However, since about 1962, the Protestant community has grown steadily. The most responsive areas appear to be in newly-formed towns. People have left old ways behind to form new social groupings and therefore seem to be more willing to listen to

and respond to the Gospel. Another responsive group includes the lower classes of the already established cities and towns. Most of these people are mestizos.

Half of the mestizos live in rural areas, but the number of baptized believers outside the larger towns is almost negligible. The bulk of the evangelical constituency is found in the larger cities and towns. Even in these centers less than 2% is identified as "evangelical".

Among the Quechua, kinship and group ties are very important. Therefore, it is vital that they be reached in groups, not individually. Cultural traditions differ among Quechuas in rural areas and those in small towns. Therefore, different strategies of evangelism must be formulated to meet these different groups.

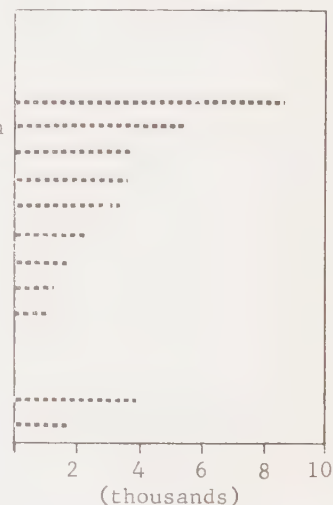
LARGEST DENOMINATIONS COMMUNICANT MEMBERSHIP

PROTESTANT

Pentecostal,
United & International
Four Square Gospel Church
Gospel Missionary Union
C & M A
Seventh-day Adventist
Baptist, Southern
Independent
Assemblies of God
Independent, Pentecostal

CULTS

Jehovah's Witnesses
Mormon Church



MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism is the outstanding stated purpose of most mission groups. An Evangelism-in-Depth Crusade and the Crusade of the Americas were held in Ecuador between 1970 and 1972. The major denominations are working mostly in Spanish with the Spanish or mestizo populations. Their operations have been urban-centered with outreach to the surrounding villages, but forces have been insufficient to reach out extensively and there are many villages and thousands of people without a single Protestant witness within reach. The Lutherans have focused their efforts on the English-speaking and European families in Quito, and a ministry in Spanish in the city of Cuenca.

BROADCASTING

Broadcasting has been a major ministry in Ecuador, thanks to station HCJB in Quito. Founded in 1931 and staffed and operated by the World Radio Missionary Fellowship, HCJB has several transmitters broadcasting in 19 languages. The World Radio Missionary Fellowship has also organized the All-Ecuador Gospel Network, which has the cooperation of secular stations in the country. HCJB broadcasts on five different AM bands, and on HCJB-2 in Guayaquil, an FM stereo station. Radio correspondence courses are also part of this work. Three other Protestant radio stations, HCGM-7, HCUE-6, and HCUE-5, are operated by the Gospel Missionary Union.

Radio broadcasting in the various dialects has been effective. One church in Quito with a membership of 200 was formed as a direct result of TV broadcasting.

LITERATURE

A valuable follow-up tool of the radio programs is the correspondence course material offered through the radio. This is largely carried on by HCJB as part of its program. In some areas, Gospel tracts are being distributed from door to door.

BIBLE TRANSLATION AND DISTRIBUTION

Spanish is the official language of Ecuador, and the complete Bible has been available in that language for many years. As a result of recent translation work, the New Testament has been available in Ecuador in the Quechua tongue since 1954. Portions are available in Cayapa, Colorado, Jivaro, Cofan, Secoya, and Warani (Auca). It is anticipated that the entire New Testament will be completed in all jungle languages by 1985.

Translation work is being carried on among the isolated indigenous tribespeople, who comprise 2% of the total population, by three different mission agencies: the Christian and Missionary Alliance, Gospel Missionary Union, and Wycliffe Bible Translators.

The Wycliffe Bible Translators center in Limoncocha has been the most noted translation and literacy center in the country. It has caught the attention of the government and has been instrumental in establishing formal relationships between the government and literacy and translation programs.

Scripture distribution has generally increased over the past years, partially as a result of the recent Evangelism-in-Depth Crusade and the Crusade of the Americas. Distribution is also aided by the distribution workshops held by the Bible Society. The Bible Society reports the following distribution figures exclusive of commercial publishers for 1972:

| | |
|------------|---------|
| Bibles | 14,844 |
| Testaments | 60,757 |
| Portions | 84,979 |
| Selections | 897,783 |

| | |
|-------|-----------|
| TOTAL | 1,058,363 |
|-------|-----------|

EDUCATION

Theological. Several Bible institutes and seminaries are operated by the Protestant churches and missions, including the Christian and Missionary Alliance, the Evangelical Covenant Church of America, the World Mission Prayer League, the Inter-American Missionary Society, and the Southern Baptists.

Christian. The Roman Catholic Church is very active in the field of education and has a strong program in Ecuador.

Many Protestant churches and missions also direct general educational programs. Some of these schools include The Alliance Academy, Quechua Indian Boarding School, Ecuador Mission Academy, Bilingual School of Cuenca, Fourth of July School, and Abraham Lincoln School.

SOCIAL CONCERN

Protestant social ministries are in the fields of agriculture (Heifer Project) and medicine. The Gospel Missionary Union and the Evangelical Covenant Church of America are involved in medical work. In addition, the Rimmer Memorial Hospital in Quito and the Epp Memorial Hospital in Shell Mera are two outstanding medical centers operating under the World Radio Missionary Fellowship. More than a dozen medical clinics are operated by foreign mission agencies.

THE NATION AND ITS PEOPLE

POPULATION

Ecuador's present population is estimated at 6.7 million, with a growth rate of 3.4% annually. This gives a projection of 10.1 million for 1985.

About 21% of the population lives in urban areas, with 60% concentrated on the relatively small amount of habitable land in the central highlands, and 35% living along the coastal plain. The eastern jungle is sparsely populated.

Approximately 48% is under 15 years of age.

COMPOSITION

Ecuador's population is comprised of four main groups: Indian (about 40%), Mestizo (about 40%), Negro-mulatto (about 10%) and European (chiefly of Spanish descent). Major Indian groups include:

Canelo, Cayapa, Cofan, Colorado, Esmeralda, Jivaro, Manta, Otavalo, Quechua, Quito, Saraguro, Secoya, Siona, Warani (Auca).

Ecuador is divided sociologically in the same manner as it is divided geographically. Most of the Negro population lives along the coast as do many Caucasians and mestizos. The high plains are largely inhabited by the Quechua Indian peoples, who struggle for existence against the altitude and impoverished land. To the east are the jungles, where the isolated Indian peoples live in primitive conditions. Most of the population are farmers.

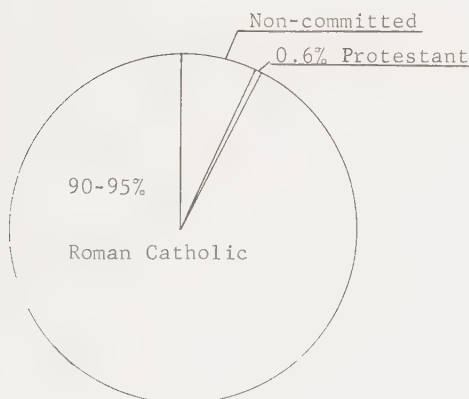
LITERACY AND LANGUAGES

About 70% of the population over 10 years of age is literate. Spanish is the official language, with Quechua and its dialects being major languages among most of the Indian population. Other languages are retained by the individual ethnic groups, most of whom use Spanish as a *lingua franca*, except for the remaining jungle tribes.

RELIGION

The Ecuadorian constitution permits freedom of worship. Roman Catholicism is the predominant religion, while Protestants comprise only one-half of one percent of the population. Semi-civilized tribes practice a syncretistic form of Catholicism, while unreached tribes are still animistic.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

Ecuador has an area of 270,670 square kilometers (104,506 square miles). The country has four distinct topographic regions: half of the country is a jungle, one-fourth is a fertile plain between the Pacific Ocean and the Andes Mountains, and one-fourth is composed of highlands and an inhabited plateau between two branches of the Andes. The fourth region consists of the nine islands of the Galapagos Islands. The climate varies with the altitude. The lowlands are hot and humid, while the plateau areas have cooler temperatures.

HISTORY

Ecuador was part of the Inca Empire until the Spanish conquest in 1540. After independence from Spain was won in 1822, Ecuador became part of Greater Colombia, and then separated from Greater Colombia in 1930 to form a separate republic. There were several governments during the unstable 1800's and early 1900's. After periods of reform and governmental changes, Ecuador is now ruled by a nationalist military government.

GOVERNMENT AND POLITICAL CONDITIONS

Since independence Ecuador has experienced internal struggles for power, between different men, regions, and between political parties. Political parties are, for the most part, loose groupings without clearly defined programs or organizations. The largest parties are the Conservative Party, the Radical Liberal Party, the Federacion Nacional Velasquista, the Concentration of Popular Forces, the Socialist Party, and the Communist parties. There is presently a strong central government under military influence. A boundary dispute with neighboring Peru is a major political problem, as is defense of Ecuador's claim to 200 miles of territorial and fishing jurisdiction off its coast. This latter has been a continuing point of contention with the United States.

ECONOMY

Ecuador is among the least developed countries of South America and its economy is a strange mixture of traditional and modern production techniques. Agriculture is the mainstay of the economy, although light industry and oil refining increased during 1971 and 1972. Ecuador is the largest banana exporter in the world; other major exports include coffee, cacao, sugar, and balsa wood. Due to the construction of a pipeline across the Andes, the petroleum industry is now an increasingly important part of a developing economy. The average annual per capita GNP is 7,320 sucre (U.S. \$290).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|---|--------------------------------|-------------------------|
| Assemblies of God in Ecuador | 1,534 | 3,265 |
| Assemblies of God (Brazilian) | 15 | NA |
| Association of Inter-American Evangelical Churches | 700 | 1,400 |
| Baptist (Independent) | 23 | |
| Berean Evangelical Church | 42 | NA |
| Christian & Missionary Alliance | 3,700 | |
| Christian Missions In Many Lands | 365 | |
| Church of the Nazarene | 15 | |
| Church of Christ | 731 | |
| Ecuadorian Evangelical Missionary Association | 11 | |
| Episcopal Church of Ecuador | 350 | 496 |
| Evangelical Covenant Church of Ecuador | 400 | 1,200 |
| Gospel Missionary Union | 3,800 | |
| Independent congregations (non- Pentecostal) | 1,544 | |
| Independent congregations (Pentecostal) | 1,000 | |
| International Church of the Foursquare Gospel | 7,000 | 8,000 |
| Lutheran Evangelical Church | 225 | 300 |
| Missionary Church Association | 205 | |
| Norwegian Lutheran Mission | 20 | 250 |
| Overseas Missionary Society International | 900 | |
| Seventh-day Adventist | 3,342 | NA |
| Southern Baptist Convention | 1,281 | |
| United Evangelical Church of Ecuador | 1,500 | 2,000 |
| Universal Independent Church of Christ | 536 | |
| United Pentecostal Church | 8,510 | |
| Voice of Acclamation | 300 | |
| TOTAL ROMAN CATHOLIC | 5,870,971 | |

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

EGYPT

INTRODUCTION

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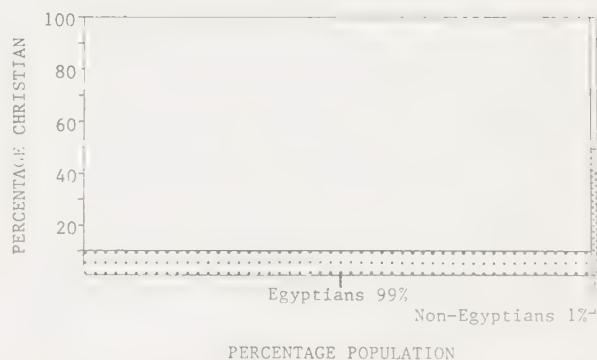
UNREACHED PEOPLES

About 90% of Egypt's 37 million people are Muslims of the Sunni branch. The homogeneity and lack of distinctive ethnic groups is a notable feature of Egypt's population. Ethnic and language solidarity have been important in making Egypt a unified nation. Non-Egyptian ethnic and linguistic minorities are located principally in Alexandria, Cairo and the Nile delta area. These groups total less than 100,000 persons, mainly Greeks, Sudanese, Palestinians, Syrians, Lebanese, Armenians, Italians, Germans and other Europeans.

The major indigenous minorities are Copts, Bedouins and Nubians. The Copts are a Christian religious group who trace their origins to the ancient Egyptians. The Bedouins are semi-nomadic people making transition to a more settled way of life. They number less than 50,000 and are found largely in the desert border and rural areas. They are distinguished more by their lifestyle than by national or racial features. Nubian Egyptians live mainly in the Upper Egypt delta east of the Nile from Kom Ombo southward, and have a distinct heritage and language. They supply much of the domestic labor in the cities of this region and are slowly being assimilated into the general population.

Socio-economic groups may be distinguished in Egyptian society, with notable differences between urban and rural areas. These groups include: an urban elite, consisting of the political leaders, managers and leaders of the modern society, many of whom are in government or state-owned organizations; a small but growing urban middle class of varied occupations; an urban lower class of unskilled and unemployed workers; rural landholders; and landless villagers (tenant farmers, day laborers, sharecroppers).

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Christianity in Egypt can trace its origin to the first century and was prominent until about the sixth century. The Christian community in Egypt today represents 6 to 13% of the total population (the wide variation depending on the number of Coptic Orthodox used), and it is a community comprised of a wide variety of Christian communions.

Christians are free to worship and Cairo alone has more than 200 churches. However, Christian impact on Egyptians in general appears to be limited.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED



More than half of the Christian community lives in Upper Egypt, and most live in urban areas, especially the ancient quarters and modern suburbs of Cairo and Alexandria. The indigenous Coptic groups continue to grow slowly and are generally accepted in the country; the Greek, Armenian, Syrian Orthodox and non-Coptic Catholic groups have declined in numbers in recent years through emigration and are of declining influence in the national life. The majority of Protestants belong to one communion, the Presbyterian Synod of the Nile.

The overall vitality of expression of Christian life varies with the churches but all seem to reflect a tendency of Egyptians to be more mystical and devout than most other peoples. Foreign missionary presence in Egypt is limited and overt proselytizing is both offensive and discouraged. The sending of missionaries by Egyptian churches is also limited although a few missionaries have gone to neighboring countries.

NATIONAL CHURCHES

ORIENTAL ORTHODOX (Non-Chalcedonian)

The Coptic Orthodox Church is the largest religious minority and the largest Christian community in Egypt. Estimates of the total number of adherents range from 2,300,000 (the government estimate) to about 6,000,000. The church leadership claims about 4,000,000. They live in the Nile Valley and delta and are about half rural, half urban. Significant aspects of church life include the appearance of youth and lay movements, and the continued work of the Coptic Institute of Higher Studies. Monasticism, although declining, is still more important than in most Orthodox bodies. There are over 20 dioceses, 1500 priests, and foreign missions in other parts of Africa and the Middle East.

Two smaller Oriental Orthodox church bodies in Egypt are the Armenian Orthodox and the Syrian Orthodox. Both have been reduced in size by emigration but both have bishops in Egypt. The Armenian church is administratively related to Etchmiadzin (Soviet Armenia) rather than Antelias (Lebanon). Both groups together total perhaps 10,000 adherents.

PROTESTANT & ANGLICAN

The total community of the Protestant and Anglican communions in Egypt numbers about 131,000, most of whom are part of the Presbyterian Synod of the Nile (also called the Coptic Evangelical Church). This body is the largest and strongest Protestant church in the Middle East and has been independent of its founding mission since 1926. From a communicant membership in 1924 of 16,000, it has grown to about 30,000 in 1970, with a community of about 100,000.

The Anglican Church reports a community of about 1,000, and all other Protestant church bodies total about 30,000.

CATHOLIC

The Catholic Church in Egypt totals about 120,000 followers belonging to seven distinct communities, each of which worships according to its own rites. The largest of these communities is the Catholic Church of the Coptic Rite (Coptic Catholic Church) which includes about 100,000 people. The membership includes a number of people of comparative wealth and prestige and this is the only Catholic community in Egypt which is showing significant growth at present. The church maintains two seminaries and operates several schools and orphanages.

The Catholic Church of the Byzantine-Arab Rite (Greek Catholic Melkite) numbers about 7,000 persons, many of whose ancestors came from Syria, Lebanon or Palestine. The Maronite Church has about 4,000 members, most of whom are Egyptian but of Lebanese origin. Other Catholic communities in Egypt include Syrian, Armenian, Chaldean, and Latin rite Catholics. Most of the Latin rite Catholics are not Egyptians, many being of Italian origin. There are about 20 religious orders of priests, brothers and nuns serving in Egypt, most of whom are related to the Latin rite church.

EASTERN (BYZANTINE) ORTHODOX

The Greek Orthodox Church in Egypt (Patriarchate of Alexandria) has a community variously estimated from 7,000 to 35,000. There has been some membership loss in recent years because of the emigration of many of the Greek population. Despite its small size, this patriarchate enjoys a historic prestige in the worldwide Eastern Orthodox communion, and the Greek Orthodox Library in Alexandria is a noted institution of the church.

COOPERATIVE AGENCIES

Ecumenical relationships in Egypt are promoted by several agencies. The Ecumenical Advisory Committee for Church Social Services (EACCS) has representatives from churches of several communions and deals primarily with the distribution of inter-church aid with education scholarships. The Near East Council of Churches, headquartered in Lebanon, encourages and promotes a variety of inter-church activities.

The Evangelical Fellowship of Egypt, formed in 1966, provides for relationships among several evangelical groups. On a local level, there are inter-confessional pastoral groups which, for example, sponsor weeks of prayer.

FOREIGN MISSIONS

PROTESTANT

Early Protestant missionary work in Egypt may be traced to the 18th century ministry of the Moravians who maintained a mission to the Copts for a while. Continuing work in Egypt began with the Church Missionary Society in 1818. There are perhaps 20 Protestant foreign missionary groups in Egypt at present, with over 40 missionaries. Most of these personnel are working in a fraternal relationship with national churches, with many working in education and medical ministries.

ROMAN CATHOLIC

Various orders of priests, brothers and nuns are serving in Egypt, including Jesuits, Salesians, Franciscans, and Dominicans. Many are active in secondary and theological education, and hospitals.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EDUCATION

Much Christian ministry centers in two areas: education and medicine. The respective churches have educational programs for their own members, including general education and theological education. The Coptic Seminary of Maadi is the largest training institute for theological education, and trains all of the priests for the Coptic Church of Egypt.

A Secretariat for Catholic Schools coordinates the activities of all the Catholic schools.

BIBLE TRANSLATION AND DISTRIBUTION

The United Bible Society reports the following distribution of Scriptures for 1972 (exclusive of commercial distribution):

| | |
|----------------|---------|
| Bibles | 23,226 |
| New Testaments | 61,550 |
| Portions | 248,446 |
| Selections | 219,761 |
| Total 1972 | 552,983 |
| Total 1971 | 580,110 |

SOCIAL CONCERN

Various churches are engaged in medical ministries (clinics, hospitals) especially in the more rural areas where there are fewer government facilities.

THE NATION AND ITS PEOPLE

POPULATION

Egypt's population now numbers approximately 36.9 million making it the second most populous nation in Africa. The yearly population growth of 2.1% gives a projected population in 1985 of 52.3 million. The average population density is 25 people per square kilometer (65 per square mile). However, in the delta region, it is nearly 775 per square kilometer (2,000 per square mile). Almost 99% of the population live within the Nile Valley, which comprises only 4% of the total land area of the country. Cairo is the capital, with a population of approximately 4 million, with Alexandria being the second largest. Over 40% of the population is under 15 years of age.

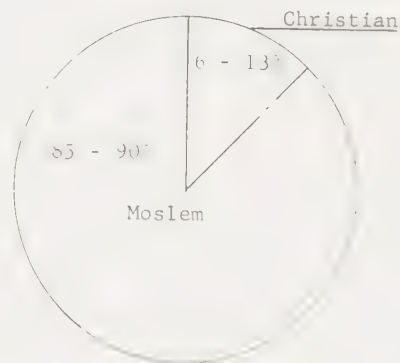
COMPOSITION

About 92% of the population are Egyptians. Armenians, Greeks, Indians and persons from other Middle Eastern nations form the major groups of immigrant peoples.

RELIGION

About 85 to 90% of the population claims to be Moslem. About 6 to 13% of the population are professing Christians from the different persuasions.

ESTIMATED RELIGIOUS AFFILIATION



LITERACY AND LANGUAGES

Literacy is rapidly increasing, with 30% of the population presently reported as literate. Education is becoming widespread, and about 70% of primary school graduates continue their education in preparatory, secondary, or vocational schools. Arabic is the official language, although spoken with different dialects in different regions and towns. Most educated people and shop keepers speak English fluently. The ancient language of the Pharaohs is used in the Coptic worship liturgy. The Nubians of Upper Egypt speak varying dialects of their unwritten language.

GEOGRAPHY AND CLIMATE

Egypt is located in the northeastern corner of Africa, and covers an area of 1,000,214 square kilometers (386,198 square miles). The cultivated country is divided into two distinct regions, known as Lower Egypt and Upper Egypt; Lower Egypt being at the north, and Upper Egypt at the south.

Most of the land area has a subtropical, dry climate, though the southern part of Upper Egypt is tropical. Hot dry sand storms plague the land in the spring as the storms blow in from the west. The cities on the Mediterranean are protected from some of the storms, and have a more temperate climate.

HISTORY

Egypt has a continuous recorded history of 5,000 years, the longest of any nation in the world. The country has alternated between periods of strength, when neighboring territories were under its domination, and periods of weakness, when it came under foreign rule. Egypt was a united kingdom from about 3200 B.C. until Alexander the Great conquered it in 333 B.C. From then until the 20th century it was under continuous foreign domination. The last period of foreign rule began in 1882 when the British occupied the area and it became a British protectorate in 1914. Egypt gained its independence in 1922 as a monarchy but with extensive British influence. The monarchy and British presence were overthrown in 1953 and a republic was declared. The union of Egypt and Syria as the United Arab Republic was proclaimed in 1958. Syria seceded from the union in 1961. In 1971, agreement with Libya and Syria resulted in a plan to form the Federation of Arab Republics. At this same time the United Arab Republic became the Arab Republic of Egypt.

ECONOMY

The economy of Egypt is basically agricultural and about half of the labor force is engaged in this sector. Industrialization has expanded in recent years aided by such undertakings as the Aswan High Dam, the nation's largest single development project. In the past substantial revenues have also been received from Suez Canal tariffs and from tourism. The per person GNP is about 127 Egyptian pounds (U.S. \$210).

GOVERNMENT AND POLITICAL CONDITIONS

Egypt has a strong, presidential-type government. Under the constitution, the president is popularly elected, and he appoints the cabinet. There is a unicameral People's Assembly (legislature) and a separate judicial system. The country is divided into 25 governorates, or provinces, each headed by a governor appointed by the president. Political parties were outlawed in 1953 and the Arab Socialist Union is the single mass organization designed to provide support for the government and its policies.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Christian Community | % of Total Christian Community | % of Total Population |
|--|------------------------|-----------------------------------|--------------------------|
| <u>ORIENTAL (NON-CHALCEDONIAN) ORTHODOX</u> | | 94.00% | 12.30% |
| Coptic (Alexandria) | 4,000,000 | | |
| Armenian (Etchmiadzin) | 10,000 | | |
| Syrian (Antioch) | 400 | | |
| <u>PROTESTANTS, ANGLICANS, SECTARIANS</u> | | 3.00% | 0.40% |
| Presbyterian Synod of the Nile (30,000 communicants) | 100,000 | | |
| Anglicans | 1,000 | | |
| All other Protestants | 30,000 | | |
| <u>CATHOLIC CHURCHES</u> | | 2.80% | 0.30% |
| Coptic Catholic | 100,000 | | |
| All other Catholics (Melkites, Armenians, Syrian, Maronites) | 22,000 | | |
| <u>EASTERN (BYZANTINE) ORTHODOX</u> | | 0.20% | 0.02% |
| Greek Orthodox (Alexandria) | <u>7,000</u> | | <u> </u> |
| TOTAL | 4,270,000 | | 13.02% |

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Dr., Monrovia, California USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Norman A. Horner.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

ETHIOPIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Ethiopia, and to increase the overall awareness of Ethiopian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Of the 26.8 million inhabitants of Ethiopia, about 35-40% are members of the Coptic Church, which is the established church of the country. Islam is strong in the East. Perhaps as many as 15% of the total population are animists, with some holding to a Judaic religion.

Two unreached areas are the eastern provinces of Harar and Bale, and the northern provinces: Eritrea, Tigre, Begemidr, Gojjam and Wollo. Thus

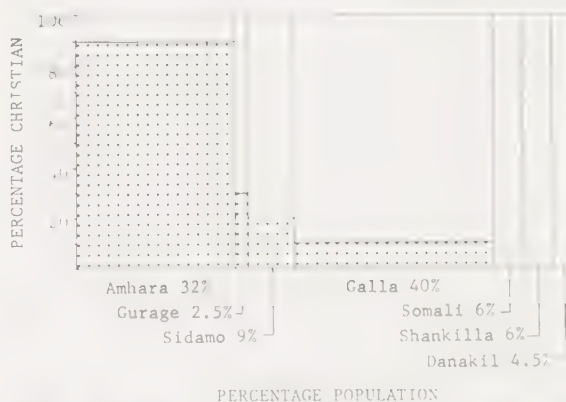
far, missions appear to have been unable to develop a strategy to meet the needs of these two areas.

In the East the problem is Islam. In the main this is not the classical form, but a syncretistic form with a very large admixture of animism and even some borrowings from the Orthodox Church. The pilgrimage to Mecca is often replaced by local pilgrimages; the set periods for prayer are observed only sporadically, but the typical reverence for the "holy man" continues. Missions may well find their work fruitless unless they can inculcate Biblical principles of holiness, interpreted in a manner suited to Moslem culture, in their messengers.

In the North the work has been made difficult, at some times impossible, by the activities of the "Eritrean Liberation Front," a political party. The 1973 famine in the North opened up new areas to mission work, particularly in Wollo Province, but in the Northwest, Gojjam and Begemidr remain seriously neglected areas. In both of these areas the Ethiopian Orthodox Church is present, but it has never been a noticeably missionary church, and little has been done beyond ministering to the Orthodox themselves.

The Falasha peoples of Dabat, north of Gondar in Begemidr have for decades been ministered to by the Church's Ministry to the Jews (formerly Church Mission to the Jews), and an Anglican mission working in partnership with the Orthodox Church. There has been only limited response. Other groups in the North which have been noted as unevangelized include the Barya and the Bene-Amir, while in the East we have the Qotu and Adari peoples. Unreached peoples living in the center of the country include the Arussi, the Gujji, the Galla, and the Gurage.

CHRISTIAN POPULATION BY ETHNIC GROUPS



Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED

TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND

TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



CURRENT STATUS OF CHRISTIANITY

The Ethiopian Orthodox Church was established in the fourth century and is the state church of Ethiopia. It is monophysite in doctrine and has its own head. The present Patriarch, Theophilos, was installed in 1971. It claims to have 12 million members, in 12,596 churches, 75,839 priests, 67,082 deacons, 48,269 debarteras, and 800 monasteries.

Most of the church groups as well as missions have their headquarters in Addis Ababa, the capital. English services are held in the Anglican, Lutheran, Presbyterian, Sudan Interior Mission, Seventh-day Adventist churches, and Roman Catholic Cathedral.

The North is generally Orthodox and Moslem, the East Moslem, the South-central Orthodox and animistic, and the Southwest animistic and Orthodox.

The churches and missions are divided into three groups: those which establish their own church associations, those which work with the Orthodox churches, and the Roman Catholic.

Growth of the Church is being reported in the south-central and southwestern areas of the country, which are the areas with the highest percentage of animistic peoples. Wallega Province shows 29% of the population as professing Christians, Wallamo as 21% Christian, Kambatta as 16%, and Chenchas as 12%.

NATIONAL CHURCHES

ORTHODOX

Christianity was brought to Ethiopia (then called Abyssinia) by a shipwrecked Syrian, Frumentius, in 330 A.D. He served on the administrative staff of the Axumite king and tutored the royal princes. He was a zealous Christian, and felt prompted to go to Egypt and persuade the Bishop of Alexandria to send a bishop to Ethiopia. The Bishop then commissioned Frumentius himself to go. History records that in ten years the king and two-thirds of the Kingdom of Axum had adopted the Christian faith. A church was organized, which came under the rule of the church in Alexandria.

Approximately 94% of the total Christian community in Ethiopia is affiliated with the Ethiopian Orthodox Church. A small number are affiliated with the Greek Orthodox Church.

Over many years a nationalist group grew within the Ethiopian Church and pressured for freedom from the Egyptian Church. In 1959 the group was allowed to have its own church hierarchy and became autonomous.

PROTESTANT

Protestant mission organizations have sent workers since 1830. In 1971-72 the Protestant population

was about 1.3% of the total population. Most converts to Protestantism come from pagan communities and a few come from the Muslim religion.

The largest Protestant church in Ethiopia, the Word of Life Evangelical Church, is associated with the Sudan Interior Mission and includes about 200,000 members with a community of approximately 250,000. Working for the church are about 1,800 pastors and evangelists, serving approximately 1,600 organized churches and over 100 unorganized churches. This church's evangelical zeal has found expression through sending hundreds of missionaries to neighboring tribes.

The Mekana Yesus Church, an outgrowth of Lutheran missionary societies from America, Denmark, Germany, Iceland, Norway, and Sweden, is the second largest Protestant church in Ethiopia. It has a community of over 100,000. The church has 500 national workers, some of whom were trained in the church's seminary at Addis Ababa. Approximately one-fourth of the adherents of this church are in the Sidamo province, where rapid church growth has been reported.

Other major Protestant churches are the Seventh-day Adventist Church, with a membership of about 8,500, and the Bethel Evangelical Church (Presbyterian) with approximately 6,500 communicants. The latter church is autonomous, but has about 85 American missionaries working with it.

ROMAN CATHOLIC

Approximately 0.6% of Ethiopia's total population adheres to the Roman Catholic Church. The majority of Catholics reside in the former Italian colony of Eritrea. There are 110 Roman Catholic parishes in the country, served by more than 500 priests. Schools operated by the Catholics number about 200.

INDEPENDENT CHURCHES

The largest independent church is the Kambatta Evangelical Church, with an approximate membership of 10,000 and a community of 25,000. The area in which the church grew had been largely evangelized by the Sudan Interior Mission before the Italian occupation. During the occupation revival broke out in this district and new churches were formed. The Kambatta Evangelical Church had its roots in this revival, and in 1955 became an independent body, though in recent years the church has asked for union with the Lutheran Church.

FOREIGN MISSIONS

PROTESTANT

The first known Protestant missionary work was started by the English-based Church Missionary Society in 1830. During the same century the Falasha Mission and the Church Mission to the Jews (now the Church's Ministry to the Jews) went

to the area near Gondar, while the Swedish Lutheran Mission moved into the North and Northeast. Other missions entered Ethiopia during the 20th century. Approximately 20 of these missions are from North America, with a total missionary force of 598. Some of the non-North American mission groups come from Norway, Sweden, Germany, Finland, Iceland, Denmark, and England. Nearly 200 missionaries come from these latter countries.

The Sudan Interior Mission, which entered the country in 1927, has the largest missionary force in Ethiopia, with approximately 240 workers. This mission has placed high priority on a literacy program for the past two years. The goal is to teach 50,000 Christians to read. Three hundred Ethiopians were trained to carry out this literacy campaign. Other mission ministries include 15 men's and one women's Bible schools, 4 advanced level schools, and a Bible institute at Jimma.

The United Presbyterian Church in the U.S.A. (Program Agency, formerly COEMAR) has 59 missionaries in Ethiopia which aid in the ministry of the autonomous Bethel Evangelical Church. Ministries center around schools, two hospitals, clinics and dispensaries and a nursing school.

The various Lutheran missions have merged with the Evangelical Church Makane Yesus (organized 1958) and the Mennonite Mission merged with the Messerete Kristos Church.

ROMAN CATHOLIC

The Roman Catholic missionary activity has a history dating back to the 16th century. It still considers Ethiopia as a mission field, and at present is supporting 26 missionaries from the U.S. in different areas of the country.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Since each church and mission tends to work in its own area, evangelistic programs have generally been local in nature. There have been no nationwide evangelism efforts. As an example of evangelistic programs that are used, a number of Bible school students of one mission made a three-month evangelistic tour, visiting over 1,200 villages and recording more than 9,000 professions of faith.

BROADCASTING

Radio ETLF, known as Radio Voice of the Gospel (RVOG), is a major Christian broadcasting station in Africa, owned and operated by the Lutheran World Federation. Located in Addis Ababa, RVOG

has two 100 kilowatt transmitters on medium and shortwave, broadcasting 23 hours of programs daily (18 hours shortwave, 5 on medium) in 16 languages. Primary languages are Amharic, English, and Swahili. Program content is about 30% directly evangelistic and about 70% cultural and educational. The Ethiopian Evangelical Church produces most of the five-hour daily schedule on medium wave. The Ethiopian Orthodox Church has a 30-minute daily program in Amharic. Both these churches have their own radio production studios in Addis Ababa. There are 14 studios in different parts of Africa which produce programs for broadcast over RVOG.

There is no religious television programming at present and no Roman Catholic radio programming.

LITERATURE

With an estimated national literacy rate of only 5%, literature distribution is limited. However, literature programs are conducted by the Bible Churchmen's Missionary Society (evangelical literature to members of the Orthodox Church), Orthodox Presbyterian Church (mostly Scripture portions), Bible Society of Ethiopia, and the Sudan Interior Mission.

BIBLE TRANSLATION AND DISTRIBUTION

In addition to English, the complete Bible is available in three languages, the New Testament in four, and portions in seven more. Bible distribution in 1972 (not including commercial publishers), reported by the United Bible Societies, was as follows:

| | |
|----------------|---------|
| Bibles | 22,971 |
| New Testaments | 35,339 |
| Portions | 247,599 |
| Selections | 257,699 |

TOTAL 1972 563,608

TOTAL 1971 503,213

The complete Bible in Amharic was first published in 1840, with a revised edition in 1961. The Bible is also available in the Galla and Tigrinya languages, and more recently the New Testament or parts of it have become available in Anuak and Afar. The Wallamo New Testament is in an advanced stage of preparation and the Bible Society of Ethiopia is actively pursuing a popular Amharic Version. SIL/Wycliffe Bible Translators are not yet established in Ethiopia. The Somali New Testament was published in 1973.

EDUCATION

Theological. At least 20 seminaries and Bible schools exist, including ones operated by Baptist Bible Fellowship, Baptist General Conference, Evangelistic Faith Mission, and Sudan Interior Mission. The Coptic Church has two seminaries of its own in Addis Ababa. Recently, theological education by extension has also been introduced.

Christian. All educational work comes under the supervision of the Ministry of Education of the government. Illiteracy is a major problem which is being dealt with by the Ministry of Education, UNESCO, ECOMY, and various missions and churches.

In 1974 a new 4-4-4 educational system will replace the present 12 year system, which consists of grades 1-6 Primary, 7-8 Junior Secondary, and 9-12 Senior Secondary.

Non-government education is divided into three sections: schools run by the Orthodox Church, mission-associated schools, and private (secular) schools.

SOCIAL CONCERN

The majority of Ethiopians are poor and little educated. Social ministries of churches and missions are therefore quite important and are welcomed by the Ethiopian government. Free public education is available in the country, but the school attendance rate is only 10%. Churches and missions operate perhaps 200 elementary and secondary schools (including Roman Catholic), plus several schools for specialized subjects such as teacher or medical assistant training. Some crafts classes and literacy training are also provided. Agricultural development projects, which include a farm school and a poultry farm, are yet another effort. These agricultural projects introduce new tools and methods to a people who heavily depend on agriculture.

In the area of medicine and health, missions operate more than 10 hospitals, as well as numerous clinics, dispensaries, and leprosaria. Other related ministries include refugee welfare programs, workshops for the disabled, and orphanages.

Drought has caused great suffering within the country, and several agencies have responded with relief. Among those are World Vision, Sudan Interior Mission, and Church World Service.

THE NATION AND ITS PEOPLE

POPULATION

The total population is estimated to be 26.8 million. Using a definition of a town as a locality with more than 2,000 inhabitants, the population is 9.4% urban.

The yearly growth rate is 2.1% which gives an anticipated 35.7 million inhabitants by 1985.

Fifty-six percent of the population is less than 20 years of age, and 44% is less than 15.

Addis Ababa is the largest city, with approximately 700,000 inhabitants, followed by Asmara with 200,000 and Dire Dawa with 61,000.

COMPOSITION

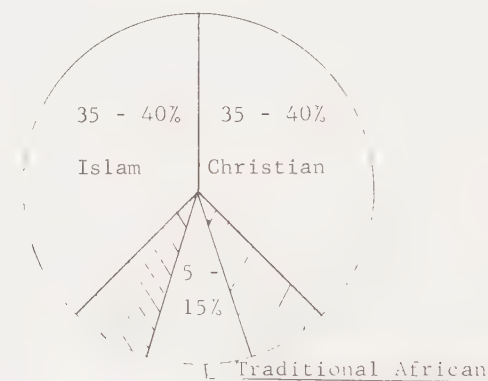
The ethnic composition of Ethiopia is divided into three basic types, which come from three ancestral origins. The earliest was the Cushite, which planted the Galla, Somali and Sidamo languages. Next was the Semitic, which gave origin to the Amharic, Gurage, Tigre and Harari language groups. The latest was the Nilotic, which gave the Anuak and Shilluk languages. The Amharas and Tigreans constitute about one-third of the total population. The Galla people form about 40% of the population. The Shankali, located on the western frontier comprise about 6%. Other groups are the "Black Jews," various tribes, some immigrant Indians, Armenians, Greeks, and Italians.

RELIGION

About 35-40% of the population profess to be Christians, affiliated with the Ethiopian Orthodox Church (Coptic). Almost the same proportion claim to be followers of Islam. Animists and traditional African religions total about 5 to 15% of the population.

Because some claim to hold affiliation with a Christian or Moslem group and still practice their traditional religion it is difficult to make any definite line of distinction.

ESTIMATED RELIGIOUS AFFILIATION



LITERACY AND LANGUAGES

Approximately 5-10% of the population of Ethiopia is literate. School facilities are available for only about 15 to 20% of the school-age children. The emperor is placing much emphasis on the education development program for the country.

The relative effectiveness of literacy programs developed by the churches is reflected in the significantly higher figures of literacy reported for church members.

Amharic is the official language, spoken by 60% of the people. Tigrinya, Arabic, Harari, Galla, Sidamo, Agau, Beja, and Somali are spoken by large ethnic groups. Other languages number about 60 spoken by smaller units.

English is the major foreign language, with about 7,000,000 speaking Arabic.

GEOGRAPHY AND CLIMATE

Ethiopia is a country of 1,184,320 square kilometers (457,150 square miles) situated in the northeast corner of Africa. It is bounded on the north and west by the Sudan, on the east by the Red Sea and Somalia, on the south by Kenya.

The geography is typified by the high central massif averaging some 2,150-2,500 meters (7,000-8,000 feet) with Ras Dejen in the north rising to more than 4,250 meters (14,000 feet). The plateau is broken up by deep river gorges and slashed from north to south by the Great Rift Valley.

Major life-giving rivers which carry rich silt during the rainy season are the Blue Nile, the Wabe Shebelli, and the Awash. Egypt depends on the wash of these river systems.

HISTORY

Historians report that the ruling house of Ethiopia is descended from Menelik I, the son of King Solomon and the Queen of Sheba. Christianity was introduced to the country in the 4th century by missionaries from Syria and Egypt. Under the reign of Emperor Menelik II (1889-1913) the country began to emerge from medieval isolationism. The current ruler, Haile Selassie, is said to be a descendant from Menelik I. His reign was interrupted in 1935 by the invasion and occupation by Italy. Selassie took refuge in England and in 1941, with the aid of British troops, recaptured his country.

GOVERNMENT AND POLITICAL CONDITIONS

Ethiopia's government is a hereditary constitutional monarchy. There is a senate whose members are appointed by the Emperor, and a chamber of deputies, whose members are elected by universal adult suffrage. The Prime Minister and Council of Ministers are appointed by the Emperor. The revised Constitution of 1955 provides for a Supreme Imperial Court, whose judges are appointed by the Emperor. The 14 provinces of the Empire are administered by Governor-Generals, also appointed by the Emperor.

ECONOMY

Approximately 90% of the population is engaged in farming or raising livestock. The nation is almost self-sufficient in agricultural produce, and approximately 50% of export value comes from coffee. Industry is limited mostly to processing agricultural products and manufacture of items for local consumption. Some gold and platinum are mined in the country. The average annual per capita GNP is 230 Ethiopian dollars (U.S. \$80).

There are no political parties in the country, and Emperor Selassie wields strong centralized power. The Emperor has established committees who recommend judicial, economic and social reforms. In 1966 the Prime Minister was granted the power to nominate his Cabinet members.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) |
|----------------------------------|--------------------------------|
| <u>PROTESTANT</u> | |
| Baptist Bible Fellowship | 1,300 |
| Baptist General Conference | 661 |
| Chrischona Mission | NR |
| Christian Missionary Fellowship | 1,480 |
| Christian Missions in Many Lands | 40 |
| ECMY (Lutheran) | 181,000 |
| Messerete - Kristos (Mennonite) | 817 |
| Philadelphia Church Mission | 4,000 |
| Seventh-day Adventists | 21,682 |
| Southern Baptist Convention | NR |
| Sudan Interior Mission | 200,000 |
| Swiss Evangelical Nile Mission | 30 |
| United Presbyterian Mission | 7,285 |
| <u>ROMAN CATHOLIC</u> | 112,014 |
| <u>ORTHODOX CHURCH</u> | 12,000,000 |

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ACKNOWLEDGEMENTS

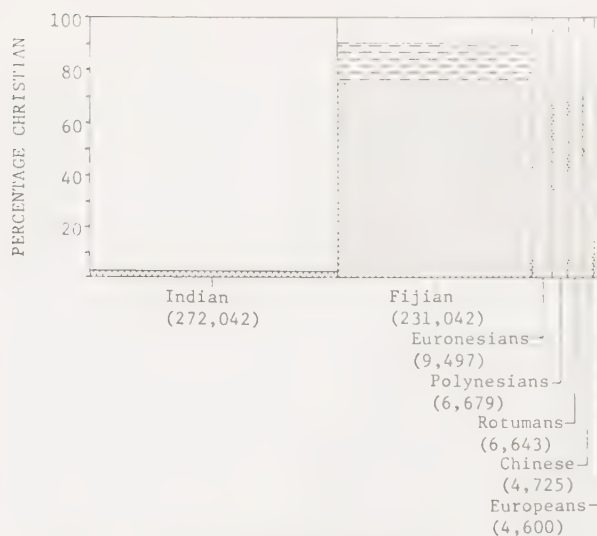
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STATUS OF CHRISTIANITY COUNTRY PROFILE

FIJI INDIANS

CHRISTIAN POPULATION BY ETHNIC GROUPS



PERCENTAGE POPULATION

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

ETHNIC COMPOSITION

The racial discreteness of the Fijians and Indian component parts of the Fijian population is due to historical circumstances. The earlier planters in Fiji had never found the Fijian labor adequate for the cotton fields, mainly because the Fijians had a social organization which they were not willing to disrupt to serve the white planter. The planter wanted his labor at the appropriate season for planting, cultivating and harvesting, and therefore it suited him to import labor from outside. This led to the kidnaping trade, and eventually the substitution of indentured labor from India. Thus the Fijians remained more or less free agents in their own country, while the Indians were laborers under white planters. The Indians lived in labor lines on the plantation in a settlement pattern rather than that of a village. The government policy, with respect to indentured labor, favored the large vested interests as against that of the local planters who, as yet, were still economically insecure. This led to the establishment of the Colonial Sugar Refinery (known as "the Company"), which quickly absorbed the small plantations and offered the planters employment as foremen in the bigger economic structure. Thus, the Indian people became subject to the Company. Over a period of time, more and more Indians were brought to Fiji. When their contracts expired there were seldom vessels ready to repatriate them, and so many signed up for an extended contract and ultimately became free settlers in Fiji with no economic security. Indian indenture continued until 1920, by which time 60,000 Indians had been brought to the Colony.

The following profile of a people is a special paper made available to the ICOWE. It illustrates the way in which a distinct homogeneous group can be described and the potentials for evangelism outlined. It further highlights some of the aspects that must be considered for evangelism to be effective.

A Special Report By

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The Dominion of Fiji comprises some 500 islands located between 15° and 20°S latitude, and 177°W and 175°E longitude. The sea area is approximately 647,500 square kilometers (250,000 square miles), and the land area 18,376 square kilometers (7,095 square miles). The government comprises two houses, House of Representatives and Senate, and a Governor-General represents the Queen, who is head of State.

In 1970, the British Crown Colony of Fiji, after 96 years as a colony, achieved its status as an independent dominion, thereby terminating a long history of colonial missions, although the largest Church in the country had achieved its independence six years earlier. The social and political changes of independence have brought into being a completely new setting for Christian mission. The purpose of this paper is to explain the nature of the historical events out of which this new context for mission has emerged, and to survey the present situation.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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LAUSANNE



This situation had been allowed to develop because of the general belief that the Fijian race was dying out. So in spite of the Fijian complaints, the government continued with its policy of indentured Indian labor. About the time of the cession of Fiji to Britain, there came a large influx of adventurers from the Western world, hoping to speculate in land in the new colony. The rapid alienation of Fijian lands alarmed the Governor who froze the Fijian land holdings. Much of the best agricultural land had already been alienated, and much of that found its way into the hands of the Company. Thus in the matter of land tenure and in social organization as well as language, the Fijian and Indian peoples were quite discrete from one another. The Fijians maintained a subsistence economy on their own tribal lands within a self-contained social structure. The Indians cultivated sugarcane under Company control and where the Company directed. Released from service, they worked small lease holds, but were still dependent on the Company for buying their produce. But they were separated from their traditional social system and cultural ties. Thus the Indian and Fijian people were quite discrete from each other and lived their own lives independently, one autonomous, the other bound under economic colonialism.

The growth of industrial activities, mining and manufacturing, and the emergence of townships and towns has brought many changes, and both Fijians and Indians have sought occupations different from their traditional ones. This has often brought Fijian and Indian more into contact with each other. Since World War II this interaction of the two groups has accelerated tremendously. There is indeed no comparison between the Fiji of 1940 and 1973. Fijian population decline has been reversed. Many free Indians have come to the country and established themselves in business, so that a fairly large commercial and industrial Indian population has emerged. After the Second World War the vital statistics revealed that the Indian population had now passed that of the Fijian. With the coming of independence recently, the European constituency has been drastically reduced, and the young dominion has virtually a balance between Indians and island peoples.

In the years between the two world wars there had developed a Mission-Company, mutual recognition pattern and a cooperative existence. The Company controlled the life of the Indian people and the missionary pattern had to fit into this structure. An ingrained paternalism developed in Church affairs. The missionaries assumed a certain status and this was accepted by the Indians. All this has changed dramatically since the coming of independence and the passing of Company controls. By the end of World War II only 10% of the Indians in Fiji even remembered India, and the free Indians who had migrated to the country had established themselves more comfortably than in India. They were inclined to look down on the indentured Indians themselves. Although in many ways life was completely cut off from India and social and family patterns had developed, they had not en-

tirely lost some of their old Indian values. Both Moslem and Hindu sects brought out religious leaders from India, and through them the Indian people experienced quite a renaissance in opposition to Christianity. Most of the Indians in Fiji today are Fiji-born. Only 3% were born in India and Pakistan. They have never known the caste system as it works in India, and in Fiji they have never known any social pattern except the tripartite, colonialist, interracial equilibrium which the current reduction of the European component has left a virtual dichotomy. *Thus, sociologically and politically, the Fiji in which Christian evangelism has to operate is no longer a colonial situation.*

CASE STUDY OF EFFECTIVE AND INEFFECTIVE EVANGELISM AMONG FIJI INDIANS

No study can be made of the Fiji Indians without a brief historical introduction of how these people came to be in the islands of the Fiji group. Although their forebears fall into two groups - indentured laborers and free Indians, their presence is nevertheless due to the development of the sugar industry and the need for a labor supply.

The indenture system emerged in the 1870's almost as a desperation measure to stamp out the nefarious "blackbirding" or kidnaping trade of the South Pacific. Attempts to stamp out this trade by British naval commanders of the Australian squadron had failed because of the multinational character of the operations and the adventurers concerned, who changed the flags they flew to avoid capture. International law did not help matters, because of its unwillingness to accept a testimony from an islander against the word of a white man. When Fiji became British, indentured labor was established to substitute for the old kidnaping traffic. Supposedly the laborers were hired legitimately with labor contracts, but in point of fact this aspect was very little improved; the only difference was that the laborers were misguided by their own fellow countrymen.

The first contingent of Indian labor migrants arrived in Fiji in 1879. At the time, there were still 8,000 to 10,000 island laborers unrepatriated on Fijian plantations. The first 498 Indian migrants had no social cohesion: they came from different areas, spoke different languages, belonged to different social groups, castes and religious sects or segments, and were seen by the planters as just another shipload of island labor. The significance of the coming of the Indian was not realized for many years. Laborers were farmed out to various plantations and were absorbed among the existing community of kidnaped South Sea Islanders. This had a significant bearing on the early methods used by the Church for trying to win them for Christ. They were seen as another kind of island labor, not as an ethnic group with culture patterns of its own. The awareness of this fact is essential to any interpretation of the failure of the early mission phase of at-

tempted evangelization. The first evangelist appointed to work among the Indians was a Fijian who had done missionary service in New Britain. He was appointed to evangelize the Indians "because he had a knowledge of a South Sea Island language," yet, of course, he failed to communicate at all. Following this, the missionaries introduced an Indian catechist from the same part of India from which the laborers had mostly come. He itinerated among the plantation Indians and established a number of points of contact with the limited response to his ministries. But his English was so poor that he could not communicate with his Western missionary superintendent, and after a few years his contract was not renewed. The opportunities for evangelization down to the turn of the century were considerable, but were not capitalized on by the Australian Wesleyan Church which sent these missionaries.

The missionaries, who worked among Fijians in the Fijian language, recognized that the Indians were culturally different and had structures of their own and their own languages. They urged their home church to send out new missionaries for the Indian task, to operate within an Indian language and its cultural patterns. Nothing was done, however, until after the turn of the century, by which time the situation was already hardening. Nevertheless, there were still open doors, until about 1908.

Missionary methods in these early years of Indian evangelism comprised preaching the gospel in the so-called "coolie lines," under the mango trees, on store verandas, by the roadside, and on Sunday in church. Sometimes *batchit* (conversation) was held in a Hindu and Moslem place, which discussions did not convince the Pundit or Moulvi, but which the missionary hoped would influence the hearers. Today we would speak of this as the method of dialogue. Then there was education work (the only Indian education in the country at the time was provided by the mission), medical and orphanage work, and also the distribution of literature.

The major difference between the methods used by the first Indian catechist and the missionaries appointed to Indian work, was the growing tendency towards institutionalism under the control of the latter. More and more the mission station administration took the place of the itineration program.

Although the Indian population over the decade 1908-1918 had increased from 33,000 to 56,000, the number of adherents had actually dropped. We see over these years a growing concentration on education rather than on evangelism. The missionaries insisted that the goal of the education was evangelism, but the statistics of this church show a different result. During this period, the missionaries became more and more occupied with life and activities on the station and the itinerations became fewer and fewer. We enter into a long period, from 1917 to 1951 (34 years), when this policy went further and further into building up in-

stitutional centers with a decrease of rural evangelism. Over that long period of 34 years, the membership of the church grew from 89 to 290, but the population of Indians in the colony rose from 56,000 to 148,000. The biological growth of 89 members would be estimated at 233 for that period, which means that over 34 years there were only approximately 57 converts from the Indian world, by means of evangelism and education together.

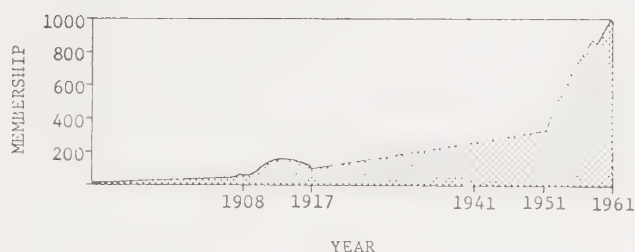
Eventually this very slow intake from Hinduism and Islam led the Methodist Church to engage in a program of self-examination. Fifty years of Christian effort had yielded a membership of less than 300, and the worshipping community of only 700 at the cost of a quarter of a million Australian pounds for missionary effort. In 1941, an intensive survey was made. Over 20 possible causes for non-growth were investigated. During these years the climate had changed considerably, the doors which were earlier open had now closed against the Christian evangel. Movements like the Arya Samaj came in and championed the Indian people. These came from their own soil and inspired them to pull together again the scattered fragments of Indian life and culture, and the people were in some way able to rise above their loss of caste, and to come together on a basis of their Indianness. Thus it is a different Indian community that is faced by the evangelists today. Instead of facing an open door, where people disillusioned with the indenture program and robbed of their traditional roots were struggling to find new values, the Church finds a compact Indianness firm in tradition but new-world in outlook and industry, looking to the future which it has itself planned and set as its goal. Added to this is the tragic mistake made by the mission when it allowed itself to get tied up with the status concepts of the old colonialism. This killed the growth of the Indian church in Fiji. This community had the intellectual capacity of being an ethnic church, but alas, it became a colonialist one. Instead of a recognition of ethnicity, it put the missionary on the hilltop and the people in the lines. Nothing illustrates this more clearly than the capacity of the missionary within the station pattern.

This pattern created a number of problems for the missionary later. First, it prevented him from identifying culturally with his people. He was always a master, never a colleague. Second, the station became a drag on his time and effort, and he was confined to the center and lost his time for outreach. Third, this pattern leads to the training of nationals for station service rather than for evangelistic outreach, and almost determines that any church will be a station church, and never an indigenous one.

The inquiry of 1941 was lost sight of in the years of World War II with the limitation of resources and the extension of the war into the South Pacific. By 1950 the contour of the Indian church had considerably changed. There were now fewer adherents, but more of them were full members. Over that 34 years of educational emphasis Sunday

school attendance had increased from 405 to 567, but day school attendance from 761 to 3,281. The total number of church members (including those on probation) had increased from 118 in 1917, to 338 in 1950, but fewer people attended Christian worship and there was virtually no rural outreach. The missionary leaders now determined on a change of evangelistic policy - a greater use of tracts and open-air meetings and rural evangelism. Sunday schools and preaching places were opened in the homes. Pastoral work was extended and Bible classes were established. Ministry of outreach away from the station center was given priority over educational method. The schools were not closed, but they were placed second in priority. As a result of this change of policy there was a new kind of growth in the church. Many little fellowship groups or congregations began to meet in theaters, schools and homes. This was not station centered, it was not missionary centered; it was a church among the Indian people. Although this was not a people movement of major proportions, it was, nevertheless, deep and solid growth, a refreshing decade that followed 34 long and unfruitful years. Observe the upward trends from 1951 to 1961 in the accompanying graph.

CHURCH MEMBERSHIP GROWTH AMONG INDIANS IN FIJI



This case study demonstrates how the evangelism of the next decade must differ from that of the past. Here we have seen the tragedy of enclosure in mission station structures, the excessive stress on foreign language and patterns, the crippling effect of colonialism and the foreignization of the gospel; and, on the other hand, the importance of recognizing cultural units, of itineration, outreach, and cultural empathy, and the value of critical self-examination with respect to one's methods of evangelism.

The big difference in new Fiji is the passing of colonialism and the shadow of the Company. The context of mission has completely changed.

PRESENT CONDITION OF FIJI-INDIANS

The statistical base of the following analysis is the Fiji government census of 1966, which, for the purpose of identifying trends, has been compared with that of 1956. The government takes its census every ten years, and so these are the latest verified figures which are available. Although the population of Fiji has a multi-ethnic composition, the population balance is maintained by two major ethnic groups - Fijian and Indian - which will inevitably be compared and contrasted in matters of religion and social structure.

POPULATION

For urban and town statistics the following definitions apply. Urban areas will include the city of Suva, the town of Lautoka and the townships of Ba, Labasa, Nadi, Levuka, Nausori and Nasigatoka. Town is taken to mean unincorporated townships. This does not mean that all others are rural people, because many people live in settlements associated with industrial areas and sugar mills. Although the Fijian people are scattered over all the islands of the group, the Indians are concentrated more in particular in industrial, commercial and sugarcane areas.

The 1956 census showed 11% of all Fijians and 19% of all Indians living in town and urban areas. By 1966 these figures had risen to 14% and 20% respectively. The process of urbanization therefore would seem to be stronger among Fijians than Indians.

The censuses of 1956 and 1966 show significant increases for both Indian and Fijian populations. About 57% of the people in Fiji are under the age of 20 years. The figure for the Fijians is 55% and for the Indians 61%. In both cases the males and females are reasonably balanced.

Both the Fijians and Indians reflect an age-based mobility pattern. It is an interesting mobility pattern, showing a preference for keeping children in the rural areas for their early years, bringing them to the city when the rural schools are no longer adequate for their purposes. It shows also a tendency to find their occupations in the urban areas at least until middle-age, and then a tendency to return to the rural community for their more mature years.

This concentration of young and old in the rural areas, as over against the concentration of school, young adult and middle-aged people in the urban areas, is one of the major differences which has to be allowed for by religious and social workers. The real decision-makers and innovators are in the urban areas. The children in the rural areas are too young, and the elders too firmly fixed in their traditions. Yet more and more, those who go back to the rural areas from the city will carry new and innovative ideas with them. Nevertheless, for the time being, decision-making in the rural

areas tends to reflect the family structure, while in the city it tends to be more Westernized and individualistic. These observations apply both to Fijians and Indians.

OCCUPATIONAL DISTRIBUTION

The economic statistics in 1966 showed that 25% of the Fijian community was engaged actively in industry. Of these, 50% were in agricultural and pastoral activities, 21.5% were in industrial and construction work, commerce and transportation, and 6.5% in administration and the professions.

During the years of economic activity (15 to 59 years), the Indian male often shows a tendency to shift from agriculture to secondary industry, commerce, transport and construction, between the ages of 15 to 24 years. The Fijians and the Indians differ considerably in agricultural preference. Quite apart from the thousands of Fijian villagers who cut and dry copra for economic purposes, there are nearly four times as many Fijians as Indians employed in the copra business. In the sugar industry, on the other hand, between six and seven times as many Indians are employed, as Fijians.

The occupational distribution of Indians in Fiji indicates both rural and urban permanent communities. Any evangelistic program has to deal with the two types of situation, which are quite different.

INDIAN LANGUAGE DISTRIBUTION

A study of the Indian households, headed by Indians, shows that the major languages spoken in everyday affairs over the ten years, have felt a strong drift towards standardization. More and more, Hindustani is becoming the language of the Indian people. Possibly this is due to education, the literature available in Hindustani, and the fact that Hindustani has been declared as one of the *lingua francas* of Fiji. We now observe that 879 of every thousand Indian households regularly use Hindustani as their means of communication. In spite of this general drift, seven or eight other linguistic groups continue to survive: Tamil, Gujarati, Hindi, Urdu, Telegu, Gurmukai, and Malayalam. All these groups are statistically greatly reduced from previous census returns, showing a tendency of younger generations to drift away from their traditional languages, and the day when these linguistic groups are open for the gospel in their mother tongue is obviously far spent, but not entirely so. Furthermore, these are groups in regional areas, not scattered all over the 300 odd islands of the group. The Gujarati, for example, are largely urban people, and there are 407 households of Gujarati in Suva City, and 360 more in Ba. The same applies to speakers of classical Hindi, 424 households in Suva City and 189 in Ba. Ba has also large concentrations of Tamil, Telegu and Urdu speakers. Adjacent to Ba is the province of Ra where there are communities of Tamil speakers and of Telegu, so that the Tamil

and Telegu area extends over these two provinces, and in the case of Tamil reaches into Nadroga where there are another 181 households. The Gurmukai, Malayalam and Urdu households are also congregated in Ba, but there are small Urdu concentrations in many areas.

This feature of linguistic distribution among the Indian households of Fiji is something that evangelistic effort should take a hard look at. Obviously the trend is for these communities to give way to the use of the *lingua franca*, Hindustani. Nevertheless, their capacity for survival has been remarkable, and it does still seem to offer an evangelistic opportunity for the opening of household churches using these various languages. Some work has been done on these lines, but it has been insignificantly small. *Any effective evangelism of the Indian people, if it is to be achieved in this generation, will have to have the capacity to operate, not only in English (for certain urban situations), but also in the Indian languages. Literature and Scripture are required in all the latter, and may be imported from India - but evangelists need to be at least bilingual.*

LITERACY

The educational patterns of Fijian and Indian children are very differently structured. The Fijians have a much longer background of mission education, and are standing on their own feet with respect to primary education and operate within the guidance and direction of local village school committees. As a result, in the whole of Fiji there are only 5,046 Fijians who have reached the age of 15 years, who have no schooling, as against 38,257 Indians. *The large number of illiterate Indians in the country requires the use of special instruments and methods of evangelism. Drama, the use of puppets and dialogue (when it does not deteriorate into argument) have all been used with moderate success.*

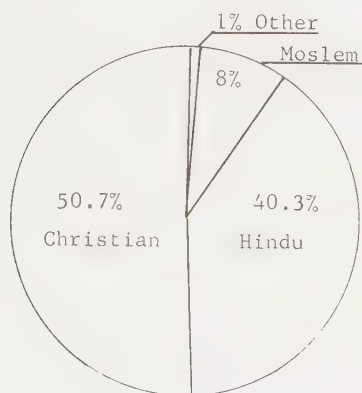
RELIGIOUS COMPOSITION OF FIJI

Fiji is a multi-religious country. In this section we have used census returns, that is, we call a man Christian if he declares himself to be Christian on the census returns. This does not allow for nominality. However, the same criteria is applied to all religions, for there are nuclear and nominal Hindus and Moslems, just as there are Christians. With this qualification then, the last census showed 237,716 Christians in the country. Of these, 182,193 (approximately 77%) were Methodist with their mission roots in the Australian, not the American type of Methodism. Nearly 17% (39,807) declared themselves to be Roman Catholic. There are no other Christian groups of a large size; the third is Church of England (6,584), the fourth Seventh-day Adventist (6,149) and then the Assemblies of God (2,783). Brethren and Baptist have unfortunately been included with Mormons, Jehovah's Witnesses and others. All totaled together, these miscellaneous groups are less than 5,000 persons. Only 1,419 persons in

the colony declared themselves to have no religion, and 1,230 did not answer the question. Thus 94% of all the Christians in Fiji belong to two denominations, Methodist and Roman Catholic. No other group numbers 7,000 persons. Of every 1,000 persons in the country, 382 are Methodist and 84 are Roman Catholic. Altogether 507 of every 1,000 are Christians of one type or another. For purposes of comparison, of the 493 persons who are non-Christians, 402 are Hindu, and 78 are Moslem. The Hindu total is 191,705, the Moslem figure, 37,116. Of the 0.8% that declared themselves to belong to other non-Christians, the largest group was the Sikhs who numbered 3,002 persons.

The Euronesian, Chinese and part-Chinese Christians are predominantly Roman Catholic. The Fijian Christians are 92% Methodist. By comity arrangement, the work among the Fijians was done by the Methodists, and the Methodists did not enter into European work. For this reason the largest denomination among the European constituency is Church of England, followed by Presbyterian. Apart from some work in English done in their Indian congregations, the only two ministries of any consequence served in English by the Methodists are (1) with the Euronesian community, which has emerged in the process of history from Fijian and English relationships (in Suva they are currently served by a Fijian minister), and (2) student activities in the colleges and university.

ESTIMATED RELIGIOUS AFFILIATIONS



CHANGES IN RELIGIOUS AFFILIATION

The changing religious statistics over the post-war decade, 1956-1966, show a 0.1% drop in the number of those who did not declare their religion, or declared no religion. The greatest ethnic element in this change was that of the Chinese and part-Chinese, of whom in 1956, 50.5% described themselves as Christian, but in 1966, 63.6% did so. This growth was largely Roman Catholic. Also notice the virtual disappearance of the category Confucian. All told, this may be taken to indicate a receptivity to the gospel among the Chinese community. This community since its first being

recorded in the census in 1911 at 305 persons has increased to 5,149, and has established itself clearly as an ethnic group in the country. Although a community of 5,000 people is not a large one in relation to the Fijian and Indian populations, it is nevertheless an important and influential one in all the cities, towns and townships. The Chinese are now represented in many public bodies and committees and would seem to be a permanent feature of the social pattern, and, as the Roman Catholics have already proved, are an appropriate field for evangelism.

The Roman Catholics have also increased their percentage ratio among the Fijians, Euronesians and the Rotumans, in these cases, always at the expense of the Methodists. With respect to the other Pacific islanders, who are slightly more numerous than the Chinese, the reverse applies. Why Fijians of Methodist background should turn to Roman Catholicism, and why other Pacific islanders of Roman Catholic background should turn to Methodism is a matter which might warrant some further research.

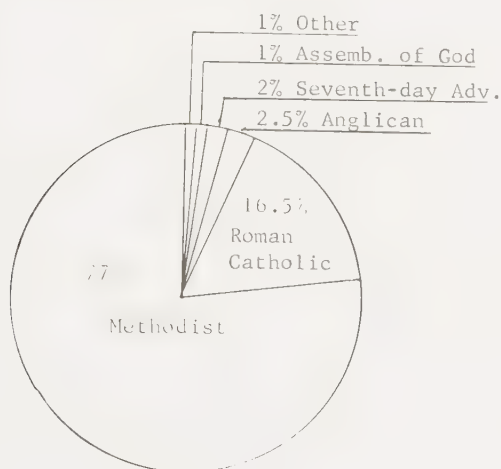
The work of the Methodist Church in Fiji differs from that of the other denominations in that it recognizes the ethnic diversity of the country, and in so doing it probably ministers at a deeper level of indigeneity. Most of the other denominations more frequently operate in English, and often win converts because of the advantages which go with proficiency in this language. It is difficult to appraise their work from a cultural point of view. Their converts tend to be individualistic and Western, and more urban than rural. It would seem that the denominations in Fiji perform very different ministries, but their general statistics are not sufficiently diversified to demonstrate their precise characters.

Actually there are only 8,649 Indian Christians in the whole dominion - 3,249 of these are Methodist, and 3,176 Roman Catholic. No other Christian denomination has 1,000 Indian adherents. About 45% of the Methodist Indians, and 51% of the Roman Catholic are under 15 years of age. For all Indians in the country 49.5% are under 15 years. This strongly suggests the Roman Catholic evangelistic approach to the Fiji-Indian is through the schools, which history has proved an unstable method of church planting. The better Methodist percentage probably indicates their small but real success among rural communities.

However, with respect to winning of Indians from the non-Christian religions, no denomination has been really effective. The few conversions to Christianity have not been proportionate to the figures of the population growth. Where members of Indian religions have changed their affiliation the losses have mostly been felt by the Hindus, who, incidentally, have had losses not only to Christianity, but also to Islam. In other words, *we are reminded once again that Islam is itself a missionary religion, and therefore a competitor with the Christian missionary*

effort. But on the whole, these statistics suggest a rather static situation in the balance of religious affiliation, and what changes there are, are more cross-denominational than winning the non-Christians.

ESTIMATED CHRISTIAN AFFILIATIONS



THE NEW DAY OF MISSION IN FIJI

In 1964 in Fiji, the Methodist Church established itself as an independent conference. This was a great constitutional change. Although the Fijians and Indians still meet on the synod level in their own languages, they meet together annually for conference, and determine their affairs in a pattern of unity. A sense of responsibility among the Fijians for the evangelization of the Indians has been slow in coming, although it has not been entirely missing. This mood was changing in the 50's and 60's. It required a two-way attitude. The Fijians had to desire to evangelize the Indians, and the Indians had to be ready to receive the Fijians.

The new life in the Methodist Church after 1951 may be put down to a number of factors. (1) The European synod had been disposed of. (2) The educational institutions were no longer allowed to be a substitute for direct evangelism. (3) Openings in rural areas were used for concentrating on personal witness. (4) The church discovered something of its own churchhood as distinct from being recipients of missionary paternalism from overseas. (5) There was a new feeling that every Christian should be a missionary. In addition to these changes in mission policy, a new generation of Indians had arisen, and they were developing a new set of family patterns which, though characteristically Indian, were not dependent on any caste system and the door was open now for winning small communities of Indian people who had family connections and spoke a common language. This shows that, at least for rural

Fiji, in spite of the caste system, kinship patterns still play a very important role in Indian life, and are the basic element of the new social cohesion. Where people are naturally predisposed toward group behavior, a knowledge of these patterns is as essential to the evangelist as are mathematical tables to an accountant. Indians are no longer the disorganized "herd" that first came to Fiji. They have stabilized their social patterns, in spite of the loss of caste and the intermingling of groups which, in India, would have had no dealings with each other. It shows the power of ethnic cohesion and the capacity of mankind to recover from shock and adapt to a new environment. Thus, one of the major findings of this paper on Fiji-Indians is to direct the attention of the evangelist to the significance of the new family pattern in the spread of the gospel.

On the other hand, the census figures show a new significance of the urban and town area. The critical analysis of the life of the Indian people in these urban and town settings is badly needed, and until we have some clear picture of the social structure on which it stands, evangelists are unlikely to have adequate empathy with those to whom they strive to present the gospel. Now that Fiji has come into a new day, many kinds of opportunity open to Indian people in social and economic life. The authority of the white man counts for so much less than it did, and he is not so much an object of envy. Clearly, a whole new set of attitudes has to be developed if the gospel is to be presented empathetically in this new era of missions.

The country has now put fairly tight controls on visas for persons wanting to come in to Fiji from outside. The work of evangelizing the pagan remainder in Fiji will probably have to be left to the Church which is already there. All that can be done from the outside is possibly in the direction of training Fijian and Indian evangelical leaders for the task within their own country, and perhaps in supplying them with equipment for the task. A good deal of thinking and praying has to be done in this direction.

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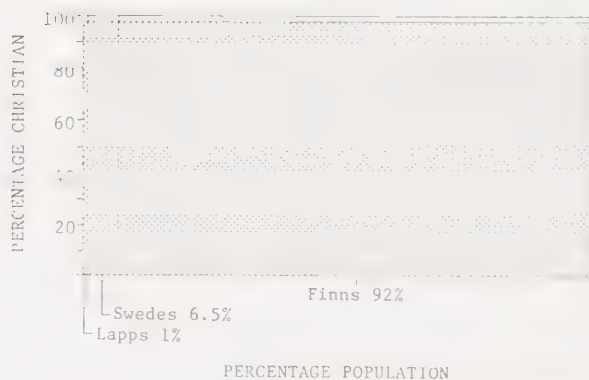
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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

FINLAND

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Finland, and to increase the overall awareness of Christians in Finland of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

With 99% of the population of Finland registered in church membership, it could easily be said that there are no unreached peoples in Finland. However, nominality is always present, as is the matter of the evangelization of the children of those who are within the church membership.

CURRENT STATUS OF CHRISTIANITY

CHURCH AND STATE

The historical tradition in the Scandinavian countries is one of close relations between church and state. In Finland the Church is freest of all, but even so it has many close ties with the state. The Church has its own representative Synod. From 1974 the Synod will comprise 108 members, two-thirds of whom are laymen. The Synod decides about Bible translation, catechism, hymnal and liturgy. The ecclesiastical law has to be submitted to Parliament and the President, both of which have the right of veto, but which cannot change even a word of the Synod's proposal.

In 1943 most of the church's central administration and economy was transferred from the Ministry of Education to the Church itself. Only certain decisions of great importance have to be submitted to the Cabinet.

Church taxes are collected by state collectors with state and municipal taxes, and the parishes pay for this service. The Church has preserved functions which usually belong to state. The Church keeps an official record of its members (92% of the population) and maintains all the graveyards. Marriage ceremonies officiated by pastors are valid as lawful marriages.

On the other hand, society takes care of certain religious matters. Religious instruction is given in public primary schools according to the denomination of the majority of pupils. There is a faculty of theology in a state university. The state maintains chaplaincies in armed forces and prisons.

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NATIONAL CHURCH

HISTORY

The first impression of the Christian faith seems to have come to Finland in the form of Eastern Orthodoxy. Soon the more active crusade ideology of the West became victorious. The change took place in the western islands and a strip of the western coast by 1050. The political ambitions of a Swedish king and the wish of the western Church to conquer Finland led to the first crusade in 1155 or 1157. The struggle between the eastern and western Church continued as well. There were raids on both sides. Toward the end of the 13th century, Sweden gained about one-half of the eastern part of Finland. The tribe living there was divided between the East and the West. This also meant a division between the Catholic and the Orthodox Churches. As the national border has been moved several times, there has always been an Orthodox minority in Finland.

In 1527 the Diet was spurred by a Swedish king into putting an end to the secular power of the bishops. On the spiritual side of the Reformation, the Diet only decreed that God's Word was to be preached in a pure manner. In Finland, the Reformation was conducted peacefully. Finnish students went to Germany to study under Luther and Melancthon. There was no break in the succession of the bishops, nor within the ministry. From 1593 on, Lutheran Orthodoxy took the lead in Finland.

REVIVALIST MOVEMENTS

Several revivalist movements took on a distinctive nature from the Finnish character and thus represent "Finnish Christianity." The roots of early Pietism were mostly in German Pietism and to some extent (especially through literature) in English Puritanism.

The first of great revivalist movements in Finland was a movement of "the Awakened" in the early 1800's. Strict Pietist manners were observed. This movement had its roots in the earlier Pietism.

During the 1840's the Evangelical Movement broke away from the Awakened. Whereas the Awakened laid emphasis on spiritual experience, the Evangelical Movement stressed doctrine and creed. From this movement Finland's Gospel Society was born.

The third movement has spread in the northern parts of the Scandinavian countries. It has splintered into several groups, all of which are fairly closed. All emphasize confession and absolution before the congregation.

The smallest of these movements is the Supplicationists. It stresses that prayer meetings should be held kneeling, and strict penances and a pure life are important.

The so-called fifth revival movement started in the 1960's. It is called the New Pietism. This

movement has greatly stimulated the life in parishes all over the country, as well as renewed interest in missions.

All these movements encouraged a personal religious life into the population at large. Meetings were usually held at people's homes, and laymen also preached in them. All the movements have found a place within the Lutheran Church as free expressions of religious life. They remain active, and each has its own organization, publishing literature and organizing meetings.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The parish is the basic unit of the Church. In Finland, parishes vary in area and population. Memberships range from 500 to 50,000. The geographical structure gives its special Finnish flavor. Local schools and homes are places for church activity, because distances are often long for people to come to church. The Church must go where the people are. It is well known that figures for people attending Sunday services are very low in all the Nordic Lutheran countries. This does not give the right picture. As said above, services are held in many villages and meetings are usually held throughout the week around the parish. In towns the figure for those attending a meeting that includes preaching of some form must be estimated at 10-15%, and in the country 25-30%.

The ceremonies of baptism, confirmation, marriage and burial are one of the main contacts the Church has with the people. The Church is also an educational institution. This is done through Sunday schools, confirmation schools, and adult education. Sunday school teachers are lay volunteers, who get guidance through a monthly paper. The Finnish Sunday school is a children's service in form.

BROADCASTING

The Finnish Broadcasting Company, which is a state monopoly, broadcasts a service in Finnish and Swedish every Sunday. Every morning there are two Finnish and one Swedish morning prayers on the radio, as well as a Finnish and a Swedish evening prayer. Churches other than the Lutheran Church also have their turn.

YOUTH MINISTRY

Youth work began late in the 19th century through Christian associations. Even today Christian work in schools and among university students is done partly through various associations, partly through pastors employed by parish unions. The Christian

associations have widely different ideas and different international backgrounds. World Student Christian Federation, International Fellowship of Evangelical Students and Campus Crusade for Christ are all operating in Finland through national organizations. The Church has a Commission on Higher Education trying to coordinate the activities of the associations and parishes.

Most parishes carry out youth work. There are about 250 pastors, 100 women theologians and more than 550 youth leaders working among the youth. Dioceses have pastors to train youth leaders, most of whom are lay volunteers. More than half of the Boy Scouts and Girl Guides belong to parish-connected groups. The voting age in the church is 18, which means a great participation of young people in the decision-making processes of the parish.

In 1969 there were 657 deaconesses and 114 deacons working in parishes, 345 deaconesses and 37 deacons in the service of Christian institutions and associations or in missionary posts. In a parish the work consists mainly of home visits by a deaconess. She pays a visit to the sick and old, as well as the homes of handicapped, blind and prisoners. She helps as much as possible in cooperation with the local authorities, doctors and health officers.

BIBLE TRANSLATION AND DISTRIBUTION

In addition to the Bible in Finnish, portions of Scripture have been translated into Romany and Lapp. A Finnish popular-language New Testament has also been produced and more than 100,000 copies have been distributed.

The United Bible Society reports the following figures for distribution of the Scriptures in 1972:

| | |
|----------------|--------------|
| Bibles | 79,528 |
| New Testaments | 123,967 |
| Portions | <u>3,843</u> |
| Total | 207,338 |

MISSIONARY WORK

The Church as such is not directly involved in missionary work. It has a Council on Missionary Affairs, but the field work is done by missionary societies, which receive their income from collections, mission circles operating in parishes, and from parish budgets.

The oldest society is the Finnish Missionary Society, founded in 1859. It is also the largest within the Lutheran Church, having about 200 persons in mission fields. The oldest Finnish mission area is in South West Africa, where the independent Lutheran Church of Ovambo-Kavango has been established. Other fields of the FMS are in Tanzania, Ethiopia, Israel, Pakistan, Hong Kong and Taiwan.

The Lutheran Gospel Society, the organ of the Evangelical Movement, has its own work in Japan and Kenya. The People's Mission began its work in the late 1960's. It is one exponent of the most recent awakening movement in Finland. It is working in Ethiopia, Japan and some Asian Islamic countries.

Among smaller churches, the Pentecostals have the biggest mission agency, with 176 missionaries in 17 countries.

Also the Finnish Bible Society might be added because of its varied Bible mission work in connection with the United Bible Societies. In recent years it has participated in training Bible translators, in distributing Bibles in East Africa, Hong Kong and Taiwan, and in aiding the printing of new translations for South West Africa and East Africa.

Finnish foreign missionary agencies have sent missionaries to various parts of the world:

| Agency | Mission Personnel | Number of Countries |
|--|-------------------|---------------------|
| Adventist Congregations | 5 | 3 |
| Finnish Baptist Community | 5 | 1 |
| Finnish Missionary Society | 191 | 10 |
| Free Church of Finland | 20 | 6 |
| Fria Missionförbundet | 2 | 1 |
| Lutheran Free Foreign Mission (Pentecostal) | 176 | 17 |
| Lutheran Gospel Society | 16 | 2 |
| Lutheran Leprosy Mission | 1 | 1 |
| Lutheran People's Mission | 32 | 3 |
| Lutheran Salvation Army | 18 | 11 |
| Lutheran Svenska Pingstmission (Pentecostal) | 16 | 4 |
| Metodistkyrkan i Finland | 2 | 1 |
| Svenska lut. Evangeliföreningen in Finland | 4 | 1 |
| | <u>488</u> | |

There are about a dozen foreign missionaries in Finland. Primarily they help various Finnish organizations. There is no foreign missionary agency as such working in Finland.

THE NATION AND ITS PEOPLE

POPULATION

Finland is a country of about 4.8 million people, with an average density of 15.2 persons per square kilometer (39.4 per square mile). Its annual rate of growth is only 0.3%. Most of the population is in the southern area, since about one-third of the total length of the country lies north of the Arctic Circle.

ETHNIC COMPOSITION

The Finns form a part of the Finno-Uralian family (totalling 21-22 million people). In Finland, there is a Swedish-speaking minority (6.9%). Also

there are about 3,000 Lapp-speaking people in Finnish Lapland.

LITERACY AND LANGUAGES

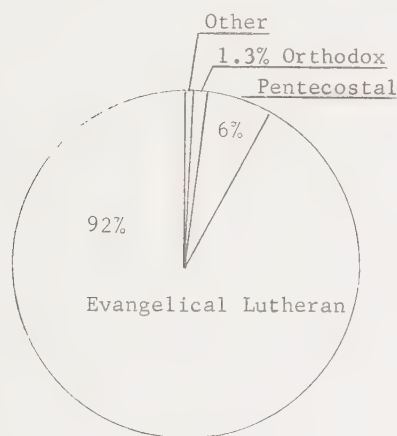
The literacy rate is about 99%, with free education provided for all children. Both Swedish and Finnish are official languages.

Finland is at present undergoing a thorough school reform. The traditional eight-year primary school will shortly be a thing of the past, as the nine-year comprehensive school system is already being introduced. Instruction is free of charge; children are provided school meals, medical care, school transport where necessary, and accommodation when needed.

RELIGION

About 99% of the population of Finland claims to be Christian, with about 92% in the Evangelical Lutheran Church, 6% in the Pentecostal churches, and 1.3% in the Orthodox Church.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Finland is one of the most northerly countries of the world, with about one-third of the total length being north of the Arctic Circle. Total area is 337,032 square kilometers (130,128 square miles).

HISTORY

Finland became part of the Swedish kingdom in the 12th century and remained so until surrendered to Russia in 1809, when it was established as an autonomous grand duchy. Finland declared its independence in 1917, and became a republic in 1919.

Finland has a close relationship with the other Scandinavian countries - Denmark, Iceland, Norway and Sweden. The main forum of cooperation between the five countries is the Nordic Council. A common labor market was established in 1954, granting citizens of member states the right to stay and work in any other of the Scandinavian countries without restrictions. Since May, 1958, Denmark, Finland, Norway and Sweden have formed a Passport Union in relation to the outside world.

ECONOMY

Industrialization did not develop on any considerable scale until the 1860's. Finland has established herself as one of the world's leading producers and exporters of wood and paper products. Finland's mineral resources are limited, and she lacks coal completely. Nevertheless, even metal-working has made considerable progress.

Economic life in Finland is based on the principles of private ownership and free enterprise. In certain sectors the state has a monopoly, e.g. railways and the sale of alcohol. In most branches, however, the state represents only one business among many.

Although about 25% of the population still gains its living from agriculture and forestry, it accounts for only 7% of the gross national product. Productivity in agriculture is relatively low. The fact is mainly attributable to the climate: crops reach their northern limits in Finland. Finnish farming is characterized by small holdings and the close connection between arable farming, stock raising and forestry. Forests have the primary importance for the national economy and are the country's principal natural resource. They cover 71% of the land area.

In 1973 the gross national product per capita was 9,202 markka (U.S. \$2,390). Finland ranks about 15th on the world's standard of living scale.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|------------------------|--------------------------------|-------------------------|
|------------------------|--------------------------------|-------------------------|

PROTESTANT

| | | |
|--|--------|-----------|
| Adventist Church of Finland (Seventh-day) | 5,787 | 7,500 |
| Baptist Union of Finland | 952 | 2,000 |
| Christian Community of Finland | | 130 |
| Confessional Lutheran Church | 290 | 430 |
| Evangelical Lutheran Church in Finland | | 4,324,000 |
| Free Catholic Church of Finland | | 119 |
| Free Church of Finland (Congregational) | 5,800 | 8,026 |
| Free Lutheran Union | | 731 |
| Methodist Church of Finland | | 2,595 |
| Olaus Petri (Parish of the Church of Sweden) | | 2,188 |
| Pentecostal Friends | 500 | |
| Saalem Seurakunta (Salem Church, Pentecostal) | 35,000 | |
| Swedish Baptist Mission of Finland | 1,832 | |

ANGLICAN CHURCH

269

ORTHODOX CHURCH IN FINLAND

65,064

CATHOLIC CHURCH OF FINLAND

2,866

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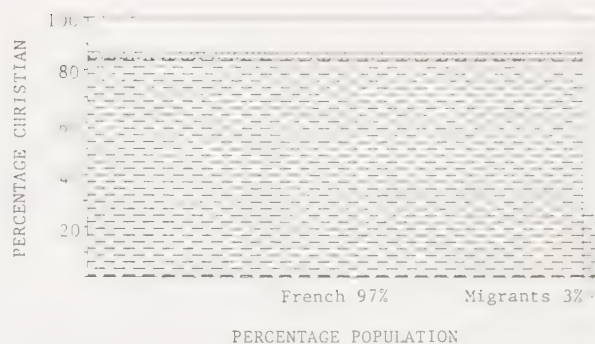
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UNREACHED PEOPLES

About 46 million of France's 52.3 million inhabitants are claimed by the Roman Catholic Church as members. Only about 30% attend Easter services, and only about 21% regularly practice their faith as evidenced at any services. Yet the strength of Roman Catholicism is strong throughout the country. (See section on Status of Christianity.)

Minority groups are notable in France, and deserve special attention.

Antilles: The islands of Martinique (population 400,000) and Guadeloupe (population 400,000) belong to the French overseas departments (D.O.M.). Approximately 200,000 residents of these areas have migrated to France proper. People from these islands, due to their French citizenship, tend to locate positions and employment more prestigious than other immigrants. They work in banks, with the telephone service, French social services, and often with the police. The Antillean women are reported to be 40% of the hospital personnel of the Paris region. Of the estimated 150,000 Antillean in France, 80% are located in the Paris area.

This minority group appears to be quite open to the Gospel. This needs, however, to be researched. These islands appear to have a rather strong evangelical heritage. Four churches in the Paris area report that church attendance is 20-30% Antillean. While the Antillean are probably not much more mobile than the average French, their employment hours are such as to often prevent meaningful participation in local church life. A "laissez-faire" approach generally characterizes the stance of the evangelical churches with respect to this immigrant group. This group could be the source of significant church growth.

Portuguese: The Portuguese community in France, as noted above, is about as numerous as the Antillean, or about 150,000. They came largely from a rather low social class in Portugal and are quite poor. In Portugal these men were predominantly workers or farmers. Illiteracy is a handicap for the spread of the Gospel. The Portuguese are in general considered to be one of the more receptive immigrant groups in France. This would appear to be true for all age levels. There is a national graciousness that leads to a certain openness to the Gospel. They tend to listen readily. But a personal commitment is a

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LAUSANNE

difficult step because of the weight and role of "the group." There is a fear of rejection by the group to which socially and psychologically they are closely intertwined.

But while the Portuguese might be considered open, even receptive, they have no inclination to participate in any numbers in the church life of French evangelical churches. This might be traced to feelings of inferiority and insecurity. These people can be reached, but in their national idiom and in a context that is familiar and known to them and in greater numbers by pastors of a similar background.

Portuguese churches or meetings are known in the communities of Macon, Boulogne, Colmar, Pleyel-St-Denis, Bobigny, St-Denis, Mantes-la Jolie, and Versailles. These communities are self-supporting and have their own Portuguese leadership. They tend to meet in various halls (Salvation Army, Pentecostal halls, Independent churches, homes, etc.). There is a possible Christian community of 7,500 or 5% of the total Portuguese community. But this is dependent upon a thorough and energetic plan of evangelization for this ethnic group.

Muslims: The Muslim community is somewhat over 1.1 million, not including the 150,000 North Africans who have French citizenship. The major sources of this immigration were Algeria (764,462), Morocco (194,296) and Tunisia (106,846). At least 21 localities have been identified with a Muslim population exceeding 1,700. The five most significant areas are Paris: 290,133; Rhône-Alpes: 138,088; Provence Cote d'Azur and Corsica: 120,208; Nord: 62,136; Lorraine: 51,000.

The Christian presence among the Muslims is extremely small. Several Muslim Christians in the Paris area have formed a North African assembly. In several other churches, Muslims are key church members. One might estimate the presence of 100 North African Christians in France. These North African Christians tend to be well accepted in evangelical church life where the "pied-noir" presence is not too prevalent.

The greatest openness has been shown by the youth and the literate. There are indications that the pattern of large Kabyle or Berber conversion to the Lord as they once were experienced across North Africa might be repeated here to some degree.

The North Africa Mission is the only mission fully devoted to this ministry with 54 missionaries in France of which a number are in Radio Evangelism and Correspondence course ministry.

Jews: There are 570,000 Jews in France, consisting of two major groups; between 250,000 and 300,000 North African Jews, or Sephardic Jews; and the Ashkenazin, or Continental Jews, about 270,000.

The Jewish population in Paris is estimated at 300,000. The 18th and 19th arrondissements in Paris and the Quartier St-Paul have significant Jewish populations. Other significant Jewish populations are in Marseille: 80,000; Nice: 30,000; Lyon: 16,000; Strasbourg: 15,000.

The balance that make up the total Jewish population of 570,000 is widely distributed. A general picture with the exception of Paris is that the Occidental Jew is to be found in the north of France while the North African Jew is to be found living in the south.

The Sephardic and Ashkenazin each have their separate synagogues. They do not mix. Regional accent (European vs. North African) are such that the liturgy and chanting are quite different. Certain rites have also been modified by the years of living in radically different milieux.

The number of Christian Jews is extremely small and impossible to estimate. Even those who might have a certain sympathy for the Christian "position" are unidentifiable. An independent Jewish-Christian church with a Pentecostal orientation has been organized in Paris. But Jewish young people are easily the most open to the Gospel being the most open to new ideas. The pattern most evident in Jewish conversions is spiritual, not rational. The Jewish love for the dialectic is proverbial, but most conversions follow a deep spiritual experience with the Lord in which they are led to recognize Jesus as Messiah.

There are approximately ten workers involved in Jewish evangelism in France from three or four agencies.

Youth: Youth is a special and privileged world for the French. They are listened to and catered to as well as exploited. A "culte de la jeunesse" exists in France. By 1975, 50% of all French will be 34 years of age or under. Actually one in three are under 20. A whole new youth psychology is springing up. There is a group spirit which rejects those older. It is sensitive to its responsibilities to itself, to its own future.

Overall, students make up 25% of the total French population. Students on the high school level number 4,081,000 (1972) and on the university level 816,000 (1973). This university "world" is spread out over France in 57 different universities, 8 university centres and 3 National Polytechnic Institutes. The universities are grouped in "academies" of which there are 21. Some university populations in major cities are: Aix-Marseille, 37,000; Bordeaux, 31,000; Grenoble, 24,000; Lyon, 35,000; Montpellier, 27,000; Toulouse, 37,000. Approximately one in four students studies in one of Paris' 13 universities.

Few aspects of French society are as little evangelized as this student world. There are approximately 29 GBU (Inter-Varsity) university groups

with an average of 5-10. The largest places in their ministry are Paris with 30-50 in attendance and Strasbourg with 50-60 attending. Aix-Marseille with 37,000 students brings together but two or three and there is nothing at Toulouse with 40,000. There is little happening on the French university scene among Christian students. And yet the university world is open. The student riots of 1968 changed a great deal including the timidity of many. Christian students were challenged by the "testimony" of radicals and began to take "nerve." Distribution is now possible, book stands can be set up, at Vincennes and elsewhere posters are now appearing on university walls suggesting Christ as the answer.

On the university level, four groups have specialized: GBU (Inter-Varsity), Campus Crusade, l'Abri, Navigators (starting in 1973 with one couple), and OM (a special university team working through GBU). The Campus Crusade university team is nine in number and is working at the Orléans and Lyon campuses. At Orléans, 40% of those living in residence halls have been contacted for Christ. Campus Crusade reports that 90% are interested in spiritual things and that 60% would be interested in knowing God personally if this were possible. Their figures show that one in ten witnessed to on a personal level makes some form of positive response indicating desire to accept Christ, but of which only one in ten goes on to become a disciple.

The key problem is integration of those making decisions into church life. They will follow classes and be taught but reject any move appearing to involve "changing religion or church." It is easier to lead a student to Christ than to make him a church member - a point that needs much reflection! One-half the students talked with by Campus Crusade have heard of Taizé retreat center and the groups it spawns across the country. At the halfway mark during 1973, over 60,000 French students had already participated in spiritual retreats organized by Taizé.

On the high school level with its over four million students, the field is virtually untouched, due to its immensity. Youth for Christ, GBL (high school Inter-Varsity), Young Life, the Torchbearers, Teen Challenge, and the Bible Reading League are principally engaged in this ministry area.

CURRENT STATUS OF CHRISTIANITY

ROMAN CATHOLICISM

The Protestant Church may have a glorious history in France, but a very reduced presence. The Church in France is the Roman Catholic Church. The weight of this fact is all too often depreciated. It is easy and altogether too frequent for those who stand outside the Roman Catholic Church and who are looking in, looking in at largely vacant churches to depreciate the

strength of the French Catholic Church. This would be an error. There is a real vigor to the life of this church. Through a revolutionary age and two world wars it has demonstrated a remarkable vitality. The way in which its faithful have risen to support the church and its institutions is not a sign of weakness. In the 20th century as it was in the 19th century, France yielded more missionaries to world missions than any other country. Latourette affirms that, "In no other land was the contrast quite as marked between the corroding effects of the revolutionary currents on the Roman Catholic Church and the vitality in that Church which sought not only to stem the corrosion but also to spread the faith throughout the world." (p. 152,3)

A religious tradition obviously permeates France. Forty-two million French (85%) affirm they are Catholic. The "Church" counts 11 Cardinals, 117 bishops, and 47,788 priests (both diocesan and those in religious orders) for a population of 42 million Catholics. While 94% have been baptized, only 30% are "pascalisans" (attend Easter Mass), and only 21% regularly practice their faith. Pierre Vilain, a French sociologist, breaks down the French population thus:

1. 33% are non-practicing Catholic believers
2. 28% are non-practicing Catholics who reject the deity and the role of Christ in the Christian faith.
3. 21% are practicing believers.
4. 12% are without religion (described as largely the more educated man between 35 64 years of age living in Paris).
5. 6% belonging to other religions.

Thus, fully ten million French "believers" over 20 years of age have rejected the Church except possibly for life's "sacramental" experiences, (marriage, baptism, death). These ten million have tailored for themselves a "personalized" religion. Twenty-five percent of these ten million quit the Church before sixteen years of age, from 16 to 30 another 36% drop out. For fully two-thirds of these, the drop-out was because professional life and family life absorbed everything. Church just faded away, it was no longer important. Only one in five dropped the Church because of conscious objections.

This "dechristianization" is markedly higher in certain regions. Catholic religious sociology has researched this geographical dimension at great lengths so that virtually every parish in France has been closely studied. The Paris basin, the Aquitaine basin, and the Mediterranean coastal regions are the most marked by this phenomenon of "dechristianization". Conversely higher church practice is in the more isolated areas (e.g. Brittany and the mountainous regions) and/or the rural areas of the Vendée, Alsace, the Juras, the Savoie, Pas-de-Calais, the northeast, the Cévenole region and the Basses Pyrénées.

Practicing Catholicism has a double aspect. It is basically rural landowners and the urban bourgeoisie, both quite conservative. Further, according to Duquesne, the French conception of a good Christian is tied to a religious comportment ("he tries to do good," "he is good to his friends," etc.), not to any conception of God or Christ. He claims astoundingly that religious beliefs are so vague, so fluid, that they are more deist than Christian. Deism for him has made greater inroads in France across the years than Catholicism.

All of this ought not to lead us to conclude that the Church is losing its place in French society. The obvious ought not escape us, the Church is news in France. And this keen interest in the Church reflects the deep attachment the French have for it. It is an index to the rôle played by the Church. In 1971, over three million French "pilgrims" passed from several hours to several days at Lourdes. Other shrines counted five million more. In another aspect, the "Catholic Action" family has an active membership of 567,000. A recent poll indicated that fully 93% of the French population desires to have its children baptized. To the political left, the percentage is markedly high. Even with the younger age groups, the Communists polled responded favorably by 79% and the MRP, to the political right, by 98%. It is evident that with 93% expressing themselves favorably towards infant baptism, the Church as Church is not being contested. Rather, as Vilain remarks, it is the Church as Institution that is being contested.

The basic cause of this drifting away from the Church by so many is an awkward traditional institutionalization more adapted to a rural France of past years. The urban dweller finds church practice incompatible with the rhythm, stress and strain of modern urban life. What is being given up or contested is a religious system which, when confronted with a world in constant mutation, just collapses.

Thus the crisis is institutional. At the forefront of this crisis is the priesthood. From 1963-69, some 8,287 priests left the priesthood, while 2,500-3,000 more simply quit the Church without bothering to have it "officialized." It is clear that reasons other than celibacy are instrumental. The real problem, however, is not priestly celibacy, but a lack of priests! In 1961, there were 1,028 priests ordained, in 1970 this figure dropped to 284.

Any institution caught in rapid mutation will tend to polarize itself. And since Pope John and his heralded "aggiornamento," this Church was launched into a period of transition. The cry for change is heard from all quarters. And Catholic theologians, clergy, and intellectuals, manoeuvring for change, polarized themselves in different "camps." The "Liberal" element accents the voice of the Bible over that of church tradition. It is what some have called "the evangelical wing"

of Catholicism. They have instigated Biblical studies, and have promoted Bible conferences, (the writer attended one, a systematic study of Romans emphasizing "Justification by Faith" along Barthian lines).

There is a "Modernist" faction within the Church which seeks to set aside church tradition and traditional theology including "the Credo." They seek to revalorize Roman Catholic theology in light of modern scientific research and especially along the lines traced by Teilhard de Chardin.

The Radical Movement is a fast growing element within French Catholicism. Easy generalizations (e.g., they are "political revolutionaries.") are singularly out of place. Though firmly attached to their Church, they are usually at odds, if not in rupture, with the Church hierarchy. They look upon the traditional clergy as *fonctionnaires* of an aged institution. They stand against the hierarchical complexity of the Church, the Vatican complex, and the Church's distance from the masses. They plead for a strong lay involvement in the life of the Church. They readily admit to being "revolutionaries," but they affirm that, preaching a gospel of love and justice, they are following Christ and not Marx. That their impact thus far has been overtly minimal (feedback into the Church is practically nil) does not bother them for they are convinced that they are the last link between the French worker masses and the Church.

The Integrist movement is strongly conservative and traditionalist. This movement was born of reaction to historical modernism and has a certain history. But it is very traditionalist with monarchist overtones and has wide appeal among French conservatism.

One of the most overlooked strengths of the Church in France is its religious orders. There are 15,600 members of religious orders serving in France (8,400 more live outside France) who might either live "monastically" or live and work much as any other priest. Feminine orders have long played strong social rôles in France. Some have affirmed that these "sisters" have been the best evangelists for the Church. There were 94,686 religious sisters as of January 1971. While approximately 10% belong to contemplative orders, the majority are fully engaged in "profane" ministries such as teaching, hospitals and public sanitation, social services and what might be called "general hospitality." Their numbers are steadily decreasing. Fully 20% are between 50 and 60 years of age, thus aging is a real problem for the feminine orders.

PROTESTANTS

For the history-conscious Frenchman, the Protestant church holds an auspicious place. Although somewhat contested, French Protestants (both Reformed and Lutheran) regard their religious history with almost a sense of reverence. This has

fostered a strong sense of historical self-identity (French Protestants maintain nine museums) and has been a strong cohesive force to this church which has experienced so many crises.

Across the years, the Reformed Church (ERF) has exerted a strong national influence, out of proportion to its reduced size. Following the Edict of Toleration (1787) which reinstituted a certain religious liberty for the French Protestants, the Protestant churches in urban centers began experiencing an influx from among the ranks of the fast rising bourgeois class. This class came to dominate political and commercial life in France.

Today virtually no significant aspect of French life lacks a "Protestant presence" in its roster of important people. Unfortunately this has tended to cut off the Protestant church from the masses.

A second major mark of French Protestantism (both Reformed and Lutheran) is that of regionalization. Overall, there are five major or possibly six Protestant concentrations which are: The East (Alsace-Lorraine and Montbéliard regions), the Rhône Valley (Rhône, Ardèche, Drôme), the Cévennes and Bas Languedoc region (Hérault, Gard, Lozère), the West (Charente, Charente-Maritime, Vienne, Deux-Sèvres, Vendée), the Paris region, and the Garonne Valley. These six regions yield a very tentative Protestant population of 584,000 or 73% of the French Protestant community, if the total of 800,000 is accepted.

This regionalization of French Protestantism is the result of French history and religious oppression. World War I returned the Alsace-Lorraine region to France and thereby increased the Protestant population by 1/3 to 1/4. The last half-century has radically changed the religious geography of France. During the 19th century, Protestantism in France was a rural phenomenon, but this last half-century has witnessed a very strong migration to urban centers. From 1/3 to 1/2 of French rural parishes were depleted. This migration was spiritually very costly. Latourette suggests that 50,000 consequently fell away from the French Church.

These two dynamics, urbanization and a bourgeois or upper-class identification, have played key rôles in the developing of the present-day Protestant Church.

The influence of the Protestant Church in France has touched virtually all phases of French life, although its national rôle is out of proportion to its size. The Protestant community in France is generally evaluated at 800,000. Many of these however are never seen in a church. One source reduces this total immediately to 400,000, while another feels that only 1/3 of the Protestant community will be in church Easter Sunday and a mere 1/10 or 80,000 can be considered "active" Protestants. Obviously different standards yield different figures. Such a problem is ex-

aggerated with the nearly total absence of reliable figures. The Protestant community in France could be evaluated at 800,000 and attendance could be estimated at about 180,000: ERF, 50,000; Pentecostal, 40,000; Lutheran, 34,000; Independent or Missionary Churches, 9,000; Evangelical Independent Reformed, 8,000; Darbyist, 7,000; Baptist, 6,000; various other denominational groups, 36,000.

The Reformed Church in France (ERF)

The ERF is divided into *circonscriptions* with each circonscription meeting as a regional Synod annually with representation between pastors and laymen being equal. The ranks of the ERF have been periodically enlarged by the adhesion of smaller independent bodies (e.g., the MacAll Mission, the Methodist Church, regional bodies, etc.)

Membership and attendance have been on the decline for the last 30 years (the French population increased 25% during that period), and new additions or conversions are rare. It is affirmed that fully 98% of the present ERF membership were just born that way. This fall-away has been attributed to the "continual theological crisis" existing in the church.

For theological and oecumenical reasons, the Reformed Churches as well as the Lutheran groups have down-played evangelism although the picture may be changing in the Lutheran Church. A new evangelical home-mission society, *L'EPEE* is emerging within the ERF which seeks to renew the old and illustrious *Société Centrale d'Évangélisation* (S.E.C.).

The Lutheran Church in France

The two main "aspects" of the Lutheran Church in France, the "Augsburg Confession of the Alsace and the Lorraine" and the Lutheran Evangelical Church of France are also organized separately because of the Augsburg Lutherans' particular relationship and statutes with the French state. The Augsburg Lutherans are concentrated in the northeast of France and especially in the two provinces of Alsace and Lorraine. The Evangelical Lutheran Church is situated geographically almost entirely in the Paris region and the Montbéliard area. These churches as a whole are numerically quite stable although the numerical distance between the size of "the Lutheran community" and "practicing Lutherans" is marked. The Church is also relatively free from political polemics. A third Lutheran body exists, the Evangelical Free Lutheran Church (14 churches and 2 annexes), affiliated with the Missouri Synod, USA, and is also located principally in the northeast.

The Pentecostal Church in France

Since 1930 when Douglass Scott, a young Englishman arrived and formed the first Pentecostal assembly in Le Havre, the Pentecostals have lit-

erally exploded across France. Their growth in numbers these 34 years is difficult to estimate, the most informed talk of 40,000 practicing Pentecostals and a 50,000 actual community. The author has advanced the figure of 40,000 practicing Pentecostals in France as a modest and reasoned figure.

Their evangelistic drive is remarkable. They lack a witness in only two departments (Lozère and Haute-Marne). They have been able to plant churches in the "hardest" departments (they are the only group in the Creuse, one of two groups in the Cantal, Corrèze, Côte-d'Or, Gers, Indre, Jura, and Mayenne departments and one of three groups in Ardennes). In departments such as the Orne, Eure, and Seine-Maritime with their 70 or more churches, the Pentecostals are virtually alone. An interesting factor of their geography is their strength in coastal departments right around France. In the center of France and as one moves east, the Pentecostal presence is the weakest. But the heart of their movement remains where it began, Normandy. At least two churches reached the 1,000 membership level before dividing (Nice and Toulouse) and at least three churches (Paris-Sentier, Bordeaux and Rouen) are in the 600-800 member range. No other church body in France of recent origin has had the impact on the French masses that the Pentecostals have had. The gypsy movement to Christ (12,000 baptized, 30,000-40,000 practicing community) is of a Pentecostal origin. In Western Europe, there are between 40 and 50 Pentecostal Italian churches. At the point of pastoral formation where so many groups are definitely in trouble, the Pentecostals have evolved an efficient pattern and have been able to furnish pastors corresponding to their rapid growth.

The rapid growth of the Pentecostals appears to have leveled off, although the Midi is currently experiencing significant Pentecostal growth. Their pattern of growth with its comings and goings has been described as a wave phenomenon. Interestingly, the Pentecostal vision for foreign missions is quite meager.

The Charismatic Movement

This movement is not new in France. It has a certain history among a number of Baptist Churches and within the "revivalist" movement (Eglises du Réveil). But although a number of Baptist Churches and others are charismatic, this movement is primarily a para-church movement drawing its strength from regional meetings and national conventions. A strong effort is made to reinforce, not break, membership ties with existing church bodies. Yearly conventions at "The Open Door" near Chalon-sur-Saône are attracting large numbers (400 in 1972, 800 in 1973). A few Roman Catholics were in attendance in 1972, this grew to 100 in 1973. The 400 or more attending this year's *Union de Prière de Charmes* (Charmes Prayer Union) attested the growing importance of this movement. A recent study of Reformed Church membership suggests

that maybe 50% of "church regulars" have had a positive and for some a continuing contact with charismatic groups. The study also suggested that there is a positive openness towards this movement and experience within the Reformed Church. The impact upon the Catholic Church has been considerable (several Catholic charismatic groups meet regularly in Paris). Taking the attendance at the Charmes convention as a base, one might suggest the strength of the charismatic movement in France to be approximately 16,000 (ratio of 1 to 40).

CHURCH GROWTH

PARIS AREA

Scarcity of accurate records makes analysis difficult. The Lutheran Church reports that some areas report migration increase while others report decrease, so that overall attendance is stable. The Reformed Church has reported a net decline. The total overall picture is one of moderate drop in church attendance.

The largest gains have been reported among the Pentecostal assemblies, which have largely been a regional phenomenon. Suburb attendance at the Pentecostal assemblies has been reported as 1,100, while the "inner city" attendance is 1,500. The "inner city" attendance is reflecting a drop equal to the population drop.

Among the mission groups the French Baptists have had modest gains, the Brethren-oriented ministries report encouraging results. Most of the mission groups are showing a stable situation, with any growth coming from transfer origin. The Pentecostal and Anglo-Saxon missionary groups, though together reporting 65 new centers, show that most of these centers are the results of transfer rather than conversion origin.

TOULOUSE

The church growth in Toulouse is dominated by the Pentecostal community, numbering about 1,000.

The Reformed Church attendance is declining. The Free Church, Brethren, Baptist and Independents are experiencing slow but regular growth. Their attendance is about 250.

BORDEAUX

In Bordeaux the Reformed Church is the leading Protestant group, with an attendance of 700. The Pentecostals follow with 400. Other groups including the Free churches, Baptists, Brethren, Salvation Army and Adventists, total only about 570. Here the Reformed Church is composed largely of the upper middle class, while the other churches are mostly composed of the lower middle working classes.

LILLE-ROUBAIX-TOURCOING

About 20 different Protestant groups are working with the industrial workers in this northern region of France. Their total attendance is about 1,000, with 70% of a Pentecostal orientation, including Apostolics, Baptists, and Independents, as well as Pentecostals. Growth among all groups has been extremely slow, but more openness is being reported among the intellectual white-collar class at the present.

LYON

The Assemblies of God, *Réveil*, and an Independent group, all of Pentecostal orientation, have a combined attendance of 1,070. The traditional evangelical groups which number 9 unite a total of 965. The Reformed and Lutheran combined show a total of 57. Growth is reported mostly among the Pentecostals groups, on a basis of 2 to 1. The newer groups that have been organized show a marked increase in younger people.

MARSEILLE

Eighteen groups are centered in Marseille, four of which are Armenian and four Reformed. The traditional evangelical groups are the most active and largest, working with the worker classes, and have a highly feminine attendance. The area is growing rapidly, with a population of 300,000 anticipated in the *Fos-sur-Mer* industrial complex by 1980.

SUMMARY IMPRESSIONS

As any in-depth review of what has happened evangelistically is impossible, certain impressions of the evangelistic situation are suggested.

The church is growing. The 90 new churches and posts in the greater Paris area and the 34 new churches in the five other urban centers are good news. But good as it is, it is not good enough. First, because urbanism has uprooted many Christians from their local situations and brought them into urban contexts. Second (from a non-Pentecostal perspective), because substantial growth is virtually Pentecostal growth. Any projection of past church growth characteristics poses some hard questions to evangelicals. Third, because the decline in the Reformed Church is so significant. The projection of the new Reformed evangelical home-mission society is thus caught in the perspective of a major need, a need it alone can fill.

Several "myths" are shattered by the growth of the Pentecostal movement. The first is that church growth is somehow dependent upon a missionary presence. Pentecostal growth has been almost entirely without foreign "intervention." The second myth, that church growth is dependent upon foreign subsidies, has proved to be invalid. And third, taking a cue from the Pentecostals and the number of their churches which has reached 1,000

or more in membership, the low-ceiling growth phenomenon can be broken. Churches can pass the 50 member mark and the 70 member mark!

Operation Mobilization has established the fact that one way to achieve rapid growth in France is through strategic concentration of effort in one area over a short period of time.

Much of the church growth is transfer growth. And transfer growth is expensive because it comes from other churches. Today because of family mobility, job transfers, employment, etc., there have never been so many unattached or detached "Protestants." This is a challenge of major import.

On every hand we hear that youth are open, responsive. Yet to integrate them into a church, separate from the church they grew up with, is a major barrier. If this barrier were broken with a church "form" attractive to youth (e.g., the Taizé pattern), it could have dramatic eternal results.

One interesting aspect of the profile of the church in France is the "regionalization" of certain groups. Of all the churches listed in the *Annuaire Evangélique* by department, the greater part of evangelical groups are very localized (e.g., the Saint Christona movement, the Voix dans le Desert movement, the Methodists, which are the most obvious examples). This says much about the need and value of diversity in evangelistic style.

FRENCH PROTESTANT MISSIONS

The history of France is vitally linked with the history of western expansion. The history of this nation in a sense is international. It has created a world consciousness in the mentality of the French church. And foreign missions has always been a significant feature of the French church. France was an important base of Roman Catholic missions. In 1900, some 70% of Roman Catholic missionaries were French. Even so late as 1930, the *Société des Missions Etrangères* of Paris alone was carrying the responsibility of 1/5 of the total Roman Catholic missionary effort. That year there were 7,754 French priests and lay workers engaged in foreign missions. (Latourette, pp. 42,43) France has an international perspective which has continued to keep quite active its missionary roots.

This context of world consciousness is fundamental in appreciating the current status of French evangelical missions. The current picture of French missions is complex. The historically prestigious Paris Mission has disappeared as such, in favor of a department of evangelism within the Reformed Church (DEFAP). DEFAP missionaries operate under the auspices of the international Protestant Missionary Committee (CEVAA) which groups the missionary interest of some 23 different Western European and overseas church communities. Some 102 missionaries are serving under DEFAP, includ-

ing Algeria, Dahomey, Central African Republic, Zambia, Madagascar, Tahiti, Togo, Cameroun, Gabon, Lesotho, New Caledonia.

During the last 25 years, French evangelical churches have assumed the responsibility of several mission fields in the "third world." For the most part, they are to be found in French-speaking countries. Of major importance is that French mission agencies have been formed to meet these challenges; at least six such agencies have been formed since 1950.

The actual French missionary force is hard to estimate. French evangelical missions are often closely integrated with their Swiss and Belgian sister communities. And on the field, these groups share fields, loan workers or are listed under more than one missionary body. This furthermore is complicated by the fact that certain ones work under foreign boards (e.g., TEAM, Wycliffe, SIM, etc.). With these reservations, the following figures are suggested:

Pentecostal, total 70; Assemblies of God, 25 on 7 fields; the *Porte Ouverte*, 45; Reformed and Lutheran Churches, total 62 (Lutheran, 3; Reformed, 59); Evangelical agencies, total 133.

The grand total of 318 is remarkable coming from such a small church constituency. The rate of growth of evangelical missions is also remarkable which for the most part dates from World War II. Its financial contributions are not as significant as such personnel commitments might lead one to believe. A negative factor is the lack of any broadly accepted missionary coordinating agency. Such a coordinating committee could be a significant contribution to the further growth of missions in France.

ANGLO-SAXON MISSIONS IN FRANCE

The total missionary force reported in the 1973 Foreign Workers in French-Speaking Europe is 419. However, the number of missionaries actually engaged in missionary activities during the year among the French people is 310. These missionaries come from at least 35 agencies.

At least 46 missionaries are engaged in the special areas of children, youth and university (Campus Crusade, Torchbearers, Youth for Christ, CBFMS, TEAM, ECM). Technical areas claim about 48 missionaries (especially North Africa Mission), while teaching ministries employ about 12. Brethren missions (both closed and open) have at least 76 missionaries serving in France. This represents at least 20% of the French foreign missionary body. There are six different Baptist missions laboring in France with 50 missionaries.

Within France, 38 departments have no missionary presence and 12 more have but one couple. Of the 383 missionaries actually in France (419 less those on furlough), 206 of these live in 12 departments.

In the traditional Protestant strongholds of Alsace-Lorraine, Belfort, the missionary presence is conspicuous by its absence. In the Meuse and Belfort regions there is no missionary presence. In the Bas-Rhin a single worker is noted. One couple is noted in the Meurthe-et-Moselle, two in the Haut-Rhin, and one couple and three single units in the Moselle. This has to be a major oversight. The Val d'Oise with only five missionaries present and the four in the Seine-St-Denis is rather striking.

While the Paris suburbs enjoy a strong missionary presence, Paris itself and the other major urban areas with the possible exception of Marseille are noticeably lacking in missionary presence. Lyon has 19 missionaries, but most are involved in university or Young Life ministries. In Paris proper, probably no more than six missionaries are engaged in church planting.

Where the Pentecostals have enjoyed their greatest successes, missionaries are markedly absent with the possible exception of the Bouches-du-Rhône (13), an important comparison. In fact, the impression is that the density of the missionary presence has little relation to the size of the national body of believers.

"What is the major contribution of American missionaries?" The answers to this question point out that the role of the missionary in the eyes of the French is not what the missionary may think it is. While accepting the missionary as an individual, there is a certain reluctance or uneasiness on the part of the French to accept the foreign, especially American, missionary. A certain line of thinking is that it has served to implant a new vision and dynamic, especially in cooperative evangelism. But there is a fear that the foreign missionary will not come to grips with understanding the real French mentality. The French appreciate the missionary cooperation and help but they conceive of no missionary role apart from working with or under a national board. The role of the foreign missionary presence in France needs to be clarified. It could well be that the French are perplexed because the missionary body has not been able to communicate the role it conceives for itself.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

BROADCASTING

Government TV ("Protestant Presence," one hour in length) and radio allow a certain air-time to Protestant, Roman Catholic and Jewish religious broadcasting. However, only church bodies participating in the Protestant Federation are permitted such broadcasts. All other broadcasting (except

for Swiss state radio) goes out over independent stations.

Trans World Radio is the major contributor in European Christian broadcasting. Its powerful Monte Carlo antennas send out the Gospel in 30 languages over the short and medium wave bands in its "International Program Service." Programming in French amounts to 16 1/2 hours in this service. Radio Evangile is the French branch of TWR and has been charged by Radio Monte Carlo (a very popular commercial station, especially in Southern France) to be responsible for all religious broadcasting which passes over its antennas. Thus, daily, religious broadcasting passes out over Radio Monte Carlo at good listening hours on both its broadcast and medium wave bands. The three programs of Radio Evangile have an excellent listener response, which has reached 1,300 on occasion. Six other groups sponsor eleven different religious programs over these same facilities.

A number of stations outside of France broadcast in the short and medium wave bands but the listening audience and response is marginal.

The other evangelistic broadcasting groups (Radio Réveil, La Voix de l'Evangile, La Voix du Christ aux Nations, Ecole Radio Biblique, and Christ vous appelle, etc.) broadcast largely over the antennas of Europe Number 1 and Radio Luxembourg. Total programming on these two stations is approximately five hours weekly over the broadcast and medium wave bands. But these commercial facilities have made religious broadcasting very difficult, with broadcast times either past midnight or before 6 AM. Any listening audience at these hours is very minimal and listener response has been sharply cut. Interestingly, a 10:30 PM religious "flash" over Europe Number 1 has had encouraging response. The big break-through has been television. The rather short program, "Trois minutes, SVP" went out over TV-Monte Carlo at 10:45 each August and September night during 1971. These experiences have been repeated each year under the technical direction of *Action Chrétienne par la Radio et la Presse*.

LITERATURE

The situation in France in the area of literature is anything but simple. One might estimate between 1,200 - 1,500 volumes widely varying in quality and value in print. There are also many good Roman Catholic works which are of importance especially for the trained pastor. To these titles we should add that for some the resources of both the German and English Protestant religious literature are significant.

Protestant religious literature in French is far behind that which exists in German. Yet the enormous worldwide potential of reaching people in francophone countries (80,000,000) and the many other countries where French is strongly implanted as a second language suggests that a great deal yet needs to be done in the area of evangelical literature in the French vernacular.

In the existing volumes, balance is lacking. No recent serious missiological work exists in French. The significant advances made in this area of late find no echo in religious literature with the exception made for the Catholic press. General Biblical culture is also proportionately seriously lacking when compared with the literature for children and general evangelism. But lacking a literature information center, literature efforts appear to be uncoordinated. This has to affect distribution, the number one problem in this area.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible Society reports the following distribution of Scriptures:

| | |
|----------------|---------|
| Bibles | 68,362 |
| New Testaments | 57,747 |
| Portions | 109,301 |
| Selections | 300,237 |

| | |
|------------|---------|
| Total 1971 | 582,320 |
| 1972 | 535,647 |

THE NATION AND ITS PEOPLE

GEOGRAPHY AND CLIMATE

"France is France!" The thought catches a little of the uniqueness of this country, its richness, its beauty, its shortcomings, its paradoxes.

Its 52,000,000 people are spread across a nearly regular hexagon some 551,000 square kilometers in size which means that it could slip easily into the State of Texas. Its borders touch other countries with almost half of its perimeter and the sea with the other half. France is divided into 95 departments of which four (Guyane, Réunion, Martinique and Guadeloupe) are overseas departments. These departments are grouped into 22 administrative regions. In climate Paris has a yearly average temperature of 52°F (maximum of 86° and minimum of 19°). But Paris is not France; the variations are great from Strasbourg to Brest and from Biarritz to Marseille in precipitation and temperature. And these variations are reflected in the rich variety of "French" temperaments.

In 1972, there were 15,800,000 families in France. The numbers of unmarrieds is relatively high. When we look at the average salaries, the situation is quite complex. Because of socialism, salaries in France account for only 70% of the family income. The disparity in income between the upper and lower classes is very great. The total revenue of the top 10% in French society is 7.7 times greater than the bottom 30%. The "liberal professions" (doctor, lawyer) average annual income is 92,798 francs (\$18,559); for the average "cadre" (supervisor), it is 44,712 francs (\$8,942); for the farmer it is 36,742 francs (\$7,348); for the working class it is 25,810 francs (\$5,062). The national mean is 33,3

francs (\$6,667).

Living the French way was described thus: "The body exists to be pleasantly nourished, conversation enlivens the mind, and the family circle satisfies man's craving for affection. Add to this simple credo a touch of religion, café companionship, and seasonal vacation, and you have the Frenchman's basic life-pattern.

POPULATION

In 1973 France reached 52.3 million. This was 12 million more than in 1946 and gives to France a respectable 1% yearly growth average. This figure is complex. It reflects three major demographic factors: the factor of natural growth patterns, the repatriation of overseas French, and foreign immigration.

Repatriation. Repatriation is the other side of decolonization. Over 1,500,000 overseas French returned to France mostly from North Africa. A great number settled in the Paris region, but the great bulk (35%) gravitated to those departments bordering the Mediterranean.

Foreign Immigration. Foreign immigration has been significant since the early 19th century. In 1911 there were 1,150,000 foreigners in France or 2.8% of the population. The official foreign population (there is no way to evaluate those who have arrived clandestinely) reached 2.8 million in 1967 or 5.6% of the total population.

France is growing approximately at 500,000 people per year since the end of World War II. Births over deaths amount to 320,000 to 330,000 per year, and the balance is roughly from immigration. But of all births in France, 12% to 15% are from immigrant families. Thus nearly half (4/9) of the French rate of growth is due to immigration. This rate of immigration growth will have a profound influence on the France of tomorrow and will significantly modify the religious scene.

It is estimated that nearly 3 million of France's population are immigrant, which is about 5%.

Family Immigration. Since 1960, the French authorities have favored family immigration over against single male workers. In 1959 one immigrant worker in ten had his family with him. In 1960, this ratio was one in five, and it dropped slightly in 1966 to one in six. Unfortunately this phenomenon is not uniform for all immigrant groups. One Italian worker in three has his family, one Spanish in five and one Portuguese in twelve. From North Africa, very few women are able to join their husbands. It is of note that the higher the rate of families per national group, the higher the rate of integration into French life. But 50% of the immigrants are married men separated from their families. For these men, adaptation to the country is difficult. They will tend to withdraw into themselves and live for the day when they will rejoin their families.

Seasonal immigration is generally listed apart from regular immigration. These are mostly Spanish and are for the most part involved in the grape and sugar-beet harvests. Since 1952-54, the Algerian immigration is showing signs of changing from work immigration to people immigration.

DISTRIBUTION

The rule of thumb is the heaviest concentration of immigrant labor is where the expansion is the heaviest. Each immigrant group, however, has its own particularities which affect its geographic placement. The Spanis are basically in the southwest and the Paris area. The Italians are the best integrated into French society and consequently the most widely scattered. The Portuguese are locating more and more in the Paris basin. In 1964, 32% of the Portuguese in France were in the department of the Seine. Paris is the pole of attraction for immigrant workers; it is estimated that in 1966 there were 800,000 immigrant residents in the Paris region.

Maybe the fact that distinguishes France the clearest from its European neighbors is its low population density. The density of Holland is four-fold that of France. France's policy designed to encourage higher birth rates is well-founded.

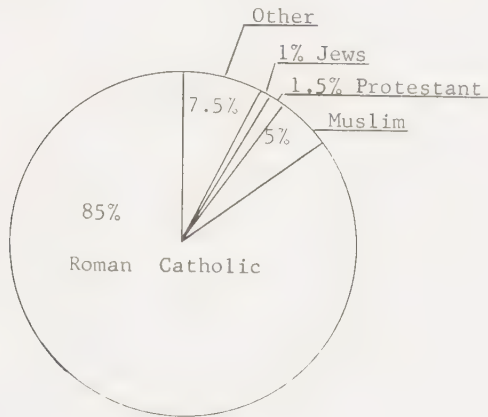
URBANIZATION

Urbanism is everyone's problem in France. The rural exodus brings approximately 150,000 each year out of the rural regions of France into urban centers. In 1954, the agricultural community was 27% of the French population; this figure dropped to 15% in 1962. This exodus is expected to continue until the rural population stabilizes at between 4-7%. (England stabilized at 4%.)

Paris is the archetype of French urban giantism. Greater Paris approaches being 20% of the French population. The density of "inner Paris" is 30,000 per square kilometer, this figure drops to 5,000 per square kilometer for the first population band and to 1,100 per square kilometer for the second population band. In 1954 the population living in the department of the Seine, but born elsewhere was established at 43.9%. Paris proper, however, was but 10%, pointing out that migration is not to the inner city, but towards the new population belts that surround urban centers. The average age of those making this transition is 25 and the female aspect is dominant (53%).

RELIGION

It is estimated that 85% are Roman Catholic, 5% Muslim, 1.5% Protestant, 1% Jews, and 7.5% professing some other religion or no religion.



CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|---|--------------------------------|-------------------------|
| PROTESTANT | | |
| Apostolic Church | 410 | 520 |
| Assemblies of God | 45,000 | NA |
| Christian and Missionary Alliance | 120 | 250 |
| Church of God | NA | 80 |
| Church of God in France | 80 | 250 |
| Church of the Augsburg Conference of Alsace and Lorraine | NA | 232,770 |
| Conservative Baptist Foreign Mission Society | 40 | 230 |
| Evangelical Association of French-Language Baptist Churches | 730 | 2,000 |
| Evangelical Lutheran Church | 580 | 900 |
| Evangelical Lutheran Church, Synod of France and Belgium | 1,950 | 3,100 |
| Evangelical Methodist Church of France | NA | 480 |
| Evangelical Mission of France | 40 | 140 |
| Evangelical Mission of the French Alps | 90 | 100 |
| Federation of French Baptist Churches | 2,340 | NA |
| Methodist Churches of France | 340 | NA |
| Reformed Church of Alsace and Lorraine (Eral) | 40,170 | 50,370 |
| Seventh-day Adventist Church | 5,160 | 7,100 |
| Union of Bible Christian Churches | 300 | 640 |
| United Methodist Church | 110 | 250 |
| CATHOLIC | | |
| Liberal Catholic Church | 400 | NA |
| Old Catholic Mission of France | 150 | NA |
| Old Roman Catholic Church | 30,000 | 30,000 |
| Roman Catholic Church | NA | 45,700,000 |
| ORTHODOX | | |
| French Orthodox Church | 400 | NA |

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ACKNOWLEDGEMENTS

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

GHANA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Ghana, and to increase the overall awareness of Christians of Ghana of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communications will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

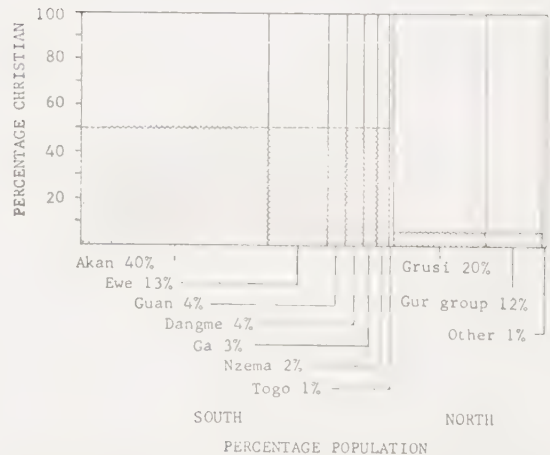
The unreached peoples of Ghana are primarily those located in the northern sector of the country, with only 7% of the northerners claiming to be Christian. A view of the north gives the impression that most of the people are Muslim, but census figures show that only 14% claim to be. Approximately 75% claim to hold some form of traditional African religion.

In the southern region over 50% claim some form of Christianity. However, there are tribal groups

away from the cities where a much lower percentage claim to be Christian, and many profess some form of traditional religion.

Many of those who claim Christianity are affiliated with one of the many African Independent Churches, which vary in their degree of following traditionally accepted doctrines and rituals of Christianity.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(Note: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Southern Ghana shows all the outward signs of being a Christian country; its churches are full and many new churches are being built. Members of all social classes join together in the church services and life. The northern cities have their churches, but the church membership is made up largely of southerners who have migrated to the north.

All Ghana's governments since it became a British colony have at least paid lip service to Christianity, and until last year the churches still played a major role in education as agents of the state in administering elementary schools. In the medical field the government still encourages churches and missions to run hospitals and clinics, and offers ever-increasing financial help.

The government limits the number of missionaries a church may employ, but new missions can still be established, especially if they can show that they will contribute towards physical development in some form. Religion appears on elementary school timetables, and there are chaplains on the staff of government schools and colleges.

Information from the 1970 census is still being processed and the figures for religious allegiance are not yet available. Therefore, the

percentages in the left column below are taken from the 1960 census "Atlas of Population characteristics", and the right column is a private forecast of the results of the 1970 census post-enumeration survey:

| <u>Christian</u> | <u>1960 Census</u> | <u>1970 Estimate</u> |
|------------------------------|------------------------|--------------------------|
| Protestant (non-Pentecostal) | 25.5% | 27.5% |
| Catholic | 13.4% | 14.5% |
| Protestant (Pentecostal) | 2.4% | 4 % |
| Independent African Churches | 1.5% | 6 % |
| <hr/> | | |
| TOTAL CHRISTIAN | 42.8% | 52 % |
| Muslim | 12.0% | 13 % |
| Traditional | 38.2% | 30 % |
| No religion | 7.0% | 5 % |
| <hr/> | | |
| TOTAL | 100.0% | 100.0% |

The increases in the Pentecostal and Catholic percentages are based on the fact that while the population increased by 27% between 1960 and 1970, church membership increased by 30 to 40%.

The predominant Christian tradition is therefore the Protestant non-Pentecostal one, and most of the churches which belong to it are members of the Christian Council of Ghana. However, in the decade 1960-1970 the Independent African Churches grew at a great rate, possibly by over 200%.

NATIONAL CHURCHES AND FOREIGN MISSIONS

Because of the history of the church in Ghana, there can be no separation made between missions and churches. Though today there are independent churches, all had their origin with the foreign missions and are the result of the work of missionaries, directly or indirectly. Because of this there has been no attempt to divide the national churches from the missions that were the founders of the churches.

FIRST MISSIONS TO ENTER

Roman Catholic priests accompanied the earliest Portuguese traders, from the late 15th century onwards, and the Moravians made a heroic attempt to reach the Gold Coast with the Gospel in the mid-18th century (11 missionaries died from sickness in 35 years). However, it was not until 1828 that an enduring missionary work was started. In that year the Basel Mission started work among the Ga and Twi-speaking people in the southeast of the country. From 1835 the Methodists pioneered among the Fantis. The Bremen Mission started work in 1847 among the Ewe people of the east, in what was then the German colony of Togoland. Various

Catholic missions started work independently among the Fantis and Ewes in the 1880's, and in northern Ghana in 1906. The order of entry of the earlier missions is summarized in the following table:

| <u>MISSION</u> | <u>RESULTING GHANAIA N CHURCH</u> |
|---|--|
| 1828 Basel Mission | Presbyterian Church |
| 1835 Wesleyan Methodist Missionary Society | Methodist Church |
| 1847 North German Mission Bremen | Evangelical Presbyterian Church |
| 1880 Society of African Mission followed later by the White Fathers and the SVD Roman Catholic Church | |
| 1898 African Methodist Episcopal Zion Church | African Methodist Episcopal Zion Church |
| 1898 Seventh-day Adventists | Seventh-day Adventists |
| 1904 Society for the Propagation of the Gospel in Foreign Parts (Anglican) | West Africa (Accra Diocese) |
| 1914 Prophet Harris (an illiterate Liberian whose preaching turned thousands away from fetishism) | Miscellaneous Independent Churches |
| 1922 Salvation Army | Salvation Army |
| 1931 Assemblies of God | Assemblies of God |
| 1937 Apostolic Church, Bradford | Apostolic Church and Church of Pentecost |

Six of the first seven Basel missionaries and all three of the first Methodist missionaries died within months of arrival. But many of those who survived were men of remarkable talents. Andreas Riss of the Basel Mission taught crafts, improved methods of agriculture, and introduced six West Indian Christian families who survived the climate much better than the missionaries. J. G. Christaller translated the entire Bible into Twi, collected 3,000 proverbs, and produced a Twi grammar and a Twi dictionary, neither of which has been superseded to this day. Thomas Birch Freeman, an English Methodist of African origin, was the first missionary to visit Kumasi; he travelled as far as Lagos and Abeokuta on behalf of the Gospel. The Bremen missionary, B. Schlegel, during the last four years of his life, produced the first Ewe primer, grammar, dictionary, Bible history, life of Christ, and translation of the four Gospels.

LATER DEVELOPMENTS

During World War I the German and Swiss missionaries of the Basel and Bremen missions had to

leave, and they did not return for some years after the war ended. Scottish and American Presbyterians came, filling the vacuum without re-imposing missionary control; therefore, the early 1920's saw the formation of two of the first African churches to become independent of their founding missions. The Methodist Church, with the unbroken record of missionary service from 1835 to the present day, did not become an independent conference until 1961.

Throughout this century church membership has been growing rapidly, largely because those educated in church schools give their allegiance to the parent church. Most churches have also taken up medical work, and since World War I some have done agricultural work in the north. As the churches have spread, the original areas of denominational influence described above have overlapped to the extent that today most major churches can be found in every part of the country.

PENTECOSTAL CHURCHES

The Assemblies of God were the first Pentecostal mission to work in Ghana. They entered Ghana across the northern frontier from French-speaking Upper Volta. They have gradually moved toward the coast, and now have some assemblies in the seven southern regions. Many of these have attracted significant numbers of northern members.

In 1937 some African churches in the Asamankese area of southern Ghana invited the Apostolic Church of Bradford, England, to send a missionary. Today that man, Pastor James McKeown, in 37 years, has served three churches: the Christ Apostolic Church, the Apostolic Church itself, and the Church of Pentecost which separated in 1953 from the Apostolic Church. These three churches have evolved a form of worship which owes something to British Pentecostal traditions, and much also to African forms of expression in dance and song.

INDEPENDENT AFRICAN CHURCHES

It is not surprising that most of the people in Ghana consider the Pentecostals and the African Independent Churches as "spiritual churches" and see little difference between them. The more than 400 independent churches to a large extent adopt the same forms of worship, the same style of dancing in church, the same songs, and the same ubiquitous homemade double bass for accompanying the singing. Both the Pentecostal and independent churches are a reaction against the cold, unemotional forms of traditional worship. Both reflect the desire for concrete results - healing, success, prosperity, fertility - which are so important in the traditional animistic religions of Africa. Both give less educated people the opportunity to exercise leadership. Both stress to a greater or lesser extent the spiritual gifts listed in I Corinthians 12.

Where the Pentecostal churches are orthodox in their belief and consistent in discipline and practice, the independent churches vary from orthodoxy to syncretism and superstition. Some are created by colourful personalities who claim gifts of healing and prophecy. Others are led by sincere and dedicated men of God. Most were formed by men who have become disillusioned with, or expelled from other churches (Pentecostal, non-Pentecostal, Roman Catholic, or independent). The recently published Ghana Churches Directory is a first attempt to give some facts about them.

PENTECOSTALISM AND INDEPENDENCE IN THE OLDER CHURCHES

These Pentecostal and independent church movements have had repercussions within the older churches. In some cases members of the older churches attend weekday services in Pentecostal and independent churches in search of healing and other benefits. Others meet together in unofficial prayer groups as members of their mother churches. Still other groups as members of denominations have gained official recognition in the structure of the Church; for instance, in the Presbyterian Church of Ghana, the Union of Bible Study and Prayer groups emphasize the exercise of spiritual gifts and the ministry of healing without having to go outside the mother church.

COUNCILS AND ASSOCIATIONS OF CHURCHES

The four main types of Christian tradition are represented by the following organizations.

The Christian Council. Founded in 1929, this council is an organ of consultation and joint action for 13 churches. All except one are non-Pentecostal and were started by missionaries or laymen overseas; the exception is the Eden Revival Church, one of the more recent independent African churches. The largest bodies represented are two Presbyterian Churches and the Methodist Church; next in size are the Anglican Church and the AME Zion Church. Others include the Salvation Army, the Ghana Baptist Convention (served by missionaries of the Southern Baptist Convention, USA), and the small Mennonite and Lutheran Churches. The Christian Council works through 12 committees, which deal with subjects such as youth, education, Christian marriage and family life, literature, agriculture, relief and welfare, and Islam. It has some 30 full-time staff.

The National Catholic Secretariat. This group performs joint functions on behalf of the eight Roman Catholic dioceses in Ghana.

The Pentecostal Association of Ghana. Founded in 1962, this association was established to coordinate the work of some 100 independent African churches, through periodical conferences and regional branches.

The National Council of Spiritual Churches. This council performs a very similar function for an additional 150 independent African churches. It also holds periodical conferences and has regional branches.

The Ghana Evangelical Fellowship. Founded in 1969, it brings together four Pentecostal churches and the Worldwide Evangelization Crusade. It has organized a number of pastors' retreats, but has no full-time staff.

MAJOR CHRISTIAN PROGRAMMES AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Most of the churches have some agency or committee concerned with evangelism. Some are very effective.

Campaigns and crusades are held, both large and small. It is difficult to assess their lasting effect. Billy Graham visited for a short crusade in 1960 and drew large audiences. Many inquirers were counselled, and some have joined the various churches as a result. Yet many feel that maximum results were not reaped because the churches were not properly prepared.

The Ghana Evangelism Committee, formed in 1970, aims to introduce into the denominations a program of evangelism called "New Life for All". This is based on mobilizing lay people for study, prayer, and witness.

YOUTH WORK

One significant evangelistic outreach during the past two decades is the work in camps and school groups associated with the Scripture Union. Based on daily Bible study, this work was supported by a nucleus of foreign leaders teaching in schools and colleges. Over the years the converted youth have grown up and passed through the universities (where active evangelical Christian fellowships have formed) and into all branches of Ghana's life; now the nucleus of leaders is almost entirely Ghanaian.

LITERATURE

Since most Christian literature on sale is from overseas, there is a need for training programmes to equip the people of Ghana to write books for their own country. Several churches and missions have printing presses - Presbyterian, Methodist, Seventh-day Adventists, and Assemblies of God. Church literacy programmes, which started with much enthusiasm after World War I have declined except for the Assemblies of God which still does literacy work on a significant scale.

BIBLE TRANSLATION AND DISTRIBUTION

The United Bible Society Report shows the following distribution of Scriptures for the year 1972:

| | |
|----------------|---------|
| Bibles | 51,879 |
| New Testaments | 30,226 |
| Portions | 129,541 |
| Selections | 69,096 |

TOTAL 280,742

EDUCATION

Churches and missions pioneered the development of education in Ghana. They took the initiative of opening schools, and have administered them over the years in growing cooperation with the government, through denominational educational units. By 1970 the following number of schools were managed by the educational departments of the various churches:

| Church | Primary School | Middle School | Training College |
|-----------------------|----------------|---------------|------------------|
| AME Zion | 74 | 25 | 1 |
| Anglican | 239 | 76 | 3 |
| Methodist | 746 | 229 | 6 |
| Presbyterian | 715 | 196 | 8 |
| EP Church | 264 | 69 | 2 |
| Roman Catholic | 1144 | 292 | 10 |
| Salvation Army | 37 | 7 | - |
| Seventh-day Adventist | 56 | 12 | 3 |
| | 3265 | 906 | 33 |
| Joint* | 460 | 225 | - |
| TOTAL church schools | 3725 | 1131 | 33 |

* administered by a church education department and the local government authorities

However, the position of the churches in the educational system has been under discussion for several years, and in 1973 it was finally decided that the Ministry of Education should take over direct responsibility for church schools. It is not yet clear what the churches' role will be. Although the church educational units will be abolished, it is likely that churches will continue to have access to the schools as before for the purpose of religious instruction.

SOCIAL CONCERN

The Catholic Relief Service and the Christian Council's Christian Service Committee coordinate church activity in social concern.

The Christian Service Committee's agricultural programmes include demonstration farms in northern Ghana, extension work to introduce improved methods, and distribution of seedlings and pedigreed poultry. Fertilizers and grain

preservation chemicals are also sold. The committee is revitalizing animal traction, and in 1972 alone some 700 bullock ploughs were sold. It also assists family and cooperative resettlement plans, and encourages formation of credit unions.

Mobile health clinics identify cases of malnutrition, and under the school feeding programmes in 1972 some \$55,000 worth of high nutrient food was distributed in northern Ghana. Community development work includes technical assistance for construction of wells, dams, and pit latrines. Low cost water filter pots made from local clay, sand, charcoal, and gravel have been introduced. The Christian Service Committee also distributes blankets, used clothing, and food to relieve distress after disasters such as flood and fire.

There are 24 Catholic and Protestant hospitals in Ghana with a total of 2,700 beds (25% of the total hospital beds in the country). All the church-related hospitals are in towns and rural areas, whereas about 40% of government hospital beds are in the two largest cities, Accra and Kumasi.

The church-related hospitals operate over 50 outstations in the surrounding villages. In addition there are 13 Catholic and 11 Protestant clinics in the country and 40 government health centres. There are 53 church and mission doctors in Ghana as compared with 231 government doctors and private medical practitioners. Most of these are in the south. In the northern region there is only one doctor per 65,000 people.

Most church and mission hospitals get the bulk of their income from patients' fees, but the government is prepared to give every such hospital an annual subsidy, which ranges from a nominal amount to 80% of the hospital's income. The government appears to be well satisfied with the service rendered by church hospitals and shows no indication of wishing to take them over.

THE NATION AND ITS PEOPLE

POPULATION

The population of Ghana is estimated at 9.9 million, with a growth rate of 2.9% annually. Fifty percent is under 18 years of age, and 25% is under eight. Increased medical knowledge and facilities are given as the reasons for the high percentage of young people.

There is movement into the larger towns and cities, which are increasing about 1% annually above the birth rate. Yet the prediction is that Ghana will continue to be an agricultural country for years to come, and that the bulk of the population will reside in local towns and cities that will increase in size, rather than moving to large metropolitan centres.

COMPOSITION AND LANGUAGES

There are two main language groups in Ghana: Kwa in the south, and Gur or Voltaic in the north. Within each major group there are a number of languages not mutually intelligible to the various speakers, but most of these languages do have several dialects, which are mutually understandable. The estimated number of speakers of each language group in 1970 are as follows:

Southern Ghana (Kwa groups). In the Volta Comoe group the main languages are Akan (3,429,000 speakers, or about 40% of the population of Ghana); Guan (comprising about 10 languages with a total of some 320,000 speakers); and the Nzema complex (226,000).

The Ewe group has 1,113,000 people, or about 13% of the population.

In the Ga-Adangme group there are 299,000 Ga-speaking people and 301,000 Dangme-speakers.

The Central Togo group includes Avatime, Buem, and about 11 other languages, and has a total of some 72,000 speakers.

Northern Ghana (Gur groups). Among the peoples of the Moore-Gurma group, the main languages are Dagbani (277,000), Gurene-Kusal (330,000), Wali-Dagati (316,000), and Mamprusi (75,000).

Major languages of the Grusi group are Builsa-Kanjarga (80,000), Sisala (75,000), and Kasem.

Foreign groups. In the larger towns of northern Ghana, and to a lesser extent southern Ghana, a pidgin form of Hausa is used by about 61,000 people who do not speak the local languages. A number of other languages are spoken, particularly by migrant workers from neighboring countries.

The Nigerian community in Ghana was reduced drastically in 1970 as a result of the Busia government's enforcement of legislation and alien registration.

Other groups of expatriates include British, European, Arabic (Syrian, Lebanese, Egyptian, etc.), Asian, American.

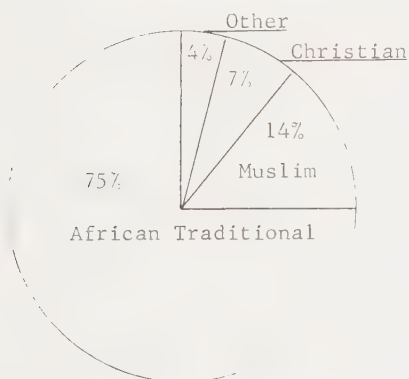
RELIGION

The religious picture differs greatly from the north to the south. The north gives a strong impression of Muslim influence, with 75% claiming to hold some form of traditional African religion, 14% claiming to be Muslim, and 7% Christian.

The south demonstrates strong Christian influence with over 50% claiming some form of Christianity, very little Muslim influence, and strong African traditional religions.

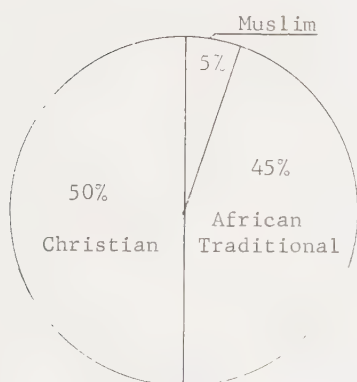
ESTIMATED RELIGIOUS AFFILIATION

North



ESTIMATED RELIGIOUS AFFILIATION

South



GEOGRAPHY AND CLIMATE

Ghana is surrounded by former French colonies on the west (Ivory Coast), north (Upper Volta), and east (Togo). The Atlantic Ocean forms the southern border, with a coastline stretching some 560 kilometers (350 miles). Ghana is some 690 kilometers (430 miles) from north to south, and covers an area of 238,540 square kilometers (92,100 square miles). The Volta Dam, completed in 1966, formed a lake 400 kilometers (250 miles) long and 8,480 square kilometers (3,275 square miles) in area. There is a sharp contrast between the rich, fertile south, which includes some 33,670 square kilometers (13,000 square miles) of forest, and the northern grasslands, where rainfall is low and the people are extremely poor. The rainy season is from May to October, with a dry spell in August.

HISTORY

When the Gold Coast became independent in 1957, the late Dr. Kwame Nkrumah changed the name of the country to "Ghana". Ghana was an ancient Islamic south Saharan state which flourished in the 11th century, but though there are signs of past population movements from the north towards the fertile coast, the connection between ancient and modern Ghana cannot be proved. Portuguese sailors reached the West African coast in 1471, when southern Ghana was dominated by warlike Akan states based 80 to 160 kilometers (50 to 100 miles) from the coast. In 1637 the Dutch expelled the Portuguese from the coast. For the next 230 years there followed a struggle between Dutch and English trading interests, which Britain finally won in 1872.

The British colonial period came to an end in 1957 and the Gold Coast became the first British colony in Africa to attain independence. Previously, in 1951, Kwame Nkrumah emerged from prison to discover that his party had won the general election and that he was to be virtually prime minister. Then in 1960, three years after independence, Nkrumah declared Ghana a republic, and early in 1964 he called a referendum which voted to make Ghana a one-party state.

Nkrumah was overthrown by the army in 1966. Since then there have been three governments: the military regime which handed over power in 1969 to a democratically-elected assembly; the administration of Dr. Busia, which was overthrown by another military coup in early 1972, and the present military government known as the National Redemption Council.

GOVERNMENT AND POLITICAL CONDITIONS

Unlike the first military regime which overthrew Nkrumah, the National Redemption Council has made no mention of returning to civilian rule, although there have already been two major attempts by civilian politicians to return to power. However, apart from the absence of a representative legislative assembly, life goes on very much as it did under previous regimes; continuity is provided by an able civil service which, in the British tradition, is loyal to the government of the day.

ECONOMY

The largest export is cocoa, accounting for over 60% of the country's exports. Ghana supplies nearly 30% of the world's demand for cocoa. Other main exports are timber (11%), gold (9%), and diamonds (6%). Between 55% and 60% of the labour force is engaged in agriculture, including forestry; yet, partly through excessive dependence on the single cash crop, Ghana is still a net importer of food, including rice, sugar, fish, meat and other products which could be grown in the country.

Industrialisation is proceeding cautiously after Nkrumah's brief regime, in which many abortive ventures were launched, and in which Ghana's accumulated reserves were almost exhausted while the external debt increased.

During the 1960's Ghana's Gross National Product grew by 22% (after making allowing for increased prices). This represents an annual growth rate of about 2.4%, but since population growth is nearly 3%, the national income per capita was decreasing by about 0.5% annually. By 1970 Ghanaians were actually earning 5% less than they were in 1960.

Ghana has an excellent system of tarred roads covering most of the country, and recent governments have been stressing agriculture and "self-reliance". The Volta hydroelectric plan provides cheap electricity in the main towns of Ghana and is a good basis for further industrialisation. Oil has been discovered off the coast, and if it proved feasible to exploit these deposits, Ghana's economy would certainly improve.

The average annual GNP per capita is 357 cedi (US \$310).

CHURCH STATISTICS ON GHANA

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Members | Community |
|----------------------------|---------|-----------|
| Apostolic Church | 21,739 | 24,517 |
| Assemblies of God | 6,150 | 14,150 |
| Church of God | | 1,225 |
| Ghana Baptist Convention | 4,992 | |
| Southern Baptist Church | 1,347 | 1,591 |
| TOTAL PROTESTANT COMMUNITY | 34,228 | 51,483 |
| TOTAL ROMAN CATHOLIC | | 1,060,944 |

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ACKNOWLEDGEMENTS

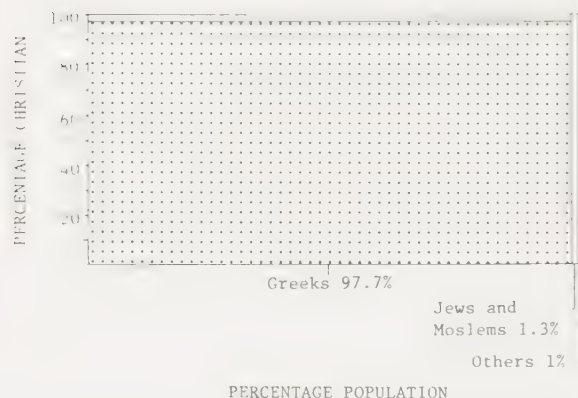
The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to T. A. Kumi.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

GREECE

CHRISTIAN POPULATION BY ETHNIC GROUPS



INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Greece, and to increase the overall awareness of Greek Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Although the Greek Orthodox Church claims the allegiance of 98% of the Greek people, it would appear that many do not have a clear understanding of the essential elements of the Christian faith and follow that church by tradition only. Perhaps the largest distinct group of unreached people would be the villagers and agrarian peoples in rural areas. There are also small numbers of Jews and some Moslems, the latter living mostly in Macedonia and Thrace, and comprising about 1.3% of the population.

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

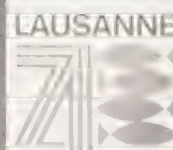
When considering the development of Christianity in Greece, one cannot ignore the direct connection with the New Testament letters and their writers, since Greece was the first country in Europe into which the Gospel spread. However, there are no demonstrable ties between the churches of Corinth, Berea, and Thessalonika of the Apostolic Age and the churches of Greece today except through tradition.

The influence of the ancient Hellenistic religions also cannot be ignored. When Constantine declared Christianity to be the official religion of the Roman Empire (including Greece) in the early 4th century, there was still a widespread and deep belief in a complex system of pagan deities, folk religion and superstition. An already polytheistic people had little difficulty accepting the new names of Christianity and adapting them to their existing beliefs. For example, many scholars and theologians hold that the pagan virgin goddess Athena was simply replaced by a Christian virgin "goddess", Mary. Other remnants of pre-Christian tradition are still evident in the worship forms of many of the people. Nearly every village has its own local witch, and many ancient superstitious rituals are still performed.

The Church of Greece (Eastern Orthodox) is the state church and claims the following of over 8.5 million of Greece's nearly nine million population. It traces its roots to the Apostolic days and claims the Nicene Creed as a basis for faith. Because of its dominant position, it means that the spread of other churches is not welcomed or encouraged. Protestantism is often seen as a foreign religion and the activities of Protestant churches are carefully controlled. Open

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evangelistic activities such as public preaching or distribution of evangelistic literature is generally prohibited to members of non-state churches, and some harassment of Christians not belonging to the state church occurs, more particularly in some rural areas.

Because it is a state church, many aspects of life are controlled or regulated by the Orthodox Church. Almost all weddings are performed through the church; children receive their names legally only when they are baptized; and the application forms for many civil uses are pre-printed with the words "Religion: Orthodox Christian", requiring someone to cross out these words if he does not claim that church. Thus there is a widespread surface conformity to the name and traditions of Christianity. Regular church attendance is only a small percentage of the total population.

There are strict laws against proselytism which essentially means attempting to convert an Orthodox Church believer to another church. Although there have been numerous legal cases based upon charges of proselytism, very few reach the courts and most of these result in acquittal or suspended sentence. Activities which are generally prohibited for members of non-state churches include such things as distribution of evangelistic literature, preaching in public places and radio evangelism.

Legal activities for minority religious groups include gathering for worship (subject to an assembly permit which may take one to three years to obtain): worship, singing and praying at permitted locations; publishing and selling books and publications of a spiritual nature if they are identified as being of "evangelical principles" (which may signify to the average reader that they are "heretical"); and operating children's camps and similar activities (with appropriate permits).

It is unfortunately true that there has been harassment of non-Orthodox Christians, ranging from denial of permits, loss of employment to threat of bodily injury. Opposition to minority faiths is stronger in rural areas.

Missionary agencies are permitted in the country although their activities are limited by the general restriction on non-Orthodox religious ministries.

NATIONAL CHURCHES

ORTHODOX

The Church of Greece (Greek Orthodox Church) is the dominant Christian church body in Greece, claiming about 95% of the country's population. There are about 8,000 priests in the Greek Orthodox Church and most villages have at least one priest, although many have had only limited education.

The Protestant Reformation had little impact on Greece and the Greek Orthodox Church prides itself on being Greek, with no outside influence. There have been several major movements for spiritual reform within the Greek Orthodox Church in recent years. These include Zoi ("life"), Sotir ("savior"), and the Apostoliki Diakonia ("Apostolic Ministry"). The first two have tended to become efforts at more conservative lifestyles and are strongly anti-Protestant. The Apostolic Ministry has member priests who seem eager for spiritual reform and renewal, and who are willing to talk with those of other Christian traditions.

There have also been several other renewal movements involving group Bible studies, Biblical preaching, and writing pamphlets on renewal. Several of these movements include Anagennesis ("rebirth") and Evangelismos ("evangelism").

PROTESTANT

There are four major groupings of Protestant church bodies in Greece, all of them small but some with origins in the mid-19th century. The total Protestant community of Greece is estimated at about 15,000 persons, although precise figures are difficult to obtain since many who attend Protestant churches have not formally changed their church affiliation to avoid harassment.

Evangelicals are most numerous in the larger cities, particularly Athens, Piraeus, Thessalonika, and Patros. There are no councils of church leaders or synods above the denominational level. United efforts at evangelism have been discussed but there has been no regular movement in this direction as yet.

The Greek Evangelical Church, founded in 1858, is the oldest and largest of the Protestant churches in Greece. It was founded by Michael Kalopothakis, a convert of a missionary of the American Board of Commissioners of Foreign Missions, and was also the first secretary of the British and Foreign Bible Society from its beginning. The Greek Evangelical Church is frequently called the Presbyterian Church because its ecclesiology and doctrinal views resemble the Presbyterian Church (although it is not a branch of the Presbyterian Church). The church has 26 congregations throughout Greece, with 19 full-time pastors, a recorded membership of about 2,000 and a constituency of about 5,000 people. Its ministries include two children's camps, a periodical, youth conferences, and spiritual life conferences.

The Fellowship of Free Evangelical Churches of Greece was founded about 1916 by Constantine Metallinos who came out of the Greek Orthodox Church. Church government is with each individual congregation and the denomination is essentially a union of autonomous local churches. There are about 40 places of worship around the country, but with no full-time pastors, preaching being done by elders within each congregation. In

size, they have a constituency of about 5,000, much of it found in and around Athens. Ministries include a children's camp and periodicals.

About 25 years of ministry on the part of missions of the Assemblies of God has resulted in about four different groups of Pentecostal churches, mostly break-aways from the original Assemblies of God group. In total, the Pentecostal churches have about 12 congregations with around 1500 - 2000 adherents, with greatest strength in the Athens area.

There are also a variety of independent Protestant churches, many of them the result of the ministry of Greek immigrants who came to the United States, were converted, and then decided to return to their mother country to establish local churches. There are perhaps 15 to 20 such congregations with a total of no more than 2,000 adherents. These groups include Seventh-day Adventists, Church of Christ, OMS International Churches, Church of God, Brethren assemblies, Baptists, and some with no affiliation. Some of these groups minister to the foreign population of Greece, particularly the American military and foreign business communities.

The Jehovah's Witnesses are the most active of the sects in Greece and they are frequently confused with evangelical Christians. Their aggressive emphasis seems to have had limited success, although they have been declared illegal. Some of their proselytism appears focused on believers from the Protestant churches.

CATHOLIC

The Roman Catholic Church in Greece has about 46,000 followers, with over 100 priests, plus several dozens schools and other institutional ministries. Many of the Catholics are found on the Greek islands, particularly Tinos.

FOREIGN MISSIONS

Foreign missions in modern Greece begins with Jonas King who came as a missionary in 1828 under the American Board of Commissioners for Foreign Missions. He and other early missionaries faced considerable difficulties and persecutions but continued to preach, evangelize, and translate literature and hymns. One of King's converts became the first pastor of the Greek Evangelical Church. Missions did not begin significant ministries in Greece until after 1945, when relief work flourished, along with some evangelistic ministries. Various groups made efforts at ministries but many of these failed.

At present there are about 24 Protestant foreign missionary agencies reporting ministries in Greece, although not all of them have personnel residing in the country. Most of the agencies are from North America, although there are a few from other European nations. There are between

40 and 50 Protestant foreign missionaries assigned to Greece from these agencies.

Ministries include publishing and selling literature, operating orphanages, doing evangelism, preparing Christian education materials, Bible teaching, assisting in vocational training and community development, and generally supporting the national churches.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

As mentioned earlier, activities which can be interpreted as open proselytizing are generally prohibited and evangelism must be done with care and discretion. Evangelistic preaching within designated worship places, literature distribution, and the use of some newspaper advertisements have all been used. There are also several non-denominational evangelistic halls where lecture programs are held once or twice a week. Because these do not stress any particular church they have access to persons who would not otherwise be reached by a church-oriented program.

There are perhaps a dozen or two traveling Bible and Christian literature booksellers who represent the only evangelical contact with thousands of small villages. Greeks themselves make the best witnesses to their own people. It is difficult for a foreigner to learn the language and to be accepted by the people, especially suspicious villagers. Some evangelical leaders in Greece have suggested that the villages must be evangelized by occupational evangelists, who would support themselves by their vocations, while also witnessing to their faith.

BROADCASTING

No Protestant radio broadcasting is permitted from stations within Greece. There is some Greek-language broadcasting from Trans World Radio, Monte Carlo, which can be heard in Greece on short-wave radio frequencies.

LITERATURE

There is limited production of Christian literature. Many tracts are available but these must be used with discretion to avoid charges of proselytism. Bible study materials, commentaries, and pastoral aids are limited. There are few works to assist pastors in sermon preparation of Bible understanding and little is available for lay persons for Bible study of Christian growth.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible has been available in both modern and ancient Greek for several hundred years and recent translation of the New Testament into modern Greek has been completed, with translation on the Old Testament underway. The United Bible Societies report 1972 distribution as:

| | |
|------------|--------|
| Bibles | 15,100 |
| Testaments | 95,000 |
| Portions | 35,700 |
| Selections | 20,200 |

| | |
|-------|---------|
| Total | 166,000 |
|-------|---------|

The 1972 total is down from the 1971 distribution total of over 252,000 but the Bible Society has been distributing 45,000 New Testaments free to soldiers of the Greek Army, under a special agreement with the Ministry of Education, and 75,000 Testaments are being provided to high school students. About half of the distribution is carried out by colporteurs, with the Bible Society stocks and bookstores selling the remainder. The Gideons International have also recently begun placing New Testaments in hotel rooms.

SOCIAL CONCERN

Churches and missions are carrying out some social concern programs within certain limitations. These programs include orphanages and childcare homes, vocational training, limited relief work in a few areas, and homes for the aged and for some refugees. There is the danger that the giving of material assistance will be seen as an attempt to proselyte, and the materials themselves used as evidence in bringing charges against the giver.

THE NATION AND ITS PEOPLE

POPULATION

In mid-1973 Greece had an estimated population of 9.1 million people, growing at a rate of about 0.8% annually. About 32% of the population is located in major urban areas, with about two million in the Athens-Piraeus area. Population density is about 66 persons per square kilometer (172 per square mile).

COMPOSITION

The population of Greece is relatively homogeneous, speaking the same language and sharing the same culture and religion. There is one officially recognized religious minority, the Moslem peoples who comprise slightly over one percent of the population and who live mainly in Macedonia and Thrace. Socially, about 60% of the people live in villages and rural areas.

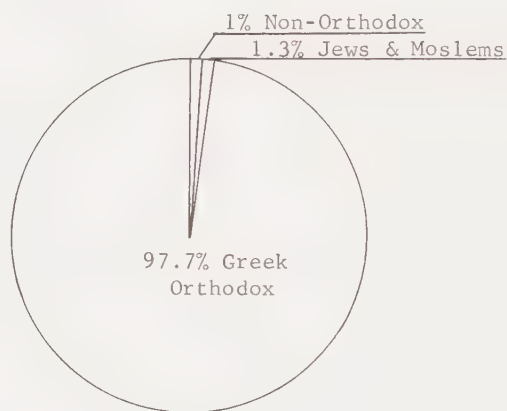
LITERACY AND LANGUAGES

The official language is Greek, spoken throughout the country. Many Greeks, particularly in urban areas, are multi-lingual, usually in at least one other European language or English. The literacy rate is about 82%.

RELIGION

Orthodox Christianity is the official religion of Greece. There are small minorities of non-Orthodox Christians and Moslems.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

The Greek mainland is located in southeastern Europe, on the tip of the Balkan peninsula. The country's area includes numerous islands in the Mediterranean, Aegean Sea and Ionian Sea. The land area, including the islands is 132,608 square kilometers (51,200 square miles), about the size of the US state of Alabama. The country is largely mountainous with dry rocky soil. Only about 25% of the land is suitable for cultivation. There is considerable variation in climate between the northern and southern parts of the country although temperatures are rarely extreme. Winters are mild and wet; summers are hot and dry.

HISTORY

Modern Greece was established with its independence from Ottoman Turkish rule in 1821-1830. A monarchy was established in 1833. There has been continued dispute between those favoring a monarchy and those opposed to it, and a republic was established from 1925 to 1935.

GOVERNMENT AND POLITICAL CONDITIONS

Greece was described by the constitution as a "crowned democracy". In the absence of the king, his functions are carried on by a regent. Since 1967, governmental power has been held by a Revolutionary Council, headed by the prime minister. He is assisted by a cabinet. The parliament has been suspended in its operation. In 1973, the country was declared a republic.

ECONOMY

About half of the labor force is engaged in agriculture, and about one-fourth works in the growing industrial sector. A substantial number of Greek workers have emigrated to Western Europe and this has largely eased the problems of unemployment and underemployment. Per person annual gross national product is about 21,600 to 27,000 drachmas (\$800-1000 US). The trend toward urbanization has hurt many villages, as young people leave for the cities.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Year Began | Members | Estimated Community |
|--|------------|--------------|---------------------|
| <u>PROTESTANT</u> | | | |
| Anatolic Apostolic Church (1) | 1947 | 133 ('66) | - |
| Church of God (Anderson) | - | NR | - |
| Church of God of Prophecy | 1931 | 70 ('71) | - |
| Church of God of Full Gospel | 1958 | 99 ('71) | 100 |
| Protestant German-speaking Community in Greece | 1837 | 400 ('70) | 700 |
| Greek Evangelical Church | 1858 | 2,000 ('72) | 5,000 |
| Fellowship of Free Evangelical Churches | 1910 | 2,000 | 5,000 |
| International Church of the Foursquare Gospel | - | 72 | 148 |
| St. Paul's Anglican Church | - | NR | - |
| Seventh-day Adventist Church | 1903 | 280 ('71) | 500 |
| <u>ORTHODOX</u> | | | |
| Armenian Orthodox Church in Greece | 1922 | 10,000 ('66) | 11,000 |
| Orthodox Church of Greece | AD 50 | 8,500,000 | 8,500,000 |
| <u>ROMAN CATHOLIC</u> | | | |
| | - | 46,000 ('69) | 46,000 |

Notes

NR Not Reported

(1) Affiliated with OMS.

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Society of Biblical Studies, Menandrou 44, Athens Greece.

ACKNOWLEDGEMENTS

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

CHRISTIAN POPULATION BY ETHNIC GROUPS

GUJARAT (INDIA)

INTRODUCTION

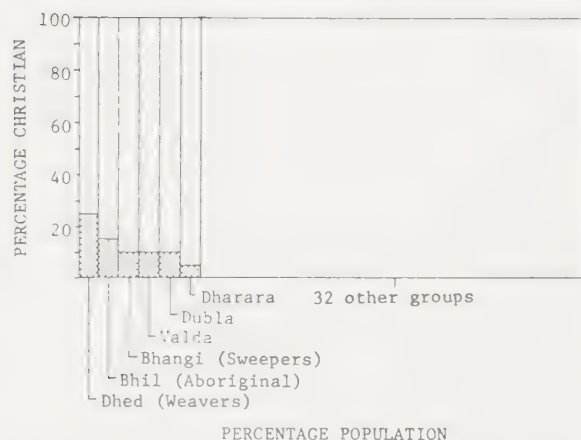
This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with the state of Gujarat, India and to increase the overall awareness of Christians of Gujarat of what God is doing in this region. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Of the 26,698,000 inhabitants of Gujarat state, 109,350 profess to be Christians, which is only 0.41%. About 89% are Hindu, 8.4% are Muslim, and 6.3% are Sikhs. Most of the converts to Christianity have come from the Dhed (weaver), Bhangi (sweeper) and Bhil (aboriginal) groups. There has also been some response from the Valda, Dubla, and Dharara communities as well. The high caste Hindus, Muslims and Parsis are almost completely untouched with the Gospel. At least 32 castes or tribes are completely unreached with the Gospel in the state of Gujarat.



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

The percentage of growth among the Christian population in Gujarat state has been about 20% between 1960 and 1970, or about 2% per year. This compares with a 29% growth rate of the total population over the same ten year period. The Sikhs reported the highest growth rate, a 90% increase, while the Buddhists reported an increase of 72%. The Hindu and Muslim populations remained approximately equal to the population rise. Therefore, the status of Christianity is decreasing in Gujarat.

NATIONAL CHURCHES

The major Christian denominations in Gujarat are the Church of North India, Christian and Missionary Alliance, Salvation Army, Wesleyan Methodists, Methodist Church in Southern Asia, and the Roman Catholic Church.

The breakdown of social and religious barriers is providing great opportunities for preaching and teaching the Word of God to the 98% of Gujarat's people who are not Christian. As these people gain better economic, social, and educational status, they are more prepared to hear and read God's Word. In addition, the constitution of India has provided rights to preach, profess and propagate the religion.

The national Christians and the churches are becoming self-supporting, which puts most of the leadership in the hands of Indian Christians and allows the presentation of the Gospel to the people of Gujarat with a minimum of barriers. The Church is training ministers in the regional language. Christianity is presented in the schools,

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colleges and universities as one of the religions, which has familiarized many with the content of the Christian faith. Such indigenization and identification of Christianity has made it more appealing to the non-Christians of Gujarat.

About 50% of the converts to Christianity come from the Dhedi; about 15% from the Bhil; 10% each from the Bhangi and Valda-Dubla; and about 5% are from the Dharara group.

The 1971 census shows the following percentage growth in the respective religions over the 1961 census:

| | |
|------------|-----|
| Sikhs | 89% |
| Buddhists | 72% |
| Hindus | 30% |
| Muslims | 29% |
| Christians | 20% |
| Jains | 10% |

FOREIGN MISSIONS

As early as 1319, when a number of Dominicans and Franciscans from Avignon, France, traveled to Surat (then Supera) and Broach (then Paroah), there were already said to be many Christians in Gujarat. Following Vasco de Gama's voyage in 1498, many Roman Catholic missionaries came from Portugal to Goa (near Bombay), Diu and Daman.

Between 1800 and 1805, the London Missionary Society began appointing missionaries to Surat. By 1813 the Anglican Church was extending its work into Baroda, Ahmadabad, Broach, Kaira, Lusadia, and other parts of Gujarat from Bombay. The Irish Presbyterian Church in 1841 selected Rajkot and Kathiawar as their first mission fields, and later spread all over Gujarat. This church became a leading denomination in the state, second only to the Methodist Church.

In 1870 the Methodist Church began work among the Gujarati-speaking people in Bombay, and then entered Gujarat in 1872. This work spread throughout Gujarat, and today it is the leading Protestant church.

The Christian and Missionary Alliance began work in Gujarat in 1887, and the Church of the Brethren entered Surat and Broach at about the same time. Then in 1901 the Wesleyan Methodist Church came into the state. The Salvation Army already had about 11,000 adherents in one district of Gujarat by 1901.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

Various programs of evangelization and corresponding supportive ministries are carried out in the state of Gujarat. However, separate information on ministries and programs within the state is not available.

Since the Gujarati language is the unifying factor of more than 20 million people, some of whom reside in Maharashtra and adjoining districts, the church activities are not confined to the geographical area of the state, but more fully include the total Gujarati population.

(See Status of Christianity profile of India for further details.)

THE AREA AND ITS PEOPLE

POPULATION

According to the 1971 census, the population of Gujarat is 26,697,475, which gives a density of about 112 persons per square kilometer (290 per square mile). About 19.2 million people live in rural areas and only about 7.5 million are urban dwellers. There are about 250 towns and more than 18,700 villages in the state. The major towns are Ahmadabad (1,803,085), Baroda (665,306), Surat (471,656), Rajkot (300,612), Bhaunagar (225,974), and Jamnagar (227,640). All the others have fewer than 100,000 persons.

SOCIAL STRUCTURE

The Hindu caste system is unique because of the many different principles of status evaluation which support it and which are so intricately interwoven to form the pattern of Hindu life. Thousands of groups in India are divided from one another by rules of descent, rules of marriage, ritual, occupation, ideas about purity and pollution, or by various combinations of these criteria. These rules so affect the composition of Hindu groups that the unique nature of the caste system is clear in comparison with other societies.

The lowest caste groups (called untouchables) were forbidden to enter temples and schools used by higher castes. They had to use different wells and often different paths; they had to live in hamlets separate from the villages in which they did menial labor. The children of untouchables were prevented from obtaining the very education which could provide them with social betterment.

Christian missionaries preached the Gospel of equality before the Lord, and many came to Christianity who wished to escape the restrictions of caste. In 1949 the government of India declared untouchability illegal, opened the temples and other holy places, and declared its opposition to the social barriers of caste. The national hero, Mahatma Gandhi, a native of Gujarat, worked to uplift the untouchables and started the Harijan ("people of God") movement. India's leaders have introduced many legislative, administrative and social measures in what is often described as the war against caste customs. Although there are still some social distinctions according to castes, the system is beginning to disappear as transpor-

tation systems, education, literacy, and job opportunities improve. Today there are three major classes of people: the rich, the middle class, and the poor.

LITERACY AND LANGUAGES

Ranking fourth among the Indian states in literacy, the rate for the Gujarati population is about 36%. Among the people living in rural areas the rate is 28%, but in urban areas literacy reaches 55%. There are more than 25,000 educational institutions in Gujarat, including five universities. Primary education for children aged seven to eleven is free and compulsory in the state, and high school education is free for both boys and girls.

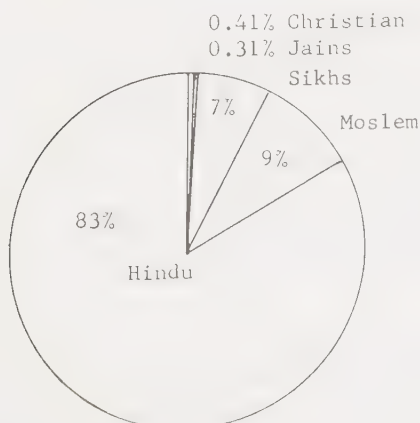
Gujarati is the language spoken by about 20 million persons in the states of Gujarat and Maharashtra and adjoining districts. It is an Indo-Aryan language. It is recognized as one of the 14 regional languages specified in the Indian constitution as an official language, and it is spoken with a number of dialectical changes. For example, the Parsis peoples make distinctions between cerebrals and dentals that are disregarded by Muslims. Both communities have borrowed words from other parts of Asia and from Europe, especially in the dialect of the Kathiawar sailors. The Hindus have certain other differences of pronunciation that are distinctive.

In the schools both English and Hindi are taught and courses are offered in these languages from kindergarten through university.

RELIGION

The major religions of Gujarat include Hinduism, Islam, Parsi, Christianity, Jainism and Sikhism. Hinduism is dominant, with about 89% of the population professing this religion. Then, 9% claim Islam, 7% are Sikhs, 0.41% profess Christianity, and 0.31% are Jains.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

The state of Gujarat, with a land area of 195,984 square kilometers (75,670 square miles), is located along the western coast of India, just north of the city of Bombay. There are 17 districts which make up Gujarat, six of which lie on the Kathiawar Peninsula. Gujarat is bounded by the Arabian Sea; the other Indian states of Maharashtra, Madhya Pradesh and Rajasthan; and the Great Rann of Kutch which separates Gujarat from Pakistan. The capital has been moved from Ahmadabad to Gandhinagar, just 15 miles north.

This state stretches from the wet, fertile rice-growing plains of the west coast to the dry salt deserts of Kutch. South of Kutch is the large Kathiawar Peninsula, a dry area which rises from the coasts to rolling hills in the center. There are few rivers and rainfall is low. Temperatures vary from freezing in January to 48° C. (118° F.) in the hot season.

HISTORY

As a state of the Republic of India, Gujarat came into existence under the Bombay Reorganization Act on May 1, 1960. Previously the term Gujarat had been loosely applied to that region north of the city of Bombay where Gujarati was the principal language. In 1947, on the eve of Indian independence, all component states joined the union of India, and they were subsequently incorporated into the state of Bombay. This state was then reorganized in 1960 to form the states of Gujarat and Maharashtra.

GOVERNMENT

More than 1,000 hospitals and dispensaries provide medical treatment, generally free. There are a number of labor welfare centers which have free recreational facilities and cultural activities for industrial workers. The state government spends millions of rupees annually on educational, housing, medical and cultural facilities.

ECONOMY

The main products of Gujarat are cotton, rice, wheat, jowar, bajri and pulses. Forests produce teak, bamboos and sandalwood. There are minerals available, and this state is a large field for oil and gas. The cities of Ahmadabad, Baroda, Surat and Broach have textile factories. A transportation system including railways, busses, seaports, and airports links most of the cities, towns and villages. The Gujarati people are business-minded, and they can be found all over the world.

The estimated per capita gross national product (GNP) is 960 rupees, (U.S. \$110.)

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ACKNOWLEDGEMENTS

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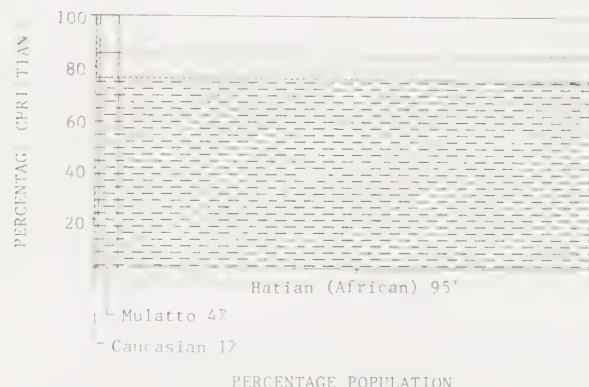
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STATUS OF CHRISTIANITY COUNTRY PROFILE

HAITI

Although 80 to 85% of Haiti's population claim to be Christian, the actual percentage who practice their faith is much smaller. A majority of the people believe in a form of spiritism known as vodun (voodoo) and practice this belief, even while professing to be Christian. This mixture (syncretism) of Christian and pagan beliefs is a significant element of religious life in Haiti and those people who practice vodun have probably never really been reached with true Christianity.

CHRISTIAN POPULATION BY ETHNIC GROUPS



NOTE: These are representative approximations, not as indications of magnitude.

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Haiti, and to increase the overall awareness of Haitian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The population of Haiti is relatively homogeneous. The major distinctions result from differences in education and wealth. At the top of the social structure is a small class, perhaps 50,000 in number, of wealthy, well-educated persons with French-oriented values and interests. There is a very small middle class. The majority of the population are farmers, rural tradesmen and of similar vocations.

CURRENT STATUS OF CHRISTIANITY

The large percentage of Haitians who claim to be Christian is misleading because many of these do not practice their faith. Roman Catholicism claims the allegiance of the majority of the population but Protestantism is well established and growing in size.

There are no restrictions on evangelism or missionary activity. Many Protestant churches and missions report substantial membership growth in recent years. There is also considerable missionary activity, most of it originating from North America.

NATIONAL CHURCHES

ROMAN CATHOLIC

The largest Christian church in Haiti is the Roman Catholic Church which first established its presence here in the 16th century. It claims three to four million adherents, including baptized members, children and those under instruction. The totals

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are deceiving since not all Catholics are active in their faith and Catholic sources have estimated that practicing Catholics may only be five to 20% of the total population. Most of the clergy are French or have been trained in France. Other missionary clergy come from Canada and the United States.

PROTESTANT

The Protestant community (church members plus children and others) of Haiti is estimated at between 550,000 and 885,000 people, or 15 to 20% of the population. Actual church membership is 270,000 - 290,000, or about 5% of the population.

Protestant churches were being formed in Haiti from the early 19th century as a result of missionary work from Great Britain and the United States. Baptists represent the largest single constituency within the Protestant community, comprising over one-third of all Protestants. The largest single denomination is the Baptist Convention of Haiti (Convencion Baptiste d'Haiti), affiliated with the American Baptist Convention, and with about 80,000 members.

Other large churches include the Seventh-day Adventists, Church of God (Cleveland), and the Episcopal Church. There are estimated to be 84 foreign mission and church organizations, plus another 64 independent or indigenous church bodies. There are almost 1,600 Protestant congregations in Haiti, plus about 4,000 stations and 5,600 meeting places. Serving this community are 450 ordained practicing Protestant pastors, plus foreign missionaries and lay and part-time church workers.

Studies of Haitian church growth suggest that Protestant churches have been growing more rapidly in rural and outlying areas, compared with towns and cities, and that this growth is taking place among persons in the lower social and economic levels. Conversions to Protestantism come largely from followers of vodun, and frequently conversions involve entire families rather than just individuals.

Protestant church growth began to develop after 1940 and many churches reported significant growth during the 1950's and 1960's. Denominations reporting good growth include the Church of the Nazarene, Assemblies of God, African Methodist Episcopal Church, Missionary Church, Church of God (Cleveland), and the Seventh-day Adventist Church. The reasons for the differences in growth among denominations are complex but include the fact that older, established churches lost some members to newer groups that began ministry in Haiti during the 1960's, and also to the independent churches which split off from the older groups.

Studies of churches in Haiti also indicate that a very large group of persons exists who would claim to be Protestant if asked, but who have little actual contact or involvements with church life.

This group could be as large as 750,000 persons and is important for evangelism and discipling efforts.

COOPERATIVE AGENCIES

There is the Council of Evangelical Churches in Haiti which seeks to promote coordination and exchange of information among the various churches and missions in Haiti. Related to the Council is the Center of Information and Evangelical statistics which provides information which will help church leaders understand and evaluate the growth and development of churches in Haiti.

FOREIGN MISSIONS

The earliest Christian missionary efforts were carried out by the Roman Catholic Church, shortly after the discovery of the region by Columbus. Protestant missionaries first came to Haiti at the invitation of the Haitian president, shortly after Haiti gained its independence. Two Wesleyan Methodist missionaries from Great Britain arrived in 1816 but their work did not flourish. In the 1820's, Negroes from the United States came to settle in Haiti, including among them some Protestant Christians who established congregations.

There are over 400 foreign missionaries assigned to serve in Haiti. About 360 are from Protestant agencies, with perhaps 270-290 resident in the country at any one time. Most of these are from North America and a 1973 survey showed at least 46 such North American Protestant missions reporting ministries in Haiti. The Roman Catholic Church reports 53 American missionaries in Haiti plus an undetermined number from other nations.

The largest of the Protestant missions include the Unevangelized Fields Mission, West Indies Mission, Oriental Missionary Society International, and the Wesleyan Church.

Most missions operate within distinct areas. For example, the West Indies Mission has many of its ministries on the southern peninsula; OMS International is in the north and center of the country; Unevangelized Fields Mission is on the western end of the northern peninsula, in central areas; the Missionary Church has many ministries in the east central region; the Free Methodist Church is in the north-central; the Wesleyan Church has ministries in the southern and northern peninsulas and on La Gonave Island; and most denominations have churches in and around the capital of Port-au-Prince.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Churches and missions have carried out a variety of evangelistic ministries in most areas of Haiti. Several groups have conducted area-wide saturation evangelism campaigns. Examples include a cooperative program "To Every Haitian" in 1971; a "Christ for All" program among Baptist churches in the southern peninsula; an "Every Creature Crusade" conducted by the OMS International; and others. Preaching, visitation and personal witnessing are supported by literature and broadcasting ministries.

BROADCASTING

Protestant Christian broadcasting is a widely known activity and is carried on primarily through two missionary radio networks: Radio 4VEH, operated by OMS International; and Radio Lumiere, operated by the West Indies Mission. These networks cooperate in programming through the Trans-Haiti Network. In addition, broadcasts can be heard from Trans World Radio transmitters in the Netherlands Antilles. Radio is an important link among the churches in Haiti and is used by several denominations and missions. Bible correspondence courses are offered in association with some programs.

LITERATURE

Literature ministries are limited because of the widespread illiteracy among Haitians.

BIBLE TRANSLATION AND DISTRIBUTION

The New Testament has been translated into Haitian Creole and work is underway on the Old Testament. Selections have also been produced in Popular French. The Bible Society of Haiti reports 1972 distribution as follows:

| | |
|------------|--------|
| Bibles | 34,469 |
| Testaments | 16,421 |
| Portions | 88,451 |
| Selections | 52,921 |

| | |
|--------------|---------|
| Total - 1972 | 192,262 |
| Total - 1971 | 115,473 |

Distribution increased noticeably from 1971 to 1972 and the demand for complete Bibles doubled in two years. Scripture distribution training courses have been held, bookstores sell Scriptures, and several denominations also act as distributors. Bible reading is encouraged through use of Scripture reading over radio.

EDUCATION

Theological. There are 12 Protestant-supported schools and seminaries in Haiti. There is also a Roman Catholic seminary in Port-au-Prince. The 12 schools graduate about 60 persons each year but this is not enough to care for the thousands of congregations throughout the country, and there

is a shortage of trained church leaders in Haiti. To deal with this shortage, programs in theological education by extension have been started by several denominations and missions and there are over 600 persons enrolled in these programs.

Christian. Several missions sponsor and provide faculty for Christian schools and colleges. There are more than 100 primary schools operated by mission agencies, plus secondary, vocational and boarding schools.

SOCIAL CONCERN

Haiti's limited economic development creates widespread need for Christian social concern ministries. At least four hospitals are operated by mission groups, along with scores of health clinics, dispensaries, first aid stations and food distribution centers. Some missions sponsor health education, inoculation and rodent control programs, specialized care for the handicapped and provide medical supplies and short-term medical personnel.

Other ministries include homes for the aged and infirm, child care centers and orphanages, disaster relief, organization of groups concerned with conservation and irrigation, experimental farms, and technical assistance.

THE NATION AND ITS PEOPLE

POPULATION

Haiti's population in 1973 is estimated at between 4.5 and 5.5 million people, or less than the combined populations of Chicago and Los Angeles. By 1985 the population of Haiti is projected to climb to almost 8 million. The population is growing at over 2% annually, which is very rapid for the size of the country. Haiti is now one of the world's most densely populated areas, with density increasing as the population grows. Over 40% of the population is under 15 years of age. 90% of Haiti's people live in rural areas. The largest city is the capital, Port-au-Prince, with an estimated population of 400,000. Other large cities include Cap-Haitien, Gonaives, and Les Cayes.

COMPOSITION

About 95% of the people of Haiti are of African descent, many of whose ancestors were brought to the island as slaves during the French colonial rule. The remainder are mostly of mixed African and Caucasian background (mulatto). The mulatto population is generally wealthy, well-educated, and predominant in the upper classes.

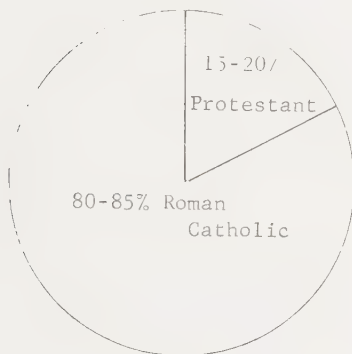
LITERACY AND LANGUAGES

French is the official language of Haiti, but most of the people speak Creole, a mixture of early 17th century provincial French and African tongues, with infusions of English, Spanish, and Indian words. English is spoken by some merchants and commercial people in the cities. The rate of literacy is estimated at 10% of the population.

RELIGION

Most of the population profess Roman Catholic Christianity. Protestant church membership totals about 160,000 - 170,000 while the Protestant community has been variously estimated at from 8 to 20% of the total population. Voodoo (vodun) practices are widespread and significant mixing (syncretism) of voodoo with Christian beliefs is evident.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Haiti occupies the western third of the island of Hispaniola in the Caribbean Sea, between Puerto Rico and Cuba. It is about the same size as the state of Maryland, but two-thirds of the land is rough and mountainous, unsuitable for cultivation. Average temperatures range from 21 to 32 degrees C. (70 to 90 F.) with high humidity in coastal areas. Though lying in the tropics, Haiti's climate is generally semiarid because mountains to the east block the path of moist trade winds. Annual rainfall varies from 127 to 152 Centimeters (50 to 60 inches).

HISTORY

Haiti is the second oldest republic in the Western Hemisphere and attained its independence in 1804, following a revolt against French colonial rule. The Dominican Republic separated from Haiti in 1844. From 1915 to 1934 Haiti was under United States occupation but since then has controlled its own destiny. Francois Duvalier was president from 1957 until 1971.

GOVERNMENT AND POLITICAL CONDITIONS

Haiti has suffered from political instability through much of its history. The present constitution, dating from June 1964, provides for a republican form of government, with a president and an elected unicameral legislature. Judges for the highest court in the judicial system are appointed by the president and may overrule lower court actions. The death of President Duvalier in 1971 ended a 14-year term of office, and he was succeeded by his son. There are no political parties.

ECONOMY

Economically, Haiti is among the lesser developed nations of the Western Hemisphere, but the government is encouraging economic development. The annual per capita gross income is about 390 Gourde (US\$ 78.). Approximately 80% of the people are employed in agriculture, with most of the arable land being cultivated on small plots by families seeking subsistence. Major exports include coffee, sugar, and bauxite. The United States purchases about half of Haiti's exports, as well as selling the country about half of its imports.

Haiti's transportation network is limited and a significant hindrance to internal communication. Air travel is minimal; rail lines total about 300 miles; and roads frequently are in disrepair or flooded.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants Full Members | Estimated Community |
|---|------------------------------|------------------------|
| American Wesleyan Mission | 2,531 | 8,079 |
| Assemblies of God | 1,683 | 4,600 |
| Baptist Mid-Missions | 534 | 1,132 |
| Church of God (Cleveland, Tenn.) | 18,839 | 56,515 |
| Church of God of Prophecy | 16,814 | 33,650 |
| Church of God in North America | 350 | NA |
| Church of the Nazarene | 6,978 | 20,405 |
| Conservative Baptists | 5,572 | NA |
| Convencion Baptiste d'Haiti | 40,000 | 60,000 |
| Eglise Episcopale | 15,658 | 39,091 |
| Eglise Evangelique | 668 | 2,227 |
| Faith Holiness Mission | 255 | 1,240 |
| Free Methodist Church | 963 | NA |
| Methodist Church | 2,757 | NA |
| Missionary Church Association | 1,477 | 6,545 |
| Mission Evangelique Baptiste d'Haiti | 10,113 | 35,000 |
| Mission Evangelique Baptiste du Sud Haiti | 10,566 | 30,485 |
| Pentecostal Church of God | 2,940 | NA |
| Seventh-day Adventists | 30,422 | NA |
| World-wide Mission of Haiti | 15,000 | NA |
| Various independents (several thousand) | | |
| TOTAL PROTESTANT | 180-185,000 | 300,000 |

Roman Catholic (c. 1967) 2,949,405

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

HAWAII (U.S.A.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Hawaii, and to increase the overall awareness of Hawaiian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

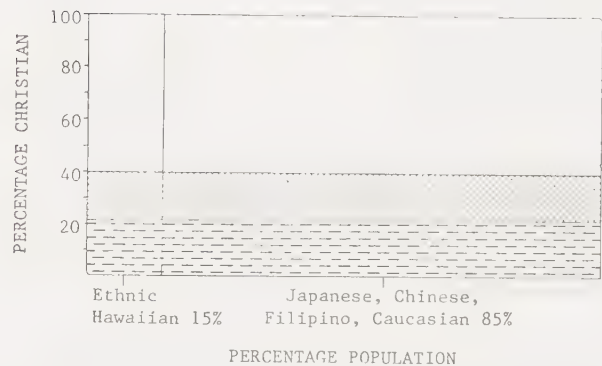
This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

To discuss unreached peoples in Hawaii, as in any state of the United States, in the sense of distinct groups of people who have not had a clear communication of the Christian faith, one must recognize that studies of the process of communication of any idea or concept have shown that people tend to be highly selective in what they hear or read or pay attention to. Thus, in the midst of a great amount of visual, printed and audio messages, it is still very possible for many people not to have really "heard" and understood what was being presented.

Within Hawaii, unreached peoples that have been identified include many of the non-Caucasian ethnic groups (particularly Asian and notably the older generations), and many residents of urban areas who, in turn, are part of distinct socio-economic and cultural groups.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

THE HAWAIIAN: AN IMPRESSION

Of the total Hawaii population of some 863,000, some 136,000 are ethnic Hawaiians, having origins in the original settlers of the islands. If Hawaii is the melting pot of the Pacific, it is because of the Hawaiian.

The Hawaiian is "aloha." He is very easy to get along with. So sensitive is he that he avoids offending people. So accommodating is he that he goes out of his way to make people happy. He loves happy times. He recognizes sad times. He appreciates sacred times. He's flexible. He is aloha. He loves and is loved.

The key factor which explains him is his theology. He is a believer in the one supreme god. This god presides over all the religions of the world. Thus all religions lead to him, and all religions worship him. In addition, all local deities, no matter who or what they are, are honored. So worship may be done at any altar, church or place. The one god presides over all.

Stemming from his theology is one of his fondest invitations. "E komo mai, nou ka hale." This means "Come in, the house is yours." Our desire is that the Hawaiian turns to the Lord Jesus and prays, "E Iesu, e komo mai, nou ka hale."

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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CURRENT STATUS OF CHRISTIANITY

Christianity came to Hawaii with the first company of pioneer missionaries sent out by the American Board of Commissioners for Foreign Missions in 1820. These early missionaries were sent out with a high commission:

"You are to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches...to obtain an adequate knowledge of the language of the people; to make them acquainted with letters, to give them the Bible, with skill to read it, to introduce and get into extended operation among them the arts and institutions of civilized life and society."

During a period of 20 years this task had been accomplished. A sweeping national revival had taken place in 1838-39 and the youthful Hawaiian Church had begun to look to Micronesia as a possible field for missionary endeavor.

As other Christian groups arrived in Hawaii and foreign labor was imported for the sugar and pineapple industry, Hawaii rapidly became a multi-racial nation with several non-Christian religions also taking root and gaining strength. Of these, Buddhism is by far the most vigorous. There are more adherents to the Christian faith than there are to the Buddhist, but the Christian community is fragmented by numerous denominations and groups.

CHURCHES IN HAWAII

There are three major Christian bodies in Hawaii today: the Roman Catholic Archdiocese; the Hawaii Council of Churches; and the Oahu Association of Evangelicals. The Roman Catholics are the largest of the three groups with about 195,046 members, while the Hawaii Council of Churches makes up a large percentage of the Protestant church in Hawaii. The evangelicals, though they are numerically small, are gaining in strength and effectiveness. The largest Protestant church in Hawaii today is the United Church of Christ with 110 churches and 18,000 members. The Episcopalians with 13,000 members, and the Southern Baptists with 9,500 members, are two other large groups. Spiritual vigor is evident among the Holiness-Pentecostal groups which is not reflected in their small numbers (5,075 members in all groups).

In a 1973 study conducted by the American Baptist churches in Hawaii the problem of the lack of racially-integrated churches and the shortage of "island-born" leadership was highlighted. This is a problem inherent in all the Christian groups now working in Hawaii. Congregations tend to polarize around one racial or ethnic group and become predominately Japanese, Chinese, Korean or "haole" (Caucasian). Many of the more recent denominations coming to Hawaii have adopted the patterns of their mainland counterparts and become primarily a Caucasian church. This means that the truly unreached population are the island eth-

nic groups who find it difficult to integrate into a "haole" church. The recommendation of the American Baptist study was to explore ways to reach the island ethnic groups, train island leadership, and become truly indigenous.

The suggested solution to this problem was to establish a new policy requiring their pastors to think in terms of six years instead of three years; and to make every effort to train and incorporate island leadership.

This is not a new problem in Hawaii. Reverend Sereno Edwards Bishop, the son of Artemas Bishop of the pioneer company of missionaries to Hawaii, observed that one of the errors of that generation of missionaries was the slowness in training competent native leadership to replace themselves.

Recent studies conducted in Hawaii by the United Methodists have shown that the need to reach the urban population of Honolulu (80% of the islands' total population) should have top priority. There are concentrations of people in low-cost housing projects; high-rise apartments; residential condominiums and ethnic ghetto areas that are not being effectively reached by any Christian group. This constitutes the largest percentage of unreached peoples in Hawaii, but this is further complicated by economic - ethnic - cultural barriers that have intensified during the past ten years.

The total Christian community continues to grow at a very slow rate, lagging behind the population rate of growth. There is no quick and easy solution to the problem of reaching the various ethnic groups, but it would seem that the well-planned discipling of key men in each racial and ethnic group is an important consideration. Cooperative efforts in evangelism also need to be explored and implemented.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

EVANGELISM

There has been no recent statewide evangelistic effort in Hawaii in recent years. The Key '73 effort was used in a very limited way for the distribution of scripture portions and survey on the islands of Maui and Oahu.

Individual churches, denominations, independent or specialized ministry groups carry on a sporadic emphasis on evangelism. Most active of these are the Waikiki Beach Chaplaincy and the Assemblies of God.

Among students, Campus Crusade for Christ, InterVarsity Christian Fellowship and several denominationally-sponsored groups are active at the University of Hawaii and its related campuses. Campus Crusade for Christ has shown the most rapid rate of growth in their student work during the past two years.

Specialized ministries among youth such as Youth for Christ and Teen Challenge are showing some good progress. The World Resort Chaplaincy ministry has expanded its activities in Waikiki with a "hot-line" ministry and the "Jesus Christ Light and Power House" seminars.

CHRISTIAN RADIO BROADCASTING

Hawaii has had a Christian radio station for the past 20 years, KAIM. Many excellent Christian programs are also broadcast on commercial stations and are reaching listeners who would not be listening to the Christian station.

EDUCATION

Four denominational bodies have successfully established the Hawaii Loa College, which has greatly expanded its facilities and student body this year.

International College (Baptist) has been established and is recording excellent growth with good potential for the future.

The Lutheran Bible Institute, a branch of the L.B.I. in Seattle, has concentrated in the area of lay leadership training and is doing a very good job.

In recent months (fall, 1973) several mainland colleges have explored the possibility of beginning a branch in Hawaii.

There are no theological seminaries or graduate schools of theology in the islands. Most of the candidates for the Christian ministry must attend mainland U.S.A. seminaries, usually on the West Coast.

SOCIAL CONCERN

Both the Hawaii Council of Churches and the Oahu Association of Evangelicals are active in the state legislature acting in the role of a "Christian conscience" on social issues. Several denominational bodies maintain hospitals, but not on a "missionary" status.

HAWAII AND ITS PEOPLE

GEOGRAPHY AND CLIMATE

The islands of Hawaii are located 2,400 miles from the West Coast of mainland North America, and constitute the 50th state of the United States of America. The island chain of which Hawaii is a member has 122 islands and is 2,590 kilometers (1,610 miles) long. There are eight major islands with an area of 16,706 square kilometers (6,450 square miles). Climate varies on each island. Honolulu, on the island of Oahu, has an annual average temperature of 24°C (75°F) with rainfall ranging from 56 centimeters (22 inches) to 470 centimeters (185 inches) in the mountains. The island of Kauai has the wettest spot in the United

States with a rainfall of 1,234 centimeters (486 inches) per year at Waialeale.

HISTORY

The people of Hawaii originally were Polynesian, having migrated from island groups far to the south (Fiji, the Marquesas, the Marshalls). Captain James Cook of the British Navy reached the islands in 1778. Not until the first Christian missionaries arrived in 1820 was there a steady immigration of outsiders to Hawaii. The history of Hawaii is closely interwoven with the progress of Christianity. During the first 25 years of the Hawaii Mission (Congregational), the islands were evangelized with churches, schools, and Christian endeavor societies in every town and village.

GOVERNMENT AND POLITICAL CONDITIONS

Hawaii was ruled by local chiefs until 1782 when Kamehameha gained control of the big island of Hawaii and united them into one kingdom by 1795. Hawaii adopted its first constitution in 1840 and the islands continued to be ruled by a constitutional monarchy until 1894, when a republic was set up. On June 14, 1900 the islands became a territory of the United States, and became a state in 1959. Politically, Hawaii has been democratic and liberal.

ECONOMY

In the early days the exporting of sandalwood and the whaling industry supported Hawaii's economy. As the missionaries and others introduced the pineapple and sugarcane, agriculture became the leading industry. Then, the tourist industry developed into one of the primary sources of revenue. Each year over a million tourists visit the islands, spending \$460 million. Hawaii is dependent upon the shipping industry for much of its food and consumer goods.

POPULATION

The population of Hawaii in 1972 was 758,973 with an annual percentage of increase of 2.9%. It is projected that by the year 1977 the population will be 910,668 and well over one million by 1980. A limiting factor for population growth will be the cost of housing and land scarcity.

ETHNIC COMPOSITION

Hawaii has a multiracial culture with its citizens coming from all parts of Asia, plus some from North America and Europe. The native Hawaiian is Polynesian and was the predominant ethnic group until the mid-1800's. Then, the Japanese, Chinese and Filipino people were brought in as laborers on the plantations. Caucasian peoples ("haoles") continued to migrate to Hawaii, but not until after World War II did this increase to its present rate.

LANGUAGES, LITERACY AND EDUCATION

English is the language spoken by all Hawaii. Each ethnic group, however, has its "older" generation who keep alive the native tongue. This is done through their own church services and ethnic civic organizations.

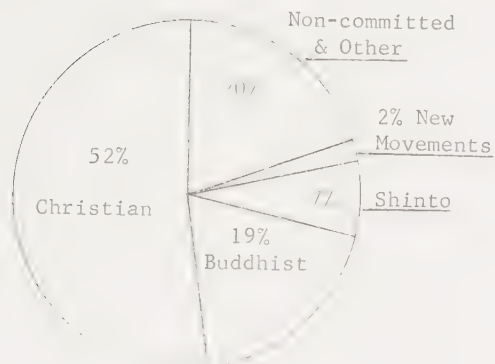
Hawaii has a statewide public school system with 216 public schools and a total enrollment of over 211,000 in 1970-71. There are 116 private schools below the college level with an enrollment of about 33,000. In addition to the University of Hawaii with its famous East-West Center, there are six privately owned colleges providing four years of college work: Chaminade College of Honolulu; Church College of Hawaii; Hawaii Loa College; Maunaolu Campus of the United States International University; International College; Hawaii Lutheran Bible Institute. In addition, there are seven two-year community colleges operated by the University of Hawaii; four on Oahu, and one each on Hawaii, Maui and Kauai.

RELIGIONS

Hawaii's religions are as diverse as her cultural heritage. The first Christian missionaries who arrived in 1820 were Congregationalists. They were followed by the Roman Catholics in 1827; the Mormons in 1850; the Methodists in 1854. When the first Chinese arrived in 1852 they brought with them Confucianism, Taoism, and Buddhism. Similarly, the Japanese who followed in 1885 brought five forms of Mahayana Buddhism with them: Shingon, Jodo, Jodo Shin (Hongwanji), Zen (Soto), and Nichiren. Shinto also arrived with the Japanese.

There are 415 Protestant churches, 101 churches connected with cultic groups, 69 Roman Catholic churches; and 185 churches of non-Christian faiths. The following summary gives an overview as related to populations.

ESTIMATED RELIGIOUS AFFILIATIONS



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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this profile are not necessarily those of the ICOWE convenors or planning staff. The editors have tried to present the ministries of various organizations in an objective manner without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA, 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this profile, with special recognition to Dexter H. Edwards, Jr.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

HONG KONG

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Hong Kong, and to increase the overall awareness of Hong Kong Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

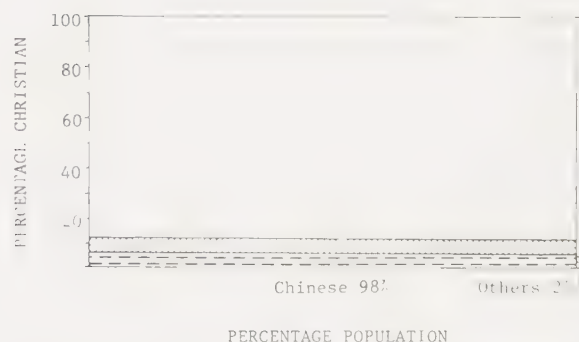
This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Approximately 12% of the 4.5 million population of Hong Kong is professedly Christian, divided almost equally between the Roman Catholic and Protestant groups. Immigrant peoples claim the religion of their native land or people, which include Confucianism, Buddhism, Islam, and Hinduism. The population itself is 98% Chinese, with Indian, Malaysian, Australian, Singaporean, Canadian and other Commonwealth countries making up the remaining 2%. Lesser groups are American, Japanese, Portuguese, Pakistani, Filipino, Indonesian, German, Korean, Dutch, and French.

A few of the distinct groups of people who might be unreached include urban industrial workers, residents of the "walled city" area, refugees, and fishermen and their families.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are approximate. They should be used as a general guide only and not precise.)

CURRENT STATUS OF CHRISTIANITY

In the midst of the varying beliefs of the multiple religious professions, the Christian community comprises about 11 to 12% of the colony's population and represents a broad spectrum of Christian traditions and denominations. Six hundred churches are listed in the "Christian Diary" published by the Chinese Church Union.

Churches and Christian agencies are active not only in caring for their own people, but in ministering to the needs of the people. Millions of refugees from China have added to the colony's problems of unemployment, inadequate housing, insufficient education and medical care. The Church has done much to provide help for these needs.

The Church of Christ in China and the Baptists are the two largest Protestant groups in Hong Kong, followed by the Lutherans, Anglicans, and Methodists.

Both churches and foreign missions are free to minister to needs and to proclaim the Christian faith. However, studies suggest that the rate of growth in church membership has slowed considerably in recent years, although it is still higher than the growth of the population as a whole.

Many of the churches are made up of the older people and youth, with a marked absence of people of middle-age. Many of the churches,

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particularly among the Chinese, have strong leadership and are completely independent of any foreign ties. However, there continues to be a need for more trained church pastors and workers. In the functional ministries and among the Christian service agencies, missionary leadership is predominant.

NATIONAL CHURCHES

The Hong Kong Christian community totals about 454,000 adherents. (In 1970 there were an estimated 206,000 Protestants and 248,000 Roman Catholics.) The 1969 Hong Kong Church Directory lists 52 Protestant denominations and church-forming missions, plus 38 service and coordinating agencies. The largest single Christian church body in Hong Kong is the Roman Catholic, with over 300 priests and 41 parishes, as well as extensive educational and social concern ministries.

The largest Protestant church is the Church of Christ in China, with a membership of over 23,000 (1970). Church attendance is only about 30% of this figure, whereas in the smaller churches the attendance is as high as 70%. Missions cooperating in the formation of this church include the United Presbyterian Church, United Church of Canada, Reformed Church in America, United Church Board for World Ministries, and the United Methodist Church.

The more than 60 Baptist churches and chapels associated with the Hong Kong Baptist Association claim a membership of over 21,000. Church attendance is about 50% of this figure. Other large churches include the Anglican Church, Diocese of Hong Kong and Macao, with over 18,000 members (1968), the Evangelical Lutheran Church (Lutheran Church in America), with over 12,000 members (1970), the Methodist Church with about 9,000 members, and the Lutheran Church - Missouri Synod, with almost 9,000 members (1970).

There are over 120 denominational, inter-denominational, and non-denominational Protestant groups with a total of more than 600 churches. Many churches are independent of foreign subsidies, but others after 10 - 15 years, are still receiving 70 - 80% of their total budget from overseas. The various non-denominational churches constitute one of the largest bodies of churches in Hong Kong. In 1968, 94 such churches had a total estimated membership of 17,000.

Churches must contend with a diversity of languages and dialects among their members. A number of Chinese dialects are spoken in Hong Kong, particularly Cantonese, Swatow, and Mandarin. English is spoken by some Chinese as well as by the foreign community (who also use other European languages). In the same denomination, individual congregations may use several languages or only one.

Churches and church-related agencies are separately engaged in a wide variety of ministries. There are also various inter-church cooperative efforts and non-denominational service agencies which assist many church groups. Major bodies in these categories include the Chinese Christian Literature Council, Christian Communications Limited (including the China Sunday School Association), the Hong Kong Christian Council, the Hong Kong Evangelical Missions Fellowship, the Chinese Churches Evangelical Fellowship, and the Hong Kong Chinese Christian Churches Union.

FOREIGN MISSIONS

Foreign missionaries have been active in Hong Kong since the first half of the 19th century although Hong Kong was not an area of major mission activity, being overshadowed by the work in neighboring China. There are possibly over 700 foreign Christian missionaries presently in Hong Kong, from North America, Europe and Australia.

A 1973 survey of North American Protestant agencies alone revealed 59 missions in Hong Kong with 364 workers. The largest of these agencies were the Southern Baptists and the Lutheran Church - Missouri Synod. The number of Protestant missionaries from other areas of the world is undetermined, but it may be at least 100. Roman Catholic missionaries exceeded 200 in 1969, about 100 of whom were from the USA.

Hong Kong not only receives missionaries from other countries, but has undertaken to send out its own missionaries.

The indigenous missions began with the Ling Liang Worldwide Mission. Timothy Dzaio moved to Hong Kong from Shanghai in 1949 and started his overseas ministry almost immediately from his base there. As fruitful results of his campaigns abroad, Chinese churches have been established in the capitals and cities of a number of countries such as Djakarta, Taipei, Tokyo, Calcutta, Los Angeles, and Vancouver. The workers for these churches were either sent from Hong Kong or supplied locally. The mother churches in Hong Kong shouldered partial financial support. These churches have mostly become self supporting and the missionary efforts of the mother churches are largely over.

The first interdenominational missionary efforts began in 1951 when half of the twenty graduates of The Alliance Bible Seminary (then known as the Alliance Bible Institute) went to Southeast Asian countries as missionaries under the auspices of an interdenominational group of church leaders. Their work in Vietnam and Cambodia soon became self supporting and the sponsoring group passed into history after a short existence. Nevertheless, it was a worthy early missionary effort.

The Hong Kong Overseas Mission, an interdenominational organization, was inaugurated in 1963. This group has made a distinctive contribution to missionary efforts in Hong Kong by conducting missionary rallies in different churches which has awakened many Christians to their missionary responsibilities. In terms of field service, this group is small, having sent out two missionaries, one working in Sumatra and the other in Malaysia. In addition, they partially support one missionary who works with the Wycliffe Translators in New Guinea.

The Evangelise China Fellowship has been supporting native Christian workers in Taiwan, Cambodia, and other countries, some fully and some partially. Their annual missionary budget once reached HK \$40,000 (US \$8000). At present the Fellowship supports three workers in Taiwan, three in Korea, and two in Cambodia.

The Overseas Missionary Fellowship (OMF) has three Chinese missionaries who are supported by local Christians of various churches in Hong Kong and who work in Indonesia, Laos, and Thailand.

Three Swatow-speaking independent churches (The Life Churches) have united in organizing a foreign mission. They have already raised a missionary fund of HK \$50,000 (US \$10,000) to send out their first missionary to Malaysia.

The Christian Nationals' Evangelism Commission officially organized its missions department in August, 1971. They support national Christian workers in Nigeria, West Kalimantan of Indonesia, and Taiwan. They hope to start work in Vietnam. Their annual budget is about HK \$20,000 (US \$4,000).

The Hong Kong Baptist Churches Association has sent one couple as their missionaries to Vietnam and contributes toward the budget of the Baptist Seminary in Malaysia.

The Christian and Missionary Alliance Churches in Hong Kong have two separate yet cooperative missionary organizations. The Foreign Missionary Society of the Alliance Churches was organized in 1961. It now supports thirteen missionaries in Cambodia, Indonesia, Peru, Vietnam, and Taiwan, with five more waiting for visas. Its budget for July 1973 - June 1974 is HK \$200,000 (US \$40,000). The Hebron Mission is organized by one Alliance church, with the blessing of the Alliance Church Union and in good relationship with the other mission. It raised HK \$120,000 (US \$24,000) at its second missionary convention held in July, 1973. It is supporting three Chinese missionaries in Canada: Ottawa and Montreal, with three more waiting for visas. It also helps with other missionary projects.

The combined annual budget of these two Alliance missions is HK \$320,000 (US \$64,000), and their combined goal is to send out 40 missionaries by the end of 1974.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Generally the work of evangelism is considered to be the work of the local church. However, in 1970, the Baptist churches sponsored a city-wide campaign in Kowloon-Victoria. The largest church-planting effort has been the work of the Baptists and Christian and Missionary Alliance, largely through their programs of "Branch Churches". The plan is for each well-established church to become a "mother church" producing "branch churches" and taking a special interest in them until they become self-sufficient.

BROADCASTING

Radio Hong Kong, the government station, broadcasts religious services and short-segment religious programs in both Cantonese and English. The regular religious programming schedule is shared on a rotation basis by Anglicans, Baptists, the Free Church, Lutherans, and Catholics. Special programs are also broadcast occasionally. Far East Broadcasting Company, Southeast Asia Radio Voice, and the Joint Lutheran Audio-Visual Production Committee have centers in Hong Kong where they produce Chinese language programs which are then beamed into Hong Kong from transmitters outside the colony (most of these stations are in the Philippines). Some religious TV special programs have also been broadcast.

There are over 600,000 radio receivers in Hong Kong and about 100,000 TV receivers.

LITERATURE

Hong Kong is a center of Chinese Christian literature work. In addition to many bookstores, publishers located in the colony include the Chinese Christian Literature Council, Alliance Press, Baptist Press, Christian Communications Limited (board members are representatives from evangelical churches and seminaries in Hong Kong), Evangel Press (Evangelical Free Church), Rock House Publishers, and others. A weekly newspaper is published in Chinese as a joint effort of the Chinese Christian Union and the Hong Kong Christian Council.

A survey of readership, conducted in 1968, has been published by the Chinese Christian Literature Council, entitled A Study of Chinese Readership in Southeast Asia, by W. H. Wong.

BIBLE TRANSLATION AND DISTRIBUTION

According to the United Bible Societies in their World Annual Report 1970, "Hong Kong is a production centre for the Asia/South Pacific Region.

Most Chinese Scriptures are produced locally, and in addition nearly 4,000,000 Scriptures were produced for Vietnam, the Philippines, Thailand, Singapore, New Guinea, Australia and New Zealand." The Bible Society in Hong Kong is an associate member of the United Bible Societies. Scriptures are made available in English and Chinese: Kuoyu (Mandarin). Bible Society Scripture distribution for 1972, excluding commercial publishers:

| | |
|----------------|---------|
| Bibles | 37,050 |
| New Testaments | 58,158 |
| Portions | 68,230 |
| Selections | 751,686 |

| | |
|-------|---------|
| Total | 915,124 |
|-------|---------|

Two Bible translation projects are currently being carried on in Hong Kong, one sponsored by the Bible Society and another by evangelical church leaders (supported by the Lockman Foundation).

EDUCATION

Theological. There are between 15 and 20 theological seminaries and Bible schools in Hong Kong. The Alliance Seminary (Christian and Missionary Alliance) has the largest number of students. Other churches and missions supporting these schools include the Anglicans, Baptists, Church of Christ in China, Evangelical Free Church, Lutherans, and Methodists. Eight Baptist seminaries located in various parts of Asia support the Asia Baptist Graduate Theological Seminary in Hong Kong. The Association for the Promotion of Chinese Theological Education in Asia held its first meeting in Hong Kong in 1972. Young Chinese theologians have plans for an independent graduate level seminary, the China Graduate School of Theology, to start classes by the fall of 1975.

Roman Catholics have 10 theological training centers in Hong Kong.

Christian. Protestant Churches are responsible for more than 250 primary schools and over 130 middle schools and colleges. This number is on the increase.

The Roman Catholics have 178 primary and secondary schools with a total enrolment of 235,123 students.

SOCIAL CONCERN

Underneath its tourist attractions Hong Kong struggles with mammoth problems such as inadequate education, housing, and health care. Churches and missions, as well as large agencies like the World Council of Churches and the Catholic Caritas, are actively attempting to solve some of these problems. They either operate or staff numerous nursery, elementary, primary, and secondary schools. In addition, rooftop schools are provided in refugee areas and there is at least one school for

deaf children. Specialized training includes literacy classes, nurses' training, vocational and leadership training. There is particular need for more technical education after high school. Industries want skilled technicians, but are for the most part unwilling to train students themselves. There is an active Christian industrial committee which publishes a paper, "Worker's Weekly".

In the area of medicine and public health, missions and churches furnish hospitals; leprosaria; tuberculosis, maternity, outpatient, dental, and mobile clinics; dispensaries; medical supplies and medicines. Orphanages, convalescent homes, and homes for the elderly are also part of the programs carried out. Refugees from China have been a constant concern. Mass food and clothing distribution, health and education kits, resettlement villages, emergency housing and relief, recreation and social centers are all being furnished.

THE NATION AND ITS PEOPLE

POPULATION

The estimated population of Hong Kong is 4.5 million, with an annual growth rate of 2.4%.

Having a land area of only 1,045 square kilometers (400 square miles), it is one of the most densely populated areas of the world. Its density is about 10 times that of Tokyo, being well over 4,000 people per square kilometer (10,363 people per square mile).

COMPOSITION

Over 98% of the population is Chinese, mainly Cantonese. The remaining two percent are divided among the following in descending order: Indian, Malaysian, Australian, Singaporean, Canadian, American, Japanese, Portuguese, Pakistani, Filipino, Indonesian, German, Korean, Dutch, and French.

LITERACY AND LANGUAGES

Literacy is high, with about 75% of the people literate in one of the major languages. Cantonese is the language spoken by about 88% of the people, though English is the official language, and understood by many who speak another as their native tongue. Various Christian groups hold their services in their own mother tongues.

GEOGRAPHY AND CLIMATE

Hong Kong, approximately 1,095 square kilometers (400 square miles) in area, includes the two large islands of Hong Kong and Lan Tao, a portion of mainland China's southeast coast (leased from Red China), and over 200 smaller islands. All the islands are hilly; the mainland contains most of what flat land there is for agriculture. The

British Crown Colony's most significant feature is the natural harbor between Hong Kong Island and the mainland. There are two major seasons, one consisting of cool, dry and sunny weather from September to March, and the other of hot, rainy weather the rest of the year.

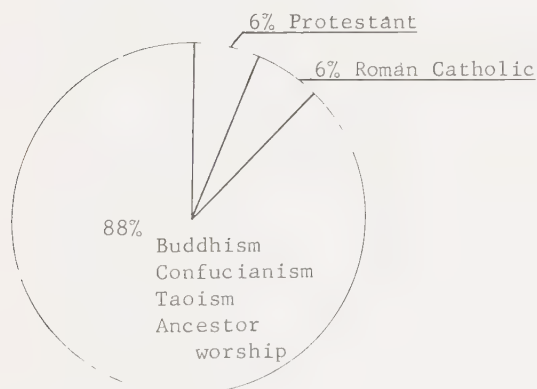
RELIGION

Religion among the Chinese people is a matter of family and daily life, not a set of beliefs. Almost every Chinese shop has its "God Shelf" and most families their ancestral shrines. Religion is not a matter of one or another, but a composite of many. Religious holidays of each religion are celebrated by most of the people without differentiation. This means that the concept of distinct demands for Christianity is difficult for many Chinese to comprehend.

There has been a notable revival of Buddhism and Taoism recently, due largely to the immigration of Buddhists from China.

Since it is impossible to differentiate the one religion from the other, the chart below indicates within the 88% the different religions held.

ESTIMATED RELIGIOUS AFFILIATION



HISTORY

British trade interests in China began in the 17th century. Through wars and treaties, Britain gradually obtained what is now Hong Kong to develop as a trade center. Given Hong Kong Island in 1942, after a war over the opium trade, a second war and treaty ceded Kowloon Peninsula and Stonecutter's Island to Britain in 1860. The new territories were leased for 99 years in the Anglo-Chinese Convention of Peking (1898). Declared a free port in 1841, Hong Kong remained

secondary in importance to Shanghai until after the Japanese occupation during World War II and the Communist takeover of mainland China in 1949. Since that time, Hong Kong has developed into the present busy manufacturing, transportation, and tourist center.

GOVERNMENT AND POLITICAL CONDITIONS

The executive branch of the colony's government consists of the governor (head of government and Commander in Chief), appointed by the Queen; the colonial secretary (chief policy advisor to the governor and chief executive; and an appointed advisory body, the Executive Council. The Legislative Council, largely appointed, enacts legislation and approves the budget. British Parliament and the Queen may also pass laws affecting the colony. Administration is carried on by more than 40 departments.

Though Peking has renounced the treaties which gave Hong Kong to Britain and regularly refers to Hong Kong as part of Communist China, the colony remains as it is because of its economic usefulness to those concerned.

ECONOMY

Because of lack of arable land and natural resources, Hong Kong has always depended on trade. When trade with Red China was disrupted because of the Communist takeover and the Korean War, the colony turned to manufacturing. Exports include clothing, toys, wigs, artificial flowers, textiles, radios, and electronic components. Per capita gross national product is relatively high for Asia, HK \$4850 (US \$970).

ASSOCIATED MISSIONS

Note: These missions are related to the churches (numbered in parentheses) on the following page.

- (1) Conservative Baptist Foreign Mission Society.
- (2) Svenska Fria (Swedish Free) Missionen.
- (3) United Presbyterian Church in the U.S.A., United Church of Canada, Reformed Church in America, United Church Board for World Ministries, Evangelical United Brethren Church.
- (4) United Brethren in Christ.
- (5) American Baptist Convention, Southern Baptist Convention.
- (6) Board of Missions of Methodist Church.
- (7) Basel Mission.
- (8) Oriental Missionary Society.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) |
|--|--------------------------------|
| Alliance Church Union | 3,575 |
| Association of Baptists for World Evangelism | 240 |
| Anglicans | 17,934 |
| Assemblies of God | 1,581 |
| Baptist Mid-Missions | 20 |
| Conservative Baptists (1) | 154 |
| Chinese Evangelical Zion Church (2) | 205 |
| Chinese Methodists | 5,213 |
| Christian and Missionary Alliance | 3,500 |
| Christian Nationals Evangelism Commission | 1,594 |
| Church of Christ in China (3) | 23,115 |
| Elim Church | 120 |
| Evangelical Free Church | 1,178 |
| Evangelical Lutheran Church | 12,131 |
| Evangelize China Fellowship | 1,056 |
| Free Methodist | 1,014 |
| Full Gospel | 2,180 |
| German-Speaking Evangelical Lutheran | 130 |
| Heap Gay Mission (4) | 696 |
| Hong Kong Baptist Association (5) | 20,901 |
| Ling Liang Worldwide Evangelistic Mission | 4,500 |
| Locktao Baptist | 1,188 |
| Lutheran Church - Missouri Synod | 8,789 |
| Methodist Church (6) | 2,051 |
| Methodist Church (Great Britain) | 150 |
| Norwegian Lutheran Mission | 482 |
| Nordiske Kristne Buddistmisjon | 105 |
| Oriental Christian Church | 30 |
| Peniel Missionary Society | 4,765 |
| Pentecostal Assemblies of Canada | 1,100 |
| Pentecostal Holiness Church | 2,613 |
| Rhenish Church | 7,682 |
| Salvation Army | 1,616 |
| Seventh-day Adventists | 2,841 |
| Swedish Alliance Mission | 112 |
| Tsung Tsin Mission (7) | 7,451 |
| Union Church | 300 |
| United Brethren in Christ | 370 |
| Yan Poon (Grace Rock) (8) | 1,052 |
| TOTAL PROTESTANT CHURCH MEMBERSHIP (approximate) | 143,800 |
| Roman Catholics | 247,960 |

SELECTED BIBLIOGRAPHY AND INFORMATION SOURCES

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STATUS OF CHRISTIANITY COUNTRY PROFILE

INDIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with India, and to increase the overall awareness of Christians of India of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

With a reported Christian community of only 2-3% of the total population of the country, India could be considered an unreached country. Of a total population of about 600 million, there are approximately 585 million Indians outside the Christian faith.

The state of Kerala, in southwest India, has 40% of all Indian Christians, though it comprises only about 4% of the total population. Thus most of India is without any adequate witness.

The people of India represent a complex mixture of distinct groups, identified by language, culture, social status, religious affiliation, education, place of residence and so forth. The result of this mixture is the presence of thousands of unreached homogeneous units, each of which must be identified and uniquely considered for evangelistic strategies.

CHRISTIAN POPULATION BY STATES

| State | % Population | % Christian |
|-------------------|-----------------|----------------|
| Nagaland | 0.095 | 66.76 |
| Meghalaya | 0.2 | 46.98 |
| Manipur | 0.2 | 26.03 |
| Kerala | 3.9 | 21.05 |
| Union Territories | 0.97 | 6.7 |
| Tamil Nadu | 7.5 | 5.75 |
| Assam | 2.8 | 4.46 |
| Andhra Pradesh | 7.9 | 4.2 |
| Mysore | 5.3 | 2.1 |
| Orissa | 4.0 | 1.73 |
| Maharashtra | 9.3 | 1.42 |
| Punjab | 2.5 | 1.2 |
| Bihar | 10.3 | 1.17 |
| Tripura | 0.28 | 1.01 |
| Madhya Pradesh | 7.6 | 0.69 |
| West Bengal | 8.1 | 0.57 |
| Gujarat | 4.9 | 0.41 |
| Jammu & Kashmir | 0.85 | 0.16 |
| Uttar Pradesh | 16.1 | 0.15 |
| Rajasthan | 4.7 | 0.12 |
| Haryana | 1.92 | 0.10 |
| Himachal Pradesh | 0.63 | 0.10 |

There are still vast unevangelized areas in India. Most of these are in the north in the Himalayan regions and in the Ganges valley. Of the 37 million tribal people of India, there are still many who do not have the Scriptures in their dialect and others who have never heard the Gospel. Some of these dialects have no script. There are two groups of islands that form a part of the Indian republic. The Andaman and Nicobar Islands on the east have about 115 million people. About 80% of the Nicobarese are nominally Christian, belonging to the Church of North India. But in the Andamans, there is no witness, particularly in the north and in the middle. On the west, there are the Laccadive, Minicoy and Amindivi Islands with a population of about 31,000 people of Moslem faith. There is no Christian witness here.

Foreign missionaries are not allowed in certain areas like the Himalayan regions, Assam, Andaman and Nicobar Islands and the Laccadive group of islands. Even Indian missionaries are not allowed in some areas.

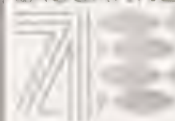
Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



CURRENT STATUS OF CHRISTIANITY

The Christian church in India may be as old as any church in Europe, with possible early contacts by Christians in the first century A.D. The Christian community in this largely Hindu nation totals about 14-15 million people or 2-3% of the total population. Christians thus are a tiny minority in the midst of the second most populous nation of the world.

Of the total number of Christians, Roman Catholics are more than half. They live mostly in South India and along the west coast. Goa has a large Roman Catholic population. Nearly 70% of India's Christians live in the south while only 30% are found in the north. In some northern states, Christians are less than one-half of one percent of the population, as in Haryana (0.10%), Himachal Pradesh (0.10%), Rajasthan (0.12%), Uttar Pradesh (0.15%), Jammu and Kashmir (0.16%) and Gujarat (0.41%). In the southern states of Kerala, Andhra Pradesh, Tamilnadu and Mysore, it is more than 2%.

Although Christians are small in numbers, their influence has often been greater than their size would suggest, through those Christians who have held responsible positions in business, government and the professions, and through Christian-sponsored educational and medical programs. India is a country faced with staggering needs, developing its resources and providing for its citizens, and Christians have played an important part in this effort. The Christian community has been growing somewhat more rapidly in recent years, with an annual growth of about 3.2% for the period 1961-1971, compared with about 2.7% for the preceding decade, and compared with the general population growth rate of 2.2% (1961-1971). This means that Christians were the most rapidly growing religious community in India during the last ten years, according to the 1971 government census.

NATIONAL CHURCHES

According to the 1971 national census, the Christian community in India totaled 14,223,000 people. Most Christians are found within three ecclesiastical traditions: Syrian Orthodox, Roman Catholic or Protestant. The Roman Catholic Church has the largest number of adherents with over 7.5 million. The Syrian Orthodox Church, which by tradition dates its founding to the first century, claims as many as almost two million followers. Protestants, who have been active in India since the late 1700's, have a community of about 5.5 million.

PROTESTANT

Protestants in India are estimated to number about 5.5 million adherents or about 1% of the population. Actual membership is perhaps about three million. It is difficult to determine exactly how many separate denominations and churches exist but the 1968 World Christian Handbook listed over 100 Protestant churches. In the face of this multi-

plicity, some of the national churches, most of which are under Indian national leadership, have sought church union.

The largest Protestant denomination is the Church of South India which was formed by the union of the Presbyterian, Methodist, Congregational and Anglican churches in South India. The membership is nearly 1.5 million. Next to it comes the Church of North India which was also formed through a similar union. Its membership is nearly 700,000. The Methodist Episcopal Church has a membership of 600,000. Then, there are several Baptist churches and smaller evangelical churches.

Most recently, in 1970, the Church of North India (CNI) was formed bringing together more than half a million Protestants from six denominations and 12 languages. Forming this new church are the Council of Baptist Churches of North India, Church of the Brethren, Disciples of Christ, Church of India, the Methodist Church of Britain and Australia, and the United Church of North India. The new church has 17 bishops and a membership scattered throughout most of the country.

Another step toward cooperative endeavor is the National Christian Council of India (NCCI), formed in 1923. Its membership is composed of churches rather than missions, and has 23 church bodies affiliated with it. Among evangelical churches, the Evangelical Fellowship of India (EFI) has been a coordinating body, giving leadership in evangelism, literature and radio, theological education, and relief. Formed in 1951, EFI has about 100 groups in affiliation.

The Indian churches themselves have been active in many ministries including evangelism, literature, relief, education, and others. In missionary outreach Indian missionary societies have existed since the late 19th century and a number of denominational and nondenominational Indian church agencies are sending missionaries to other cultures within the borders of India, and a few have been sent to other countries, particularly those bordering India.

SYRIAN ORTHODOX

The Syrian church in India is generally Eastern Orthodox in rite and government. Today, following several schisms, there are five main branches - Syrian Orthodox (Jacobite), Mar Thoma, Malabar Independent, St. Thomas Evangelical, and Orthodox. The total number of Christians adhering to the Syrian tradition is uncertain, being variously estimated from 860,000 to almost two million. The Syrian Orthodox Church (Jacobite) is the largest of these churches and claims 1.5 million members in 1100 parishes. The Mar Thoma Syrian Church, which claims 350,000 members and 725 parishes and churches, broke off from the Syrian Orthodox Church in the 19th century and is somewhat Protestant in its doctrines, while retaining forms and rituals of the Eastern rite church. Since 1968 these two church bodies have been exploring means

of developing closer ties. Full intercommunion between the Mar Thoma Syrian Church and the Anglican Church of South India has also been established.

The Syrian churches are thoroughly indigenous to India and one generation after another of a family will follow into membership of the church. Because of Protestant influence in recent centuries there have been some attempts at church renewal, but for the most part the evangelistic outreach of the Syrian churches is considered relatively limited and membership is attained largely by family tradition.

ROMAN CATHOLIC

There are three subdivisions of the Latin rite church in India: the Syro-Malankara Catholics, who date to the fourth or fifth centuries; the Roman Catholics, who entered India with the Portuguese in the 16th century; and the small Syro-Malabar church, formed in the 20th century as a breakaway from the Syrian Orthodox Church.

The Roman Catholic Church in India did not really prosper until the mid-19th century. From 1912 to 1959, the number of Roman Catholics tripled, and today their constituency numbers 7.5 million, about 1.4% of the total population. Census takers give major credit for this numerical growth to more births than deaths in Indian Catholic families and the absorption of a portion of the Syrian church into its communion in the late 1950's. The number of accessions from non-Christians has been small compared to that of Protestants, and most of these accessions (as has been true for Protestants) have come from low caste groups. Growth in recent years has slowed considerably, with an annual increase of only one-fourth of one percent from 1969-1971, according to the 1972 Catholic Directory of India.

About 60% of India's Roman Catholics live in the southern part of the country, particularly in Kerala state. Another 16% live along the western coast of India. Many are found in urban areas.

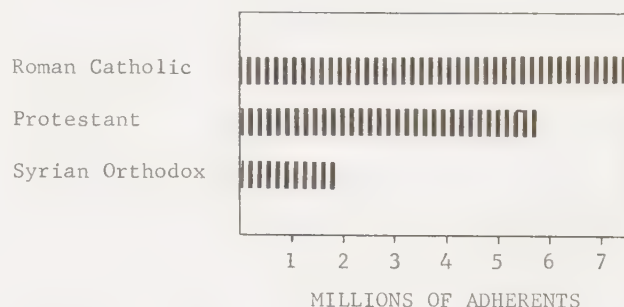
CHURCH GROWTH

The total Christian community continues to grow somewhat faster than the population as a whole, and faster than other religious communities. Many of those who have come into the Protestant and Roman Catholic churches over the years have come from the lower caste segments of the Indian population and those on the fringes of Indian society. Notable responsiveness to Christianity has been reported from various tribal peoples, many of whom are found in border areas of the country.

Over the past 15 years, due to the work of several interdenominational missionary agencies and evangelical movements, there are signs of spiritual life in the major denominations. The Evangelical Fellowship of India, through its revival emphasis and its Christian Education program, has made a vital contribution in this. There is also significant awakening to the missionary responsibility.

There are several indigenous missionary movements that function within different states. They have sent out missionaries across linguistic and cultural barriers to the north.

ADHERENTS OF MAJOR CHRISTIAN TRADITIONS



NATIONAL MISSIONS

The National Missionary Society of India and the Indian Evangelical Mission are the two indigenous missionary movements that function on an all-India level. The latter is affiliated with the Evangelical Fellowship of India and is the only interdenominational, evangelical, indigenous movement which has overseas missionary work. All the other movements have sent missionaries across linguistic and cultural barriers within the country.

Among the denominational missionary efforts, the Church of South India has sent a family to Thailand to work with the Church of Christ in Thailand; the Methodist Episcopal Church has sent a family to work among the Ibans in Sarawak; and the Church of North India has sent a family to Africa.

FOREIGN MISSIONS

Missionary work in India has a long history and over 150 agencies are presently active there. In January, 1970, the government of India reported that there were 5,768 Christian missionaries in the country, about 600 less than in 1969. This is the largest missionary force in any nation of the world. Of this number about 3,600 were Protestants, giving India more total Protestant missionaries than any other nation. Since about 1954 foreign missionaries have been under increased restrictions from the Indian government. New missionaries are not generally permitted to enter India and emphasis is being placed on having Indian citizens fill required positions. However, the influx of missionaries has not been totally cut off.

The governments of the Indian states of Orissa and of Madhya Pradesh have passed laws attempting to restrict or prohibit religious conversions, and the state governments of Rajasthan and Assam are reportedly considering similar measures. However, the national government has refused to legislate

against Christianity and Christians are able to worship and minister throughout the country, except within some of the Union Territories where restrictions exist.

Two forerunners of the Protestant church in India were Bartholomew Ziegenbalg and Henry Plutschau, who went as missionaries under the auspices of the Danish University of Halle in 1705. This mission continued ministry through the 18th century with particular support from Anglican and Lutheran societies in England, Denmark and Germany. Following this initial effort, William Carey arrived in India in 1793 under the Baptist Missionary Society, the first British society organized especially for foreign missionary work. Carey is notable both for his impact on India and on the Church's view of missionary activity.

The earliest American missionary arrived in 1812 and several more American agencies began ministries in India prior to 1850. A 1973 survey of North American (U.S. and Canada) Protestant mission agencies showed 119 agencies with over 1,247 personnel. The largest of these North American agencies were the United Methodists, Seventh-day Adventists, The Evangelical Alliance Mission, United Presbyterians, and Wycliffe Bible Translators. U.S. Roman Catholic missionaries total about 200.

More than a dozen other Protestant missionary agencies, largely from Europe and Australia-New Zealand, are also active in India although precise statistics are not available.

Distribution of Christian missionaries throughout India varies widely. A 1969 report showed the largest concentration in the state of Madras, in South India. Other states with more than 500 missionaries included Bihar, West Bengal, Mysore, and Andhra Pradesh.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

A significant event in recent years has been the convening of the first All-India Congress on Evangelism in January, 1970. Three hundred Indian Christian evangelists, church leaders and workers met to consider motivations for cooperative and personal evangelism and to focus on evangelistic strategy. The resulting declaration called for mobilizing the whole church in India to reach that nation with the Gospel through (1) formation of cell groups for prayer and Bible study, (2) organizing institutes for training in personal evangelism, (3) united evangelistic efforts on a regional basis, (4) maximum use of mass media and (5) an emphasis on the total implications of the

Gospel upon life in the society and the nation. From the nationwide congress have come statewide congresses on evangelism.

Individual churches, denominations, independent fellowships and missionary agencies carry on continuing or special emphasis in evangelistic work in many parts of India. A recent example is that of the Assemblies of God, which selected Calcutta as one of the world's major cities for that denomination's 1971 Impact Crusade.

Crusades, rallies, home Bible studies, and personal evangelism, supported by broadcasting and literature, are all used to proclaim the Gospel in India. (A note of caution has been voiced by some knowledgeable Indian Christian leaders who point out that attendance at large meetings or rallies is a popular thing to do in some areas and is not always indicative of true interest in Christianity. Also, the financial cost of crusades can be a serious burden to local churches.)

In student evangelism several major organizations are active including the Union of Evangelical Students of India (UESI), the Student Christian Movement of India (associated with the NCCI), India Youth For Christ, Teen Challenge, and Campus Crusade For Christ. A report on evangelism among youth, presented at the All-India Congress, pointed out that some of the more effective methods for youth evangelism in India include literature, teaching lectures on relevant topics (politics, science, social concern), Sunday schools, youth camps (combined with personal evangelism), and well-made films.

BROADCASTING

Broadcasting Christian programs is not permitted over stations within India. However, there are 20 Protestant recording studios scattered throughout India, operated by 11 church or mission groups. (There are no Roman Catholic studios at present.) These studios have all been started at the initiative of foreign personnel and most of the money for their operation comes from outside India. The total staff of these studios in 1970 was about 120, most of whom were Indians. These studios are producing programs in English and about eight Indian languages which are broadcast largely by two transmitting stations located outside India. One is the Far East Broadcasting Company (FEBC) with stations in Manila, Philippines, and in the Seychelle Islands, and by Radio Voice of the Gospel (RVOG) in Addis Ababa, Ethiopia. Some Christian programs for India are beamed over commercial Radio Ceylon.

These programs provide about 50 broadcast hours per week for FEBC and about 15 per week for RVOG. The FEBC broadcasts to India are managed by a locally registered society called Far East Broadcasting Associates of India. The RVOG broadcasts are prepared by the Christian Association for Radio and Audio Visual Service (CARAVS), the Christian Arts and Communication Service (CACS), and by others.

The number of radio receivers in India was estimated at about 10 million in 1969. There is only one television transmitter (in New Delhi) with about 7,000 TV receivers. One study of the potential radio listening audience to Christian programs used the assumption that in India it is generally the entire family that listens, and the average family size is about five. This suggests about 50 million potential listeners. Further refining based on numbers of letters received from listeners by Christian stations and, assuming there are 15 radios for every one that writes, suggests that the total number of radios tuned to Christian programming during a year is estimated (based on this study) at 300-400,000. This suggests a potential listening audience of 1.5 to 2 million people.

LITERATURE

Many churches and missions are engaged in literature production and distribution in India. Programs such as Operation Mobilization and Every Home Crusade have distributed millions of pieces of literature throughout India (although these efforts must be seen in light of the estimated 30-35% literacy rate for the country as a whole).

Bible correspondence courses have been a significant evangelistic and teaching medium in India. One of the most popular of these, the Light of Life course on the Gospel of John, has been sent to over 2 million people in 22 languages of India. Radio broadcasts and mass literature distribution programs use correspondence courses for follow-up.

There are dozens of Protestant Christian periodicals published in India including several in each of the major languages. Many of these are limited in circulation; the largest paid circulation (3,200) is that of Light of Life magazine, originated as a ministry of TEAM. A continuing need is for Indians who are trained as editors and writers. The Christian Writers Institute, operated for ten years until about 1970, made a good contribution toward this need. There are also a few correspondence courses for the training of writers.

Two major literature coordinating agencies exist. These are the Christian Literature Service Association (affiliated with the NCCI) and the Evangelical Literature Fellowship of India (ELFI), a subsidiary of the Evangelical Fellowship of India.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible Society of India has 11 auxiliaries, with each auxiliary operating in an area and with a population equal to or greater than many countries with a national Bible Society.

Bible distribution in India increased considerably in 1971. The women's auxiliaries made a record-breaking distribution. In Assam, the auxiliaries handled distribution of Scriptures in 67 languages. In Bangalore the distribution of Scriptures nearly doubled. Theological students distributed nearly 100,000 portions during evangelistic campaigns.

The 1972 distribution of Scriptures is as follows:

| | |
|----------------|------------------|
| Bibles | 115,746 |
| New Testaments | 315,583 |
| Portions | 2,808,150 |
| Selections | <u>7,009,941</u> |
| Total | 10,249,420 |

In previous years the territory of Goa (southern India) has been opposed to the distribution of Scriptures. However, translation of the Goan Konkani Gospels made good advances last year. The Bangladesh war provided opportunity for distribution of Scriptures among displaced persons from the area. The Bible Van was effective in such distribution. The house-to-house visitation program in Calcutta provided for very high distribution of Scripture portions. Colporteurs continue to be responsible for much of the Scripture distribution, and new translations constantly provide new areas of outreach.

Some portions of Scripture have been translated into over 110 of the Indian languages and dialects; the complete Bible has been translated into about two dozen of these languages (spoken by the vast majority of Indians).

EDUCATION

Theological. There are between 30 and 40 major theological colleges and seminaries in India, plus numerous smaller Bible schools and training programs. There are seven seminaries which offer degree level work. Two major Protestant seminaries are Union Theological College at Bangalore and the Union Biblical Seminary at Yeotmal. The latter school is supported by about 20 evangelical bodies and has a four-year course for a BD.

Theological education by extension (TEE) has made substantial progress in India. The Association for Theological Extension Education in India (TAFTEE) in late 1972 was active in 12 centers with about 200 students. Some 20 church, mission and educational bodies cooperate with TAFTEE. Most students are lay church leaders and degree courses run for two, three or five years.

Christian. Christian missions in India have long been involved in extensive educational programs. College-level schools have been in India since 1818 and played an important role in the development of higher education in that nation. Education provided has included liberal arts, vocational and professional courses.

A 1967 study reported that there were 130 university-level Christian colleges in India: 78 Roman Catholic, 7 Syrian Orthodox and 45 Protestant. Most were located in the southern states of Madras, Andhra Pradesh, Kerala and Mysore, although more than half of the Protestant schools are found in north and central India.

There has been a significant increase in the number of Christian colleges in recent decades, with 54 being founded since 1947, most of them being Roman Catholic. More than one-third of these newly founded schools have been for professional or teachers training. Most of the Christian colleges are located in large cities. Bombay, Madras and Calcutta have 19 colleges among them.

One-tenth of the students in Indian higher education are in Christian colleges: 70,000 are in Roman Catholic colleges, 40,000 in Protestant schools, and about 70,000 in schools managed by the Syrian Orthodox churches. An estimated 39% of the students and about half of the teaching staffs of these schools are considered Christian.

Christian colleges have taken the lead in India in the education of women, outcasts and tribal groups. These schools have been facing problems, however, including competition from secular institutions, opposition from secular groups to the existence of religiously-oriented institutions, teacher recruitment, and overcrowding of facilities.

SOCIAL CONCERN

Christian churches and agencies in India have a long history of involvement in meeting the physical needs of Indian people and society. Ministries have been and are being conducted in hospital care, leprosy colonies, family planning, maternity care, community development, agricultural assistance, literacy training, emergency relief, financial cooperatives, schools for the blind, orphanages, youth hostels and many others. Christian agencies have had a long and distinguished record for medical service in India, but today Christian hospitals in particular face an uncertain future. Many of these hospitals are not modern and the Indian government, committed to socialized medicine, is building less expensive and more modern facilities. Nevertheless, churches and missions also provide clinics, dispensaries, mobile medical units, medicines and hospital equipment. Two notable Christian medical training colleges are at Ludhiana and Vellore. Indian churches themselves are active in many of these areas and have responded particularly in providing relief assistance in cyclone-devastated regions and in aiding Bangladesh refugees.

THE NATION AND ITS PEOPLE

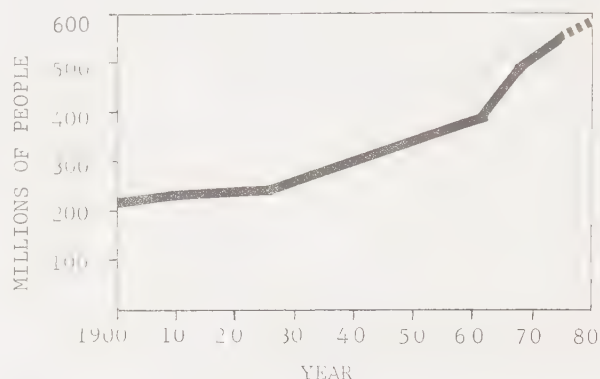
POPULATION

The population of India in 1973 was 600.4 million people, with an annual growth rate of about 2.5%. Based on current growth, the population in 1985 is projected to be about 807.6 million.

Not only is India the world's second most populous nation but it is one of the more densely populated countries, with an average density of more than 400 persons per square mile. India has about 2.4% of the world's land area, but it supports 15% of

the world's population. About 10% of the people live in urban areas of 100,000 or more population, including the major urban areas of New Delhi (capital), Bombay, and Calcutta.

POPULATION GROWTH



COMPOSITION

There are two predominant ethnic strains among the Indian population: Aryans, a fair-skinned people, originating in Central Asia; and Dravidians, a dark-skinned people found predominantly in southern India. There are also some aboriginal and mongoloid peoples. Ethnic lines are somewhat blurred, but for the most part the Aryan people live in the north while Dravidians were pushed to the south at the influx of the Aryans. Aboriginal tribes are found in the forests and hills of central India while mongoloid peoples are centered in the northern mountain regions.

LITERACY AND LANGUAGES

Although 200 to 300 languages and dialects are recorded in India, most are of only local significance. There are 14 official languages which are spoken by 80-90% of the Indian population. English is widely used in government, education, commerce and all of the larger church bodies.

The literacy rate in India is estimated at 30-35%, and is somewhat higher among men than among women. Primary education is now both free and compulsory where possible, and about 80% of the children six to 11 years old are enrolled in school.

GEOGRAPHY AND CLIMATE

India geographically dominates the South Asian subcontinent, with an area of about 3.37 million square kilometers, or 1.3 million square miles (almost twice the size of Mexico, or about one-third the size of the United States including Alaska). The nation has three major topographical areas: 1) the Himalaya Mountains which extend along the northern border; 2) the northern, fertile Ganges plain; and 3) the peninsula, which in-

cludes the Deccan Plateau. Temperatures range from cool to hot depending on location, and rainfall is from 100 centimeters (400 inches) in the northeast to about 12 centimeters (five inches) in the Rajasthan. The eastern coast of India is annually struck by cyclonic storms which often cause extensive damage and casualties.

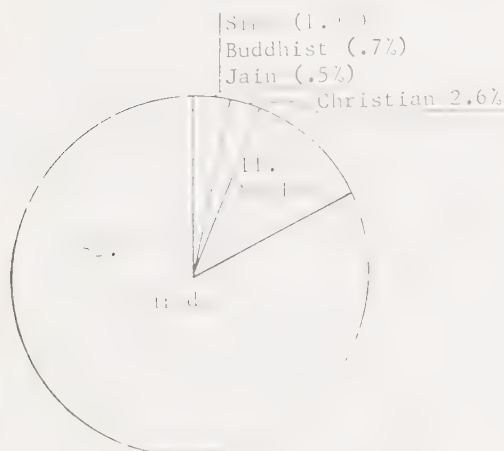
HISTORY

The people of India have had a continuous civilization since about 2500 B.C. Over the centuries India has flourished under several empires. Aryan peoples expanded into western India in the seventh century A.D. bringing with them the Islamic faith and beginning a period during which prevailing Hindu religion and Islam were intermingled. In the period before the arrival of the British, the Mogul empire (a Moslem dynasty) controlled most of the subcontinent. British influence in India came largely through trading companies, and the major portion of India was under British rule from 1783, when the first British governor general was appointed. An independence movement, largely beginning about 1920 under Mahatma Gandhi, led eventually to independence being obtained in 1947. Religious friction between Moslems and Hindus caused Great Britain to make two nations out of British India; India for the Hindus and a divided Pakistan for the Moslems.

RELIGION

According to the 1971 census, the population of India is 547.9 million. Of these, 83% are Hindus, 11% Muslims, 2.6% Christians, 1.9% Sikhs, 0.7% Buddhists and 0.5% Jains. Christians (including Roman Catholics) therefore form the third largest religious group. Between the last census in 1961 and the recent one in 1971, Christians have shown the largest rate of increase, about 33%.

ESTIMATED RELIGIOUS AFFILIATIONS



GOVERNMENT AND POLITICAL CONDITIONS

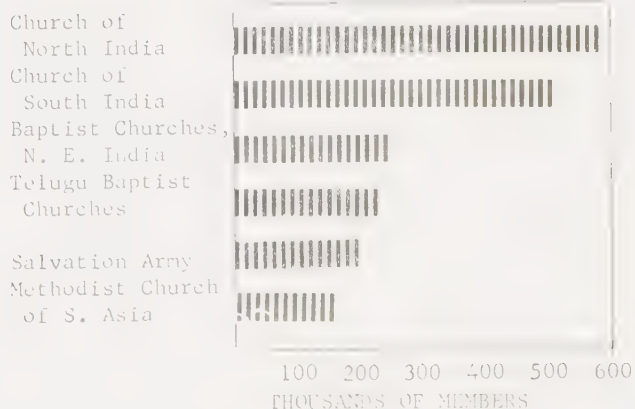
The 1950 constitution states that India is a sovereign democratic republic. There is a president who is elected indirectly by an electoral college, and whose duties are mostly ceremonial. A prime minister is head of the government. The nation has a bicameral parliament and a cabinet patterned after the British model. Each state of India has a governor appointed by the president. The judicial system consists of the Supreme Court, and presidentially-appointed justices.

The New Congress Party, presently led by Prime Minister Mrs. Indira Gandhi, is the leading political party, having regained predominance following a split in 1969. In the 1967 election, number of state legislatures came under the control of non-Congress governments. Several of the smaller political parties have, however, proved unstable and lost power and influence since that time. Major divisive forces in Indian politics continue to include caste, religion and language. Radical communist terrorists have been localized, particularly in parts of eastern India.

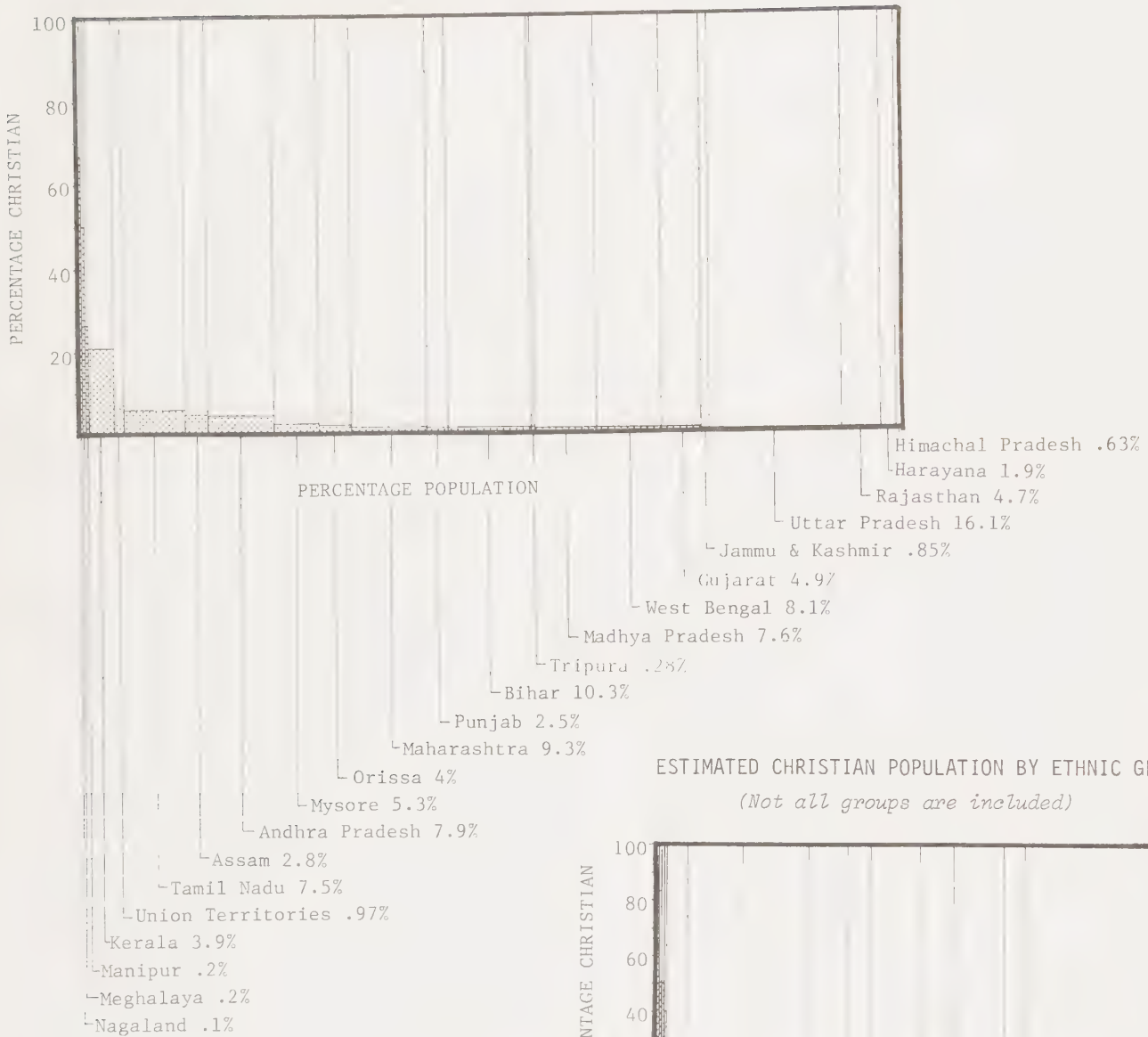
ECONOMY

Agriculture is the occupation of 70% of the population. Cotton, jute and textile industries still dominate the industrial scene, but basic industries, such as machine tools, chemicals and fertilizers are coming into prominence. India's five-year plans, initiated in 1951, seek a balanced development of power facilities, industry, mining, transportation, communications and agriculture, but in recent years emphasis has been placed on agriculture. India has received billions of dollars in economic aid from the United States, United Kingdom, Canada, West Germany, Japan, France, and other countries. In 1973, the estimated per capita gross national product (GNP) was 960 rupees (U.S. \$110).

MEMBERSHIP OF MAJOR PROTESTANT CHURCHES

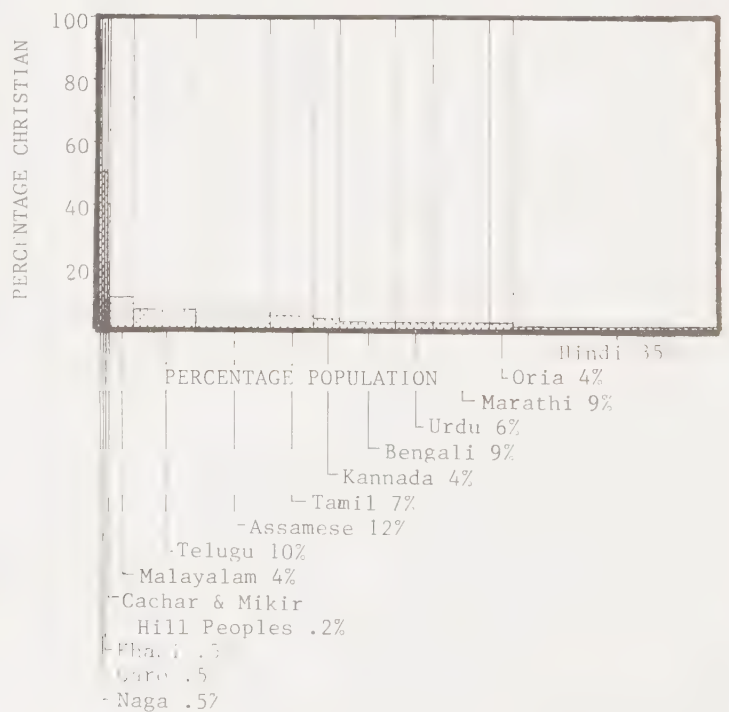


ESTIMATED CHRISTIAN POPULATION BY STATES



ESTIMATED CHRISTIAN POPULATION BY ETHNIC GROUPS

(Not all groups are included)



These figures are representative approximations. They should not be seen as a measure of magnitude, nor precise.)

CHURCH MEMBERSHIP STATISTICS
(500 or more members)

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants | Full Members |
|--|--------------|----------------|
| PROTESTANT: | | |
| | | Year of Data |
| Advent Christian Church | 1,390 | (69)# |
| American Marathi Mission | 6,925 | (66) |
| Andhra Evangelical Lutheran Church | 96,000 | (69) |
| Apostolic Church (United Kingdom) | 500 | (66) |
| Apostolic Church of Pentecost | 2,500 | (66) |
| Arcot Lutheran Church (1) | 17,397 | (71) |
| Assemblies of God | 8,503 | (71) |
| Australian Churches of Christ | 1,000 | (66) |
| Baptist Church of Mizoram | 27,600 | (70) |
| Baptist General Conference North Bank Mission | 8,000 | (66) |
| Baptist Union of North India | 9,000 | (66 community) |
| Bengal Baptist Union | 2,370 | (66) |
| Bengal-Orissa-Bihar Baptist Convention | 48,000 | (68) |
| Brethren Assemblies (Christian, or Plymouth, Brethren) | NA | |
| Brethren in Christ Mission Church | 820 | (69)# |
| Cambridge Mission to Delhi | NA | |
| Central India Baptist Mission (2) | 946 | (70) |
| Christian and Missionary Alliance | 4,859 | (71) |
| Church of God | 10,000 | (66) |
| Church of God (Cleveland) | 5,400 | (71) |
| Church of India, Pakistan, Burma and Ceylon (Anglican), Diocese of Bombay | 9,413 | (66) |
| Church of North India | 569,000 | (71 estimate) |
| Church of South India | 490,000 | (69) |
| Church of the Nazarene | 1,161 | (69)# |
| Churches of Christ in West India | 956 | (66) |
| CMS Anglican Church (Diocese of Travancore and Cochin) | 80,000 | (68) |
| Convention of Baptist Churches of the N. Circars (3) | 40,000 | (71) |
| Council of Baptist Churches in North East India (10) | 234,000 | (71) |
| Evangelical and Reformed Church | 5,545 | (66) |
| Evangelical Baptist Fellowship (2) | 1,140 | (66) |
| Evangelical Christian Church of India | 1,619 | (66) |
| Evangelical Lutheran Church in Madhya Pradesh | 3,129 | (66) |
| Fellowship of Indigenous Gospel Churches | 10,000 | (72) |
| Fellowship of Free Baptist Churches in North India (4) | 672 | (66) |
| Free Methodist Church | 1,415 | (69)# |
| Full Gospel Fellowship | 500 | (66) |
| Garo Baptist Union | 7,092 | (66) |
| General Conference Mennonite Church | 2,739 | (66) |
| Goalpara Boro Baptist Church (5) | 3,500 | (66) |
| Gossner Evangelical Lutheran Church | 123,000 | (70) |

| Church or Mission Name | Communicants Full Members | |
|---|------------------------------|----------------|
| Independent Churches of India | 22,000 | (66) |
| India Bible Mission Church | 2,200 | (66) |
| Indian Christian Assemblies | 2,500 | (66) |
| India Evangelical Lutheran Church | 16,000 | (72) |
| India Mennonite Brethren Church | 22,000 | (72) |
| India Mission | 14,000 | (66) |
| India Mission Society of Tirunelveli | 16,025 | (66) |
| India Pentecostal Church of God | 50,000 | (70 community) |
| International Christian Fellowship (7) | 3,156 | (66) |
| Jeypore Evangelical Lutheran Church (1) | 30,000 | (70) |
| Jungle Tribes Mission (Presbyterian) | 910 | (66) |
| Mara Independent Evangelical Church | 15,000 | (70) |
| Methodist Church, Bengal | 2,020 | (66) |
| Methodist Church in Southern Asia (8) | 160,000 | (70) |
| Methodist Church, Lucknow and Benares | 1,552 | (66) |
| Missionary Bands in India | 500 | (66) |
| Native Church (Protestant) | 5,000 | (66) |
| North East India General Mission | 19,000 | (71) |
| North Evangelical Lutheran Church (9) | 18,435 | (70) |
| Norwegian Free Evangelical Mission | 520 | (66) |
| Norwegian Pentecostal Church | 1,000 | (66) |
| Pentecostal Church of God of Andhra Pradesh | 20,000 | (66) |
| Presbyterian Church (in Ireland) | 4,397 | (66) |
| Presbyterian Church in North East India | 140,000 | (69) |
| Salvation Army | 200,000 | (71 estimate) |
| Samavesam of Telugu Baptist Churches (10) | 219,605 | (68) |
| Seventh-day Adventists | 45,000 | (71) |
| South Andhra Lutheran Church | 6,545 | (66) |
| Strict Baptist Churches | 2,250 | (66) |
| Svenska Fria Missionen | 4,768 | (66) |
| Swedish Alliance Mission | 764 | (66) |
| Swedish Pentecostal Church | 26,275 | (66) |
| Tamil Evangelical Lutheran Church | 37,000 | (71) |
| The Evangelical Alliance Mission | 2,000 | (71 estimate) |
| Tripura Baptist Christian Union (11) | 4,381 | (66) |
| Undenominational Church of the Lord in India | 15,000 | (71 community) |
| United Missionary Society | 1,000 | (69)# |
| United Pentecostal Church of North East India | 31,500 | (71) |
| Wesleyan Church | 1,502 | (69)# |
| World-Wide Missions | 25,000 | (71 community) |
| Other Protestant Churches | 5,500 | (estimate) |
| TOTAL PROTESTANT CHURCH MEMBERSHIP | 3,228,000 | |

| Church or Mission Name | Communicants, Full Members | |
|--|-------------------------------|---------------|
| SYRIAN (EASTERN RITE): | | |
| Chaldean Syrian Church | 10,000 | |
| Jacobite Church | 847,000 | |
| Malabar Independent Syrian Church | 2,000 | |
| Mar Thoma Syrian Church | 350,000 | |
| St. Thomas Evangelical Church of India | 15,000 | |
| TOTAL EASTERN RITE CHURCH MEMBERSHIP | 1,224,000 | (72 estimate) |
| ROMAN CATHOLIC: | | |
| Roman Catholic (Latin Rite) | 7,666,000 | (71) |
| Syro-Malabar Catholic | NA | |
| Syro-Malankara | NA | |
| TOTAL CATHOLIC CHURCH MEMBERSHIP | 7,666,000 + | |

Associated Missions:

- (1) Danske Missionsselskab
- (2) Conservative Baptist Foreign Mission Society
- (3) Canadian Baptist Mission
- (4) Orebro Missionsforening
- (5) Australian Baptist Foreign Mission Society
- (6) Svenska Missionsforbundet
- (7) formerly Ceylon and India General Mission and Poona and Indian Village Mission.
- (8) Board of Mission of the Methodist Church, USA
- (9) Santa Mission
- (10) American Baptist Foreign Missionary Society

Notes:

The source for 1966 data is the 1968 World Christian Handbook.
 # From survey for 1970 North American Protestant Ministries Overseas.
 Data refers to 1969
 NA Information not available.

ACKNOWLEDGEMENTS

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STATUS OF CHRISTIANITY COUNTRY PROFILE

INDONESIA

The Sundanese of West Java is strongly Moslem, and is a solid block that is largely resistant to the Gospel. The Javanese of East and Central Java are not firm Muslims, and are extremely open to the Gospel at the present time. The rural population is especially open to respond. It numbers approximately 60 million people.

Responsiveness to Christianity has been noted especially among the peoples of Minahasa, Timor, Flores, Kalimantan, and West New Guinea, (now known as Irian Jaya). Also the Batak people of Sumatra.

The greatest responses to Christianity have occurred among the animists. Only recently have conversions from among the Muslim population been very numerous. The tribal population is divided into more than 200 distinct language and dialect groups, most of whom are animistic and reportedly responsive to Christianity.

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Indonesia, and to increase the overall awareness of Indonesian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

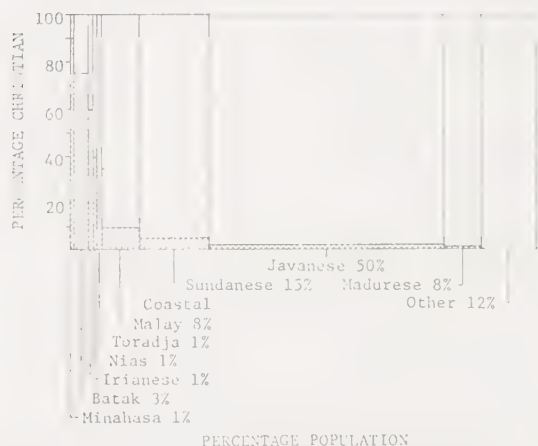
As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Of the 132.5 million inhabitants of Indonesia, only 7 to 10% profess to be Christians. Muslims claim about 85 to 90% of the population, although this figure probably includes many nominal or marginal Muslims, and many who hold much of their animistic beliefs along with the Islamic. Other groups profess animism, Hindu-Bali, and Buddhism.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

A mood of openness and receptivity to the Gospel prevails in parts of Indonesia at the present. The constitution guarantees religious freedom, and a sense of religious tolerance is widespread. The government strongly encourages every citizen to accept and adhere to some religion, and social pressure is strong toward forcing identification with some religious group, since religion is a vital part of the community life of Indonesia.

The pattern of the spread of Christianity has been largely along ethnic and cultural lines, within ethnically defined patterns. As a result Christians are in the majority in some ethnic groups. Conversely, the island of Java, with a population of 70,000,000 (over half the total population of Indonesia), is less than 2% Christian.

Response to Christianity in Indonesia has been much greater than in most other countries of the Far East. Education has had a strong influence and the Christian population has been raised to a much higher level of living standard. As a result, Christians play a more important role in contemporary Indonesia than their numbers would indicate. Both Protestants and Roman Catholics are represented in Parliament by political parties. Also Christians have held important cabinet positions.

NATIONAL CHURCHES

PROTESTANT

Historically, Protestant Christianity in Indonesia came from two basic church traditions - Dutch Reformed and Lutheran. More recently other traditions have been introduced with many groups of Pentecostal practice cutting across all lines.

The expanse of the archipelago, the rugged terrain and the diversity of ethnic groups have resulted in specific denominations being found concentrated in certain areas or islands. Generally, Protestants are found in major urban areas, in north Sumatra, south-central Kalimantan, parts of central and northeastern Sulawesi, West Irian, and parts of Timor, east and central Java.

The largest Protestant Church, Huria Kristen Batak Protestan (Batak Protestant Christian Church) is the mother church of several younger groups, yet still has a community of 900,000. It is a result of the ministry of the Rhenish Missionary Society. It is centered in the island of Sumatra, and has been totally independent and fully self-supporting since 1940.

The second largest church is the Evangelical Christian Church on Timor, with a community of over 517,000. The third largest concentration is the Christian Church in Minahasa, in the northern part of Sulawesi (Celebes) where 600,000 of the 700,000 tribes people profess Christianity.

A thriving ethnic church is found among the Chinese people who live in Indonesia. It is estimated that one out of every ten Chinese in Indonesia is a Christian. They are divided in membership among five denominations - all Christian Churches - and have a combined membership of 50,000.

In all, the Indonesian Church is growing, and reports show that overall church memberships have doubled in the past five years, and are continuing to expand at a rapid rate. The Indonesian Church is also becoming increasingly missionary minded and is sending evangelists and teachers to areas where doors are opening to the gospel.

However, the undertaking of extensive special ministries by the Indonesian Church such as medical, publication, student evangelism, radio and T.V. is still very limited.

ROMAN CATHOLIC

In 1972 the Roman Catholic Church reported 2,500,000 baptized members, with many more sympathizers.

The Catholics are very unevenly distributed: half live in the small islands of Flores and Timor, where respectively 63% and 25% of the population are Catholic. On Java where approximately 15.5% of all Catholics live, not even one half percent of the population is Catholic. (Pro Mundi Vita; 1971:3)

On an average the number of Catholics increases about 5.6% annually, which is about double the national population increase figure. Half of the religious community are young people.

In 1972 there were 7 archdioceses, 24 dioceses, 2 apostolic prefectures. Of 21 bishops and prefects, one is Indonesian. However, Catholicism is still considered as "foreign" and has not integrated itself into Indonesian society.

Two-thirds of all priests are engaged in pastoral duties, while 18% are engaged in education. Catholic brothers are engaged in social work or community development more than any other one activity. Coordination for Catholic activities is provided through the Catholic Episcopal Conference (ECI).

COOPERATIVE AGENCIES

In 1950 the Council of Churches in Indonesia (DGI) was inaugurated with 27 groups as charter members. There are at present 41 member associations representing 75% of all Indonesian Protestant Churches. Three of the churches are Pentecostal. Fifteen Indonesian denominations are also members of the World Council of Churches.

Two evangelical fellowships have been formed in recent years - The Christian Laymen's Evangelical Fellowship in 1969 and the Evangelical Fellowship of Indonesia in 1970. The former is composed of outstanding church leaders and promotes non-denominational church activities. The latter has as its aim communication and fellowship with churches and Christians of like theological stance in other countries of Asia.

FOREIGN MISSIONS

PROTESTANT

Christian missionaries first went with Portuguese and Spanish traders to Indonesia at the end of the 15th century. In the 17th century some missionary work was sponsored by the United East India Company. Under Dutch colonial rule missionaries were not allowed among the Muslims for fear of causing violence, and those missionaries who were allowed into the country had specific areas assigned. For this reason, growth of certain churches and denominations has been by regions or islands. This may be summarized as follows:

Sumatra. The American Board and Basel Evangelical Missionary Society were the first missionary organization to work among the Bataks of Sumatra. Out of the Rhenish Missionary Society has come the largest church in Indonesia, the Batak Protestant Christian Church with a community of almost one million. The Nias Protestant Christian Church with 250,000 and the Simalungun Protestant Church with a 300% growth in 14 years are also outgrowths of the society.

Other missionary organizations which have sent missionaries to Sumatra are the American Methodists, the Netherlands Missionary Society, the Seventh-day Adventists and some Pentecostal churches.

Java. There were already 9,000 believers on Java when the first missionaries arrived from overseas. They were converts from lay witnesses who had come from other islands. A significant mission on Java has been the Netherlands Missionary Society which fostered the Pasundan Christian Church, now with a membership of over 18,000.

Other mission organizations active on Java are the American Mennonite Central Committee, European Mennonite Evangelism Committee and the Southern Baptists.

Kalimantan (Indonesian Borneo). Missionary endeavor commenced in Kalimantan in 1836 by the Rhenish Missionary Society without much success and was turned over to the Basel Evangelical Missionary Society, out of which has grown the Evangelical Church of Kalimantan with a membership of 90,000.

Since 1929 the Christian and Missionary Alliance has had workers among the Dyaks, from which has come the Gospel Tabernacle Church of Indonesia with a membership of 60,000.

Other missions have been Regions Beyond Missionary Union, Worldwide Evangelization Crusade, and the Conservative Baptist Foreign Mission Society. The Overseas Missionary Fellowship has started work among the Chinese Population of the island.

Sulawesi (Celebes). The Netherlands Missionary Society was the first to enter Sulawesi, in 1822. At present 8.6% of the island's population is estimated to be Christian. The third largest church in Indonesia, the Minahasa Evangelical Christian Church is on the island. The Dutch Reformed Missionary Society has had a ministry on Sulawesi since 1904.

West Irian. The Utrecht Missionary Union was the first society to enter West Irian and works mostly along the coastal areas. The Christian and Missionary Alliance, since 1939, has been working in the Wessel Lakes district, Kemandora Valley and Baliem Valley. Other mission organizations are the Evangelical Alliance Mission, Regions Beyond Missionary Union and Mission Aviation Fellowship.

The Government of Indonesia has insisted that education be a major portion of missionary work in West Irian.

Foreign Protestant missionaries in Indonesia come largely from North America and Europe, with a few from other countries of Asia and Oceania. By 1973 more than 60 missionary agencies reported having ministries in Indonesia, with a total staff of about 700. The largest of these agencies were the Southern Baptist Convention, the Christian and Missionary Alliance, and Mission Aviation Fellowship.

ROMAN CATHOLIC

Roman Catholic missions in Indonesia planted by the Portuguese in the early 16th century were almost obliterated by the Dutch East India Company. Not until the 19th century was Catholic activity resumed. Among the missionaries in the country were Jesuit, Verbits, Passionists, Carmelites, Capuchins, Montfort Fathers, Xaverians, Sacred Heart Fathers, Quintines, Scheut Fathers and Holy Cross Fathers.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

In recent years, many planned evangelistic efforts have been conducted by Indonesian organizations and by foreign teams and groups. As examples, in 1969 Japanese and Pakistani evangelistic teams traveled through parts of Indonesia. New Life Crusades sent a Chinese evangelist to work with Indonesian evangelistic associations. Several leadership training programs have been sponsored by different groups, and Indonesian churches held a consultation on evangelism in late 1970. In international ministry, an Indonesian team conducted evangelistic work in Thailand in 1970.

An Indonesian Evangelical Fellowship is being formed to foster greater unity among evangelists. A Board for Missionary Service to encourage sending as well as receiving missionaries and evangelists from other Asian nations is also being planned.

BROADCASTING

Since the mid-1960's, churches and missions have been able to make extensive use of broadcasting facilities, both commercial and non-commercial. At present there is a central recording studio in Jakarta in the process of acquiring equipment to feed a network of 50 stations, covering various language and ethnic groups.

LITERATURE

A number of churches and missions are active in literature production and distribution. Material of churches related to the Council of Churches of Indonesia is published by the Badan Penerbit Kristen (B.P.K.) (Christian Publishing Society). Christian Literature Crusade has a printing and distribution program based in Surabaya. The Southern Baptists have a publishing operation as does the Christian and Missionary Alliance. The Assemblies of God and independent Pentecostal groups also have their own printing facilities. OMF cooperates with and publishes a wide range of literature through B.P.K.

Overall literacy is relatively high as compared with some other countries of Asia, though some individual churches report a high illiteracy rate among their members. Literacy training is carried on by some agencies to enable at least a majority of the estimated 60 million illiterates to read.

BIBLE TRANSLATION AND DISTRIBUTION

The 1972 statistics on Bible production showed a marked decrease largely due to a shortage of Bible paper for production. However, distribution of Testaments and portions was increased considerably. As well as the Bible Society, such groups as the Gideons were engaged in Bible distribution; totals show the following:

| | |
|------------|-----------|
| Bibles | 71,806 |
| Testaments | 408,058 |
| Portions | 405,170 |
| Selections | 4,775,940 |

5,660,974

The latest report of the Bible societies showed that the entire Bible had been translated into eight languages of Indonesia; Testaments had been translated into 12 other languages; and a portion translated into 20 more languages. Those languages with the entire Bible include: Javanese, Sundanese, Dyak: Ngaju, Nias; Toradja: South, Macassar, Burgias; and Batak: Toba.

EDUCATION

Educational ministry is one of the requirements placed by the Government on mission boards, and probably accounts for much of the emphasis upon the educational programs.

Most missions operate schools of some type, with the Christian and Missionary Alliance (C&MA) probably having the largest school system. Education includes general academic, vocational and theological training. Vocational training includes agricultural training by the Mennonites, and journalism and English classes are taught by OMF personnel in colleges and universities.

Some of the major Bible schools include the Jaffray School of Theology (operated by C&MA), the Southeast Asia Bible College (for Chinese), and schools operated by Regions Beyond Missionary Union, WEC, TEAM, and the Conservative Baptists.

Under the guidance of the Council of Churches, an Association of Theological Seminaries has been formed to establish educational priorities, upgrade curricula and set faculty standards.

SOCIAL CONCERN

Many of the churches have a tradition of meeting social needs within the membership, especially caring for children and elderly persons. Many churches and missions are engaged in operating hospitals and clinics, or, in some instances, providing medical personnel to work in government hospitals.

Several service agencies including Church World Service, the Mennonites, the Lutherans and World Vision are providing food and clothing to meet relief needs and caring for children.

THE NATION AND ITS PEOPLE

POPULATION

The population of Indonesia was approximately 132.5 million in 1973, and it is growing at a rate of 2.9% annually. Indonesia is the world's fourth most populous nation. It is also the world's sixth most densely populated nation, with about 81 people per square kilometer (210 persons per square mile). About 44% are under 15 years of age. As many as 85% of the population live in rural areas, with 65% on the islands of Java and Madura, and over 16% on Sumatra.

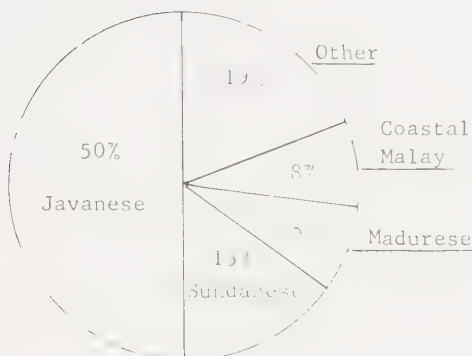
COMPOSITION

The people of Indonesia are predominantly of Malay stock. There are about 54 indigenous ethnic groups with nine major groupings - Javanese, Sundanese, Coastal Malays, Madurese, Atjehene, Batak, Balinese, Makasarese-Buginese, and Minangkabau. Javanese comprise about 50% of the total population, Sundanese about 15%, Coastal Malays and Madurese about 8% each. Significant minorities include over two million Chinese, and a few thousand Europeans.

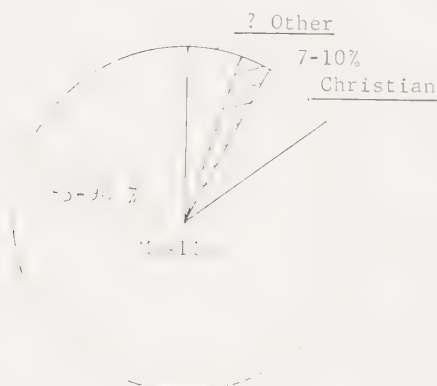
Rural society is broadly divided into three types: inland wet-rice farmers, who are strongly Hindu; trade-oriented, deeply Islamic coastal peoples; and animistic tribal groups of mountainous interior regions.

Urban society consists mainly of three divisions: an urban elite, formed by government personnel and foreign representatives; an urban middle class, formed by the professional, skilled workers, and commercial traders; and an urban working class, made up of the laborers, servants, and street peddlers.

APPROXIMATE ETHNIC COMPOSITION OF INDONESIA'S POPULATION



ESTIMATED RELIGIOUS AFFILIATIONS



LITERACY AND LANGUAGES

Literacy is estimated at 50% overall, and 70% in the 6 to 16 year bracket. The official language is Bahasa Indonesia, and is the *lingua franca* between ethnic groups. More than 200 languages and dialects are spoken, many of which belong to the Malayo-Polynesian family.

RELIGION

About 85 to 90% of the population is considered Muslim, although this includes many nominal and marginal adherents. The government's Ministry of Religious Affairs estimates almost 90% based on the premise that all who do not belong to one of the recognized religions should be counted as Muslims. Outside observers estimate the Muslim population at closer to 40%, based largely on voting turnout for the Islamic political parties. Western Indonesia generally reflects more Islamic influence than does the eastern portion.

Hinduism exists among a small percentage of the population largely centered on Bali and mountain areas of Java. Buddhism is found predominantly among the Chinese people. Some animists are found among the more primitive peoples, and there are some syncretistic religions and mystic sects.

Christians are estimated to comprise from 7 to 10% of the population. About two-thirds of these are Protestant or Protestant-related groups, and the rest are Roman Catholic.

GEOGRAPHY AND CLIMATE

An archipelago nation of more than 2,500 islands, Indonesia extends 4,827 kilometers (3,000 miles) along the equator, from the mainland of Southeast Asia to Australia. Sumatra, Java, Sulawesi (formerly Celebes), and the southern part of Kalimantan (Borneo) are the main islands. The generally mountainous topography includes some active volcanoes. Lakes, rivers, and swamp lands are numerous; over one-half of the land area is forested. Climate is temperate in the highlands, hot in the lowlands.

HISTORY

Beginning in the 17th century, the entire archipelago was brought under Dutch control. Dutch rule continued, with one brief interruption, for 300 years. Nationalistic movements arose in the 20th century, which resulted in an August 1945 declaration of independence and the establishment of the Republic of Indonesia. A provisional constitution, written in 1950, proved impractical. President Sukarno then initiated a "Guided Democracy", which provided for a strong executive form of government. He was named president for life in 1963. However, two years after an aborted 1965 pro-China Communist coup, Sukarno was completely removed from office. Military General Suharto was installed as President in March, 1968.

GOVERNMENT AND POLITICAL CONDITIONS

The present government is a mixture of military leadership and civilian advisors. There is an elected Parliament and a Consultative Assembly, but President Suharto has strong centralized power. He is also the armed forces commander and minister of defense and security.

ECONOMY

The economy of Indonesia is largely agrarian. In 1971 agriculture alone produced half of the gross domestic product (GDP). Trade, agriculture and manufacture together account for 75% of the GDP. Rice production surpassed its export goal, and contributed to equalizing the national economy.

The country is rich in resources, many of which remain underdeveloped. Five percent of the land area is under oil concession, and produces approximately one and one-quarter billion barrels annually. There has been a rise in the exportation of mineral fuels and ores, lumber and timber products, fisheries, and products from light industry. The government is placing more emphasis on the development of the industrial sector, and the coming five-year program is largely geared to this endeavor. The per capita GNP is 33,600 rupiahs (US \$80).

MEMBERSHIP OF LARGER CHURCHES

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Community (Estimate) |
|--|-------------------------|
| Batak Protestant Church (H.K.B.P.) | 961,365 |
| Bethel Full Gospel Church (G.B.I.S.) | 200,000 |
| Christian and Missionary Alliance | 250,000 |
| Christian Church in Central Sulawesi (G.K.S.T.) | 125,000 |
| Christian Church in Indonesia (H.K.I.) | 240,000 |
| Christian Church in Java (G.K.D.) | 121,500 |
| Christian Church in Luwuk Banggai (G.K.L.B.) | 52,500 |
| Christian Protestant Church in Indonesia (G.K.P.I.) | 128,424 |
| East Java Christian Church (G.K.O.W.) | 126,000 |
| Evangelical Christian Church in Halmahera (G.M.I.) | 50,000 |
| Evangelical Christian Church in Minahasa (G.M.I.M.) | 500,000 |
| Evangelical Christian Church in Sangihe Talaud (G.M.I.S.T.) | 170,000 |
| Evangelical Christian Church in Timor (G.M.I.T.) | 517,780 |
| Evangelical Christian Church in West Irian (G.K.I. IR-BAR) | 450,000 |
| Evangelical Christian Church in Kalimantan (G.R.E.) | 90,000 |
| Evangelical Church of West Irian | 55,000 |
| Halmahera Evangelical Christian Church | 82,000 |
| Indonesian Pentecostal Church | 65,000 |
| Kalimantan Evangelical Church | 90,000 |
| Karo Batak Protestant Church (G.B.K.P.) | 102,000 |
| Moluccan Protestant Church (G.P.M.) | 505,000 |
| Nias Christian Protestant Church (B.N.K.P.) | 220,000 |
| Protestant Church in Western Indonesia (G.P.I.B.) | 350,000 |
| Salvation Army | 50,133 |
| Seventh-day Adventist Church | 70,677 |
| Simalungun Protestant Christian Church (G.K.P.S.) | 105,000 |
| Toraja Christian Church | 175,000 |
| Toraja Church in Mamasa (G.T.M.) | 53,923 |
| Zending de Geretormeerde Kerken in Neder-Central Java (Approximately 33 other church bodies | 40,000 |

TOTAL PROTESTANT COMMUNITY

ROMAN CATHOLIC

2,451,318

SELECTED BIBLIOGRAPHY AND INFORMATION SOURCES

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ACKNOWLEDGEMENTS

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STATUS OF CHRISTIANITY COUNTRY PROFILE

JAPAN

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Japan, and to increase the overall awareness of Japanese Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

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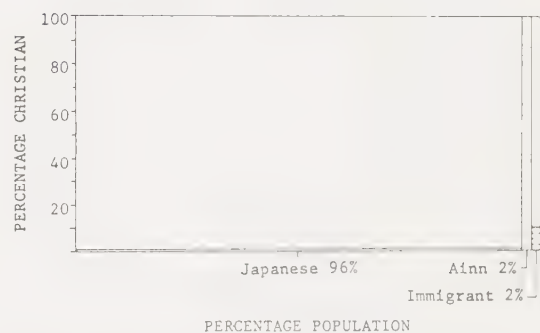
UNREACHED PEOPLES

Apart from the relatively small number of Ainu people and the immigrant peoples residing in Japan, the Japanese population has been ethnically and linguistically uniform. Of the 107.3 million estimated population, only about 1% profess to be Christian. There may be as many as three million Japanese sympathetic to Christianity, but since it is largely thought of as a "foreign" religion there are very few who are willing to align themselves with it. Four-fifths of the rural communities, 65% of the towns and 85% of the villages, have no Protestant witness.

Shintoism and Buddhism are practiced with no distinction between them, and constitute the largest profession of any religious group. Soka Gakkai claims a large percentage of the religious profession.

Apart from the rural population, many of the unreached are in the major cities, living their lives as factory workers and completely untouched with the Gospel message. Many of them live in crowded substandard conditions, where they are isolated from any contact with a Christian witness. Others are fisherman who have no contact with the Gospel, or socially unacceptable pig raisers who are virtually untouched by Christianity.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitudes, not precise.)

CURRENT STATUS OF CHRISTIANITY

While the Church is gradually growing in Japan, its increase is not keeping up with the population increase. There are 2,400 Protestant missionaries working with over 140 foreign mission agencies, yet the total Christian community is only between 800,000 and 1,000,000, including Protestants, Roman Catholics, and Eastern Orthodox.

There are professional people in public affairs who are Christians, and whose influence extends beyond their numbers.

The average Japanese congregation is small, with a membership of between 20 and 50, and has little evangelistic outreach even for its own community. Eighty percent of the country's rural communities are without a Protestant witness.

Among those who claim to be Christian there are radical differences in theological persuasion and acceptable patterns of life.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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LAUSANNE



NATIONAL CHURCHES

PROTESTANT

The largest Protestant church in Japan today is the United Church of Christ in Japan, or N.K. Kyodan, which claims about 93,000 baptized members, a community (members plus children and adherents) of over 200,000, 1600 churches, and over 1975 ordained pastors. This represents over 30% of the total number of Japanese Protestants and 33% of the country's ordained pastors. The formation of the Kyodan in 1940 was required by the Japanese government.

Other large Protestant churches include the Spirit of Jesus Church (community of 62,000); the Japan Anglican Church (33,500 members, formed from the Church Missionary Society, the Society for the Propagation of the Gospel, and the Protestant Episcopal Church of America); the Japan Baptist Convention (250 churches and missions, 21,000 members, Southern Baptist); the Japan Evangelical Lutheran Church (two churches and six missions joined together in 1963, 7,000 members), and the Church of Christ (Presbyterian and Reformed, 11,000 membership). Though these six large denominations together account for about 50% of the Protestants in Japan, the remaining 50% are spread out over more than 100 other denominations, and more than half of these denominations have less than 1,000 members each.

Overseas missionary work by Japanese missionaries is conducted in 24 countries. The Overseas Evangelism Committee of the Kyodan supports about 22 missionaries in seven countries, including Bolivia, Argentina, Brazil, Hong Kong, USA, and Canada. Other groups involved in overseas missions include the Japan Overseas Medical Cooperative Service, the Japan Holiness Church (which ministers to Japanese settled in other countries), and the Japanese Evangelical Missionary Society.

In 1973 the Japanese Overseas Missions Association was formed and is actively engaged in sending out its missionaries. At present it has 40 missionaries in different countries. Also the World Asian Evangelical Mission formulated its plans to publish a quarterly which includes information on the missionaries it is sending out.

ROMAN CATHOLIC

Roman Catholic evangelism of Japan began with Portuguese Jesuits in the 16th century. By the next century they had made about 300,000 converts. However, the more that Japanese Catholics were identified with Portuguese powers, who were trying to subject Japan, the more they were persecuted. In 1638 Japan closed its doors to foreigners. However, an underground church continued to exist until foreigners could again enter the country in the 19th century. Catholic missionary work resumed in 1863, and the hierarchy was established in 1891.

Though there are about twice as many Protestants in Japan as Catholics, the Roman Catholic Church is the largest single church body. According to the 1974 Catholic Almanac, the Japanese Catholic Church includes three archdioceses, 13 dioceses, about 1,900 priests, over 543 schools, and about 362,500 members.

ORTHODOX

Founded in the 19th century by Russian missionaries, the Japanese Orthodox Church was granted autonomy in 1970 by the Patriarchate of Moscow. All priests are Japanese, but two of the three bishops are Americans (after the start of World War II the church came under the administration of the Orthodox Church in America). Local churches are self-supporting, but there appears to be no strong seeking for converts. Estimates of membership vary from 4,000 to 5,000.

COOPERATIVE AGENCIES

Japan's National Christian Council (NCCJ) consists of six Protestant denominations, including the N.K. Kyodan and 12 other agencies. The NCCJ grew out of the Christian Church Federation in 1922 and in 1936 also took on the work of the Federation of Christian Missions (later the Fellowship of Christian Missionaries). Dissolved during World War II, but then reestablished, the NCCJ (whose divisions include missions, service, and education) belongs to the World Council of Churches and the East Asia Christian Conference.

Protestant-Catholic dialogue increased in the 1960's. Joint efforts by the NCCJ and the National Catholic Council include publication of the Japan Christian Yearbook (jointly since 1968) and sponsorship of a Christian Pavilion at Expo 70. In 1969 a Japan Ecumenical Association was formed by clergy and laity.

Evangelicals are largely represented by the Japanese Evangelical Association (JEA) composed of Japanese Evangelical Fellowship (JEF) and Japan Protestant Council (JPC), both mostly Japanese in membership, and the Japan Evangelical Missionary Association (JEMA, over 1,000 missionary membership) with communicants represented total over 70,000 members.

NON-CHURCH CHRISTIAN MOVEMENT (MUKYOKAI)

Begun by a Japanese Bible scholar, Kanzo Uchimura, this movement seeks to restore New Testament Christianity and thereby rejects church buildings. Bible study is central and no sacraments are celebrated. Membership is not definite, but is estimated at around 50,000, which has included many scholars.

FOREIGN MISSIONS

The first Christian missionaries to Japan came from the Church of the East (Nestorian), when Rev. A. Lopen came from Edessa, Persia, via China in 706 A.D. In the 16th century the first Roman Catholic missionary, Father Xavier, arrived. Then Protestant missionaries (Episcopalian, Presbyterian, and Dutch Reformed) arrived in 1859, following the "reopening" of the country to foreigners.

Because Christianity was a forbidden religion in the early years, missionaries were isolated from the people and, as a result, were restricted to operating schools and clinics. Indeed, the history of Christian missions in Japan has been characterized by alternating periods of repression and successful evangelism.

At present, about 140 mission agencies have a total of over 2,400 Protestant foreign missionaries assigned to Japan, the bulk of them - over 1,800 representing 130 agencies - coming from North America. Of these assigned workers, somewhat less than 2,000 of them were actually in the country as of 1970, the remainder being on furlough or detained at home. Foreign Roman Catholic priests and nuns total more than 2,500 workers. About 400 of these come from the United States. Sources disagree over the number of missionaries in Japan in recent years, some stating that this number is increasing, while others say that it is decreasing.

The largest Protestant mission in Japan today is the Interboard Committee, which accounts for about 320 missionaries. This group was formed from seven "traditional" denominations (The Reformed Church in America, United Church of Christ, United Church of Canada, the Christian Churches-Disciples of Christ, United Methodist Church, United Presbyterian Church in the USA, and the Presbyterian Church in the US) after World War II to work in cooperation with the N.K. Kyodan. Second largest is The Evangelical Alliance Mission (TEAM), which began work in 1891 and now has over 140 missionaries in Japan. TEAM, in addition to church work, participates in student, literature, and broadcasting ministries. The Southern Baptists also have about 140 missionaries in Japan. Since 1945, leaders from 16 Southern Baptist congregations have organized the Japan Baptist Convention, which has been active in literature, education, and medical ministries.

Because of the large number of mission agencies in Japan, lack of cooperation has been cited as a real problem. In recent years, however, cooperative efforts have been more actively sought. In 1968 two older evangelical associations merged to form the Japan Evangelical Missionary Association (JEMA). JEMA also formed a federation, the Japan Evangelical Association, with two other Japanese associations. The oldest and most inclusive missions group is the informal Fellowship of Christian Missionaries.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Several nationally-known Japanese evangelists such as Koji Honda, Paul Ariga, Akira Takimoto, and some foreign evangelists such as David Martin, John Rhoads, Jim Norton, and Kenny Joseph, have held evangelistic campaigns in many centers. The largest single campaign was that of Billy Graham in the Tokyo Crusade. All of these report large numbers of decisions for Christ. Very few of those who make professions, however, are actually added to the church membership rolls.

Beginning in 1970, Total Mobilization Evangelism movement (Sōdoin Dendō) started the areawide saturation evangelism, and covered all Shikoku Island (1970), Kobe (1971), Okinawa and Western Japan (1972-74), and should cover Kyushu Island in 1964-76. It plans to cover the entire nation by 1980.

Japan Evangelical Association plans to have its first nationwide Japan Congress on Evangelism June 3-9, 1974 in Kyoto. It will seek a concrete strategy of total evangelization for the nation.

BROADCASTING

Japan's communications systems are excellent. Ninety-nine percent of Japanese households own at least one radio with 34 million radios per 25 million households, and 97% own at least one TV, with approximately 30 million TV sets in Japan. The two semi-government-controlled networks, NHK, do not sell radio time, but churches and missions make extensive use of commercial radio stations. Over 40 Christian groups sponsor more than 70 radio broadcasts through 50 commercial companies (with 157 stations). A total of 44 hours of Christian broadcasts reach about three-fourths of the country each week. Of total religious programming of all faiths, Protestants use 60% of the time and Catholics, 10%.

Pacific Broadcasting Association (PBA), supported by various denominations, includes in its schedule a daily program, "Light of the World", and "Knock, Knock, Young" aimed at students. In addition to its own productions, PBA produces programs for other missions in its Tokyo studio. Far East Broadcasting Company (FEBC) broadcasts three and a half hours daily in Japanese from shortwave transmitters in Manila, Philippines. The former FEBC station in Okinawa became a Japanese corporation and under Japanese management is able to broadcast the Gospel quite freely.

The Audio Visual Activities Commission (AVACO) of the National Christian Council of Japan has three recording studios in Tokyo and supplies tapes for

broadcast in various parts of the country. The N.K. Kyodan's Joint Broadcasting Committee cooperates with AVACO. The Lutheran Hour drama, "Behold the Christ", is quite popular.

PBA and AVACO occasionally telecast programs over some of Japan's 77 commercial TV companies, which have 887 stations. Christian Audio Visual Center features Moody Science films for TV and local churches and home showings and recently began production of films locally. Billy Graham Evangelistic Association and PBA recently aired a series of TV films called the "Hour of Decision" nationwide. The Lutheran Church also produces telecasts.

LITERATURE

With a 99% literacy rate, it is not surprising that literature ministries are important. Approximately 90 publishers, 25 major presses, and over 70 bookstores are in operation. The largest of these is Word of Life Press in Tokyo. In operation since 1950, Word of Life has produced more than 117,000,000 tracts, including 65 million pieces distributed through the Every Home Crusade. A monthly magazine, "Gospel for the Millions," hundreds of book titles, and nine bookstores are also included in their ministries. Perhaps their greatest work was the translation of the Bible into modern Japanese, which was completed in 1970.

The third nationwide literature distribution coverage by the Every Home Crusade (World Literature Crusade) began in 1970. It offers Bible correspondence courses and has 200,000 enrolled as a result of the distribution program. PBA also offers correspondence courses, and has 15,000 enrolled as a result of its radio broadcasts. The Lutheran Hour, the Conservative Baptists, New Life League and 12 other groups also offer correspondence courses. The largest response has come from the Lutheran Hour offers, with 600,000 respondents.

English-language classes have been used by missionaries as a means of making personal contact. TEAM and the Oriental Missionary Society use this extensively. The Ochanomiza Student Center in Tokyo offers English classes for the students in the area. In 1968 the Language Institute for Evangelism organized an agency exclusively for this type of ministry.

BIBLE TRANSLATION AND DISTRIBUTION

The Expo 70 exhibition in Osaka provided an excellent opportunity for Scripture distribution. The Japan Bible Society gave out over 3,800,000 Scriptures from the Christian pavilion and another half million were made available for evangelistic campaigns. Pocket Testament League also distributed 800,000 Gospels in 14 languages at Expo.

Many individual groups also had literature for distribution at Expo 70, such as John R. Rice's tracts, two million of which were reportedly distributed, and one million of Ford Porter's tracts.

The Expo 70 year was a high year for the Bible Society distribution, as the report shows:

| | 1970 | 1972 |
|----------------|-----------|-----------|
| Bibles | 169,640 | 185,804 |
| New Testaments | 491,890 | 666,922 |
| Portions | 3,269,091 | 459,604 |
| Selections | 4,933,045 | 4,328,977 |
| | <hr/> | <hr/> |
| TOTAL | 8,863,666 | 5,641,307 |

Other groups participating in Scripture distribution include the former Japan Home Bible League, the World Home Bible League, the Gideons, New Life League, Bible Institute Mission, T.L. Osborn, REAP Mission, and 13 others.

In 1970 the Bible in modern Japanese appeared. It is published by the Japan Bible Publishers, and was the work of 40 Japanese scholars over eight years.

EDUCATION

Theological. There are more than 40 Bible schools and seminaries in Japan. Recent enrollment is down by 40% in many, reflecting a drop from the 1,400 previously recorded. Five of the schools have closed because of lack of students.

Christian. Because of the very high educational standards of the public schools, the only reason for missions to operate schools is to give them Christian emphasis. Generally, less than 10% of the students in these schools are professing Christians. Many missions that formerly operated schools are reconsidering whether the educational approach is necessary for Japan.

SOCIAL CONCERN

The only groups that are presently engaged in medical and clinical work and public health are the Southern Baptists, Presbyterians, and Seventh-day Adventists. A small portion of the missions are engaged in day nurseries, projects for the physically handicapped, homes for blind, deaf and the aged, orphans, etc. Urban development and recreation centers are receiving some attention. Camp programs, directed largely to the youth, are receiving a significantly larger amount of attention.

THE NATION AND ITS PEOPLE

POPULATION

Japan's present population is estimated to be 107.3 million, including Okinawa which is nearly one million. The annual growth rate is 1.2% and the average population density is 280 per square

kilometer (725 per square mile). However, considering that only about 20% of Japan's land is arable, the population per square kilometer of habitable land is the highest in the world.

Half of Japan's population is concentrated in the Tokaido megalopolitan area, which extends from Tokyo to Osaka. Major urban centers include Tokyo, (11 million), Osaka (3.1 million), Yokohama (2 million), Nagoya (1.4 million), and Kobe (1.2 million).

COMPOSITION

The Japanese are a Mongoloid people, with some Malaysian and Caucasoid mixture. They are believed to have migrated from Asia and southern islands, driving the resident aboriginal peoples, the Ainu, into the northern island of Hokkaido. At present, there are about 15,000 Ainu on Hokkaido. Other minority groups in Japan are immigrant populations of 600,000 Koreans, 50,000 Chinese, and 50,000 Caucasians.

LITERACY AND LANGUAGES

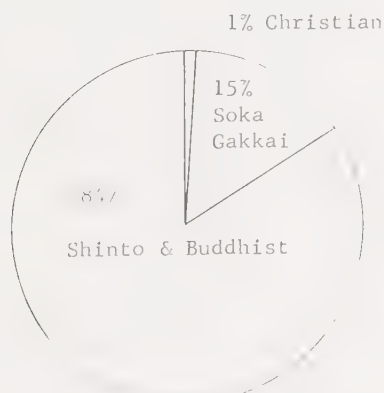
The literacy rate of Japan is 99%, with school attendance for the first nine grades required and with 99% of the children in school. One-quarter of Japan's graduating high school seniors go on to college.

There is one language spoken by all, with English becoming a second language for many.

RELIGION

Many Japanese practice both Shintoism and Buddhism. This is illustrated by the fact that when the adherents of both are added together, the total is 20% higher than the total population of the country. Soka Gakkai claims 15% of the population, with Christians less than 1%, though reports indicate that perhaps 3% may be "silent" sympathizers.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Japan's area of 369,662 square kilometers (143,000 square miles), is divided among more than 3,000 islands, the four main ones being Hokkaido, Honshu, Shikoku, and Kyushu, which constitute 98% of the land area. More than three-fourths of the terrain is hilly or mountainous. Shifting subterranean rock causes volcanic activity and earthquakes. Typhoons are also characteristic during late summer and early fall. Climate varies from subtropical in the south to cold in the north. Most of the country experiences a summer rainy season and relatively mild winters due to the Asiatic monsoon. Rainfall averages 100 centimeters (40 inches) or more annually.

HISTORY

Japan's present monarch, Emperor Hirohito, claims mythical descent from the first emperor of Japan, Jimmu Tenno, who, according to legend, lived about 660 B.C. and was himself a descendant of the Sun goddess. From the sixth to the eighth century A.D. Chinese influence in Japan was strong. The Portuguese arrived in the mid-16th century, followed closely by the Dutch. However, after about 100 years of European influence, Japan broke relations with the outside world, an isolation not ended until US Naval Commodore Perry forced an entry in 1853. Thereafter, the country began a rapid process of modernization, followed by conquests in Korea, Manchuria, China, and Southeast Asia. Her conquests ended with World War II and the loss of all territories. An Allied military occupation followed Japan's surrender, with full sovereignty restored in 1952.

GOVERNMENT AND POLITICAL CONDITIONS

Since the 1947 creation of a constitutional monarchy, Japan's emperor, formerly considered a deity, has become largely a symbol of national unity. As head of state he appoints the prime minister (head of government), but on designation of the bicameral parliament (Diet). The emperor also may dissolve the House of Representatives with approval from the Cabinet. The popularly elected Diet is the sole legislative power. The prime minister and ministers of state, who are all civilians and generally chosen from the Diet, compose the Cabinet. The judiciary consists of a Supreme Court and lower courts.

Except for a brief period, the Liberal Democratic Party (LDP) has been in control of the government since World War II. Opposing parties include the Japan Socialist Party (JSP) and the Soka Gakkai, which is a political influence as well as a religion.

ECONOMY

Japan's labor force is more than 52 million. The unemployment rate is low, and there are labor shortages in some sectors. Most jobs are the re-

sult of an intensively concentrated industrial economy because, except for the sea, Japan lacks natural resources and only 19% of the country's already meager land resources is suitable for cultivation. Manufactured goods, chemicals and drugs, and transportation equipment are leading

exports. Agriculture employs 18% of the labor force. Highly skilled methods produce an astonishing 80% of the country's food requirements. Per capita Gross National Product is about 363,600 yen (U.S. \$1,200), the highest in East Asia.

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CHURCH MEMBERSHIP STATISTICS
(Churches with 1,000 or more members)

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|--|--------------------------------|-------------------------|
| American Baptist Foreign Mission Society | 3,000 | 5,000 |
| Assemblies of God | 7,000 | 7,000 |
| Baptist Bible Fellowship, International | 1,500 | 1,500 |
| Christ Heart Church (Union) | 10,000 | NA |
| Christian Brethren Group | 2,500 | 3,000 |
| Christian Brotherhood Church | 2,500 | 7,000 |
| Christian Canaan Church | 3,000 | 3,000 |
| Christian Heart-Faith Church | 1,300 | 1,300 |
| Christian Holy Convention | 1,500 | 1,500 |
| Christian and Missionary Alliance | 3,000 | 3,000 |
| Christian Reformed Japan Mission | 5,000 | 6,000 |
| Church of Christ (Ibaraki) | 2,500 | 6,000 |
| Church of Christ (Independent Christian) | 2,000 | 3,000 |
| Church of the Glorious Gospel | 3,000 | 3,000 |
| Church of the Nazarene | 4,000 | 10,000 |
| Episcopal Church of Japan | 60,000 | 90,000 |
| Evangelical Alliance Mission | 4,000 | 5,000 |
| Evangeline Lutheran Church | 6,500 | 16,000 |
| Holy Jesus Society | 3,500 | 3,500 |
| Holy Spirit Association for Unification of World Christianity | 25,000 | 117,000 |
| Immanuel General Mission | 3,500 | 8,000 |
| Japan Baptist Convention | 11,000 | 23,000 |
| Japan Baptist Union | 4,000 | NA |
| Japan Church of Christ | 5,500 | 12,000 |
| Japan Church of Jesus Christ | 8,000 | 8,000 |
| Japan Evangelical Church | 1,000 | NA |
| Japan Free Methodist Mission | 2,000 | 6,000 |
| Japan Free Religious Association | 1,000 | 1,000 |
| Japan Holiness Church | 3,500 | 3,500 |
| Kinki Evangelical Lutheran Church | 1,000 | NA |
| Korean Christian Church in Japan | 2,000 | 2,000 |
| Lutheran Church in Japan | 15,000 | NA |
| Lutheran Church - Missouri Synod | 2,000 | 3,000 |
| Non-Church Movement | 1,500 | 10,000 |
| Original Gospel Movement | 20,000 | 45,000 |
| Salvation Army | 12,000 | 12,000 |
| Seventh-day Adventist | 6,000 | 7,000 |
| Spirit of Jesus Church | 61,000 | 61,000 |
| The Way Association | 2,000 | 2,000 |
| United Church of Christ | 145,000 | 204,000 |
| Universal Evangelical Christian Church | 1,000 | 1,000 |
| Wesleyan Mission | 8,000 | 11,000 |
| West Japan Evangelical Lutheran Church | 1,000 | 1,000 |
| Total for Churches less than 1,000 (Approximate) | | 35,000 |
| TOTAL PROTESTANT | 468,000 | 747,000 |
| TOTAL ROMAN CATHOLIC | | 350,000 |
| TOTAL ORTHODOX | | 60,000 |

ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this profile are not necessarily those of the ICOWE convenors or planning staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA, 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this profile, with special recognition to Reverend Akira Hatori and Reverend Kenny Joseph.

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STATUS OF CHRISTIANITY COUNTRY PROFILE AMONG THE KAREN PEOPLE, (BURMA)

CURRENT STATUS OF CHRISTIANITY

Christianity among the Karens has a long history, going back to the early 19th century. Karens have directed their own church affairs for many years and the Karen churches are active in various ministries including evangelism, missions, literature and education.

NATIONAL CHURCHES

The largest Christian church among the Karens of Burma is the Karen Baptist Convention, with almost 115,000 baptized members and a community of perhaps twice that size. This would include about 11% of the total Karen population. Other churches among the Karens include the Self-Supporting Karen Baptist Mission, with about 5,000 members, the Anglican Church and the Roman Catholic Church.

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with the Karen of Burma, and to increase the overall awareness of Karen Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Within all of Burma, only about 3% of the people are Christians. Among the Karen peoples, about 85% are not Christians and most of these follow traditional and animistic beliefs. Most of these are found in villages and rural areas.

THE KAREN PEOPLE OF BURMA

The Karens were thought to belong to the Shan-Thai waves of migration which occurred relatively late in Burma's history. They migrated to Burma between the 12th and 14th century from Yunnan, China, and included not only the Shans but also the Karens, whose present population is estimated at two million. These early Karen migrants seem to have settled down in the hills east and northeast of Toungoo. Karens live in both the plains and hills of the lower and middle sections of Burma. Thus they are widely scattered. The two main divisions of the Karens are the Seaw-Karen and the Pwo-Karen. Other smaller groups of Karens, located in the Kayah and Shan States, are the Red Karens, Paku Karens, Bwe Karens, White Karens, Black Karens, Striped Karens, and Kebker Kehbah Karens.

THE TRADITION OF THE KARENS

A very positive and powerful factor in bringing the Karens to Christ has been the religious tradition and folktales of the people. Significant among these are the story of "The Book of Silver and the Book of Gold", and the "Ywa" legend. These traditions and folk tales of the Karens have furnished a background and preparation for the people in a most unusual way. Some of the tales are amazingly like the accounts of creation and other stories in the beginning of the Bible.

The Karens have no explanation of the origin of these folk tales but they have continued to pass them on from generation to generation. There are several theories, the most likely of which is that the ancestors of the Karens may have heard this from some one of the Ten Lost Tribes of Israel carried into captivity by the Assyrians in 722 BC. These Israelites were scattered and it is unknown whether any of them wandered as far east as the heart of China, where the Karens believed that they originated. (Sowards 1956:2).

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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LAUSANNE



Those who are inclined to this explanation call attention to the Karen name for God, "YWA", which is like the Hebrew name for God, "YAHWEH". Whatever their origin, the traditions and the folk tales have prepared the Karens for the gospels in a special way and probably account, to some extent, for the large number of Karens who have turned to Christianity.

THE STORY OF "THE BOOK OF SILVER AND GOLD". Ywa was about to go upon a long journey but before he went, he called his sons and gave to each a Book of Life. To the Karen, the eldest, he gave a Golden Book of Life. To others, he gave other books of life, until finally to the white man, the youngest brother, he gave a White Book of Life. The white brother took his book and went away and was not seen again. The Karen took his Book of Life and, as long as he read and followed it, his life was happy and his soul was at peace. One day he left it on a stump in a field he was clearing, and when he burned off the clearing the Book was nearly destroyed. The pigs and the chickens ate the charred remains of it. After that, the condition of the Karen grew worse and worse until all he knew was persecution, suffering and hardship. But there is a prophecy that the white brother will come and will share his Book of Life with the Karens.

"Book of silver, Book of gold,
Book that Pah K'Sa Ywa told;
Lost, it will again appear
When a white man brings it near."
(Mason 1843:36)

With such a tradition as this, it is not difficult to see how the coming of the western missionaries in sailing ships, bringing the Bible, fit directly into the expectations of the Karens. We cannot help feeling that this was in God's plan as His hand was shaping history. Truly, "He left not Himself without witness."

CHRISTIAN ORIGINS

The first known Karen convert was a former bandit and murderer named Ko Tha Byu. He was converted through the ministry of the American Baptist pioneer missionary Adoniram Judson. Later he asked for baptism, and on a trip to Tavoy with George Dana Boardman, the first missionary to the Karens, he was baptized at Tavoy on May 16, 1828, at the age of 50.

Ko Tha Byu's conversion turned him into a flaming evangelist. During the next 12 years, until his death, he preached in Tavoy, Moulmein, Rangoon, Pegu, Shan State, Arakan, and around Cheingmai in Thailand. By the time of his death at age 62, there were 1270 Baptist church members among the Karens. By then the work was well established. Other Karens caught his spirit and they went out proclaiming the good news of Christ all over Burma. One missionary said of him, "Ko Tha Byu was an ignorant man; and yet he did more good than all of us, for God was with him."

THE KAREN BAPTIST CONVENTION

Although there has been a good deal of interchange of workers and communications between the different fields from the beginning, the Karen Baptist Convention was formally organized only in 1913. In the Burma Annual for 1928, which is also: "An Historical Sketch of the Karen Mission 1828-1928" is the note: "The Karen Conference, now called the Karen Baptist Convention, has for several years carried on mission work of its own in Thailand, and bids fair to be the body which will take a constantly increasing part in the life of the churches."

By 1928, when the Karen Baptist Christians celebrated the centennial of Ko Tha Byu's baptism, their numbers had reached nearly 70,000 and they had about 700 schools. The continued development of trained leadership on Karen fields, and the steadily decreasing number of missionaries led to the turning over of responsibility to Karen leaders. By 1942 the great majority of the Karen Baptist churches had reached the three goals of missionary effort: being self-supporting, self-directing, and self-propagating. Many Karen leaders were trained in the United States for this purpose.

The Karen insurrection, beginning in 1949, seriously hurt Karen Christian ministries, but the Karen Christians kept their faith and helped each other in the rehabilitation program. Karen Christians had twenty years of severe testing, and suffering great losses, but came through with strengthened faith and resolution to continue and improve that part of the work of Christ's Kingdom entrusted to them.

The Karen Baptist Convention is composed of 15 Karen field groups known as District Associations (except the Pwo Karens who have their own Pwo Karen Baptist Conference).

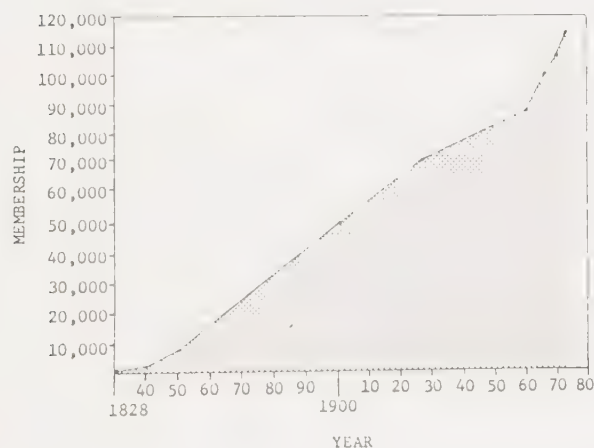
The 1040 churches of the Convention support 273 ordained and 620 unordained pastors, 431 evangelists, a total of 1324 Christian workers. Karens tend to be rugged individualists, and many factors have been at work through the 145 years since the baptism of Ko Tha Byu in 1828. Although there are 114,858 baptized members, there is also a larger Karen Baptist community of probably twice that number, mostly unbaptized children.

The Karen Baptist Convention is affiliated to the Burma Baptist Convention which, in turn, is the mission field of the American Baptist Foreign Mission Society of Valley Forge, Pennsylvania, USA. The Burma Baptist Convention is composed of 12 racial and regional Baptist Conventions with a total membership in 1973 of 283,774. The Burma Baptist Convention is also affiliated to the Burma National Council of Churches which has a membership of about 600,000.

KAREN BAPTIST STATISTICS FOR 1973

| Name | Churches | Baptisms | Membership |
|----------------------|--------------|--------------|----------------|
| Rangoon Home Mission | 201 | 942 | 24,843 |
| Bassein-Myaungmya | 190 | 950 | 24,634 |
| Moulmein-Thaton | 53 | 613 | 12,789 |
| Henzada | 90 | 347 | 9,136 |
| Tavoy-Mergui | 71 | 334 | 8,834 |
| Toungoo Paku | 100 | 283 | 8,654 |
| Tharrawaddy-Preme | 50 | 114 | 4,564 |
| Shwegyin | 57 | 110 | 4,315 |
| Toungoc Bwe | 65 | 116 | 3,890 |
| Kayah | 50 | 303 | 3,519 |
| Nyaunglebin | 31 | 68 | 2,423 |
| Myaungmya | 16 | 100 | 2,300 |
| Papun | 17 | 79 | 2,090 |
| Kehker Kehbah | 44 | 66 | 1,941 |
| Upper Burma | 6 | 52 | 926 |
| TOTAL | 1,040 | 4,477 | 114,858 |

GROWTH OF KAREN BAPTIST CHURCHES 1828 - 1973



THE FUTURE

It was on May 16, 1828, that Ko Tha Byu, the first Karen convert, was baptized. Thus 1978 will be the sesquicentennial year to commemorate this occasion. A big celebration is being planned to be held at Tavoy, the place where he was baptized. A five-year evangelistic plan is being drawn up, commencing 1974 and climaxing with the 1978 celebration.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

The evangelistic outreach of the Karens has been remarkable. Since the days of Ko Tha Byu, other Karen preachers and workers had caught this zeal and passion of witnessing Christ. They have gone with the good news to distant places and tribes, both in Burma and elsewhere.

Karen Home Mission Societies in Burma. The first indigenous Karen Home Mission Society was formed on the Bassein field in 1850, and in 1851 it had several evangelists out at work. A second society, the Rangoon Karen Home Mission Society, was founded in 1853, and other fields were added as the work grew. These societies have continued active through the years.

Karen Workers among the Asho Chins: Karen Christian workers on the Henzada and Prome fields came into contact with the Asho Chins and preached to them. Not only did Karen Home Mission Societies send workers among the Asho Chins, but their children were welcomed into Karen schools. When converted, many returned to witness to their own people.

Among the Kachins: Christian work among the Kachins was opened by the Bassein Karen Home Mission Society in 1876. When Rev. Cushing planned to open a Shan station in Bhamo, he was invited to come to Bassein and take with him Karen workers to begin work for the Kachins. Thra Saw Peh spent years among the Kachins, learned the language thoroughly, and served as pastor of the first Kachin Baptist Church.

Among the Shans: While Karen evangelists did not work as much among the Buddhist Shans as among the animistic hill tribes, yet several rendered valuable services in Shan churches.

Among the Chins: When Rev. A. F. Carson opened the new mission station at Haka in 1899, he was accompanied by Karen workers chiefly from Bassein and Henzada fields. A missionary who worked among the Chins from 1908 until 1938 has written this about the Karen workers: "We owe everything to the Karens. We do not know what we would do without them. For a long time they were the only evangelists here. They learned the language, the ways of the people, and won their confidence. In the first literary work I did, it was the Karens who helped me." (Shwe Wa/Sowards 1963:338)

Among the Lahus, Was, and Akhas: Much can be said about the work of the Karen evangelists in the Eastern Shan State, but this quotation from a brief history of the Kengtung Mission work written by Rev. J. H. Telford in 1927 (an unpublished typed manuscript) is a good summary:

"A historical sketch of the Kengtung Mission would not be complete if we failed to make mention of the great part the Karen Christian workers have had in the development of the Lahu work. For years the Karen churches of the Bassein field have sent evangelists and pastors to the Lahus, for whose financial support the Karen churches have assumed entire responsibility."

In Thailand: Burma Karens have long worked among the Karens who live in Thailand, and the Rangoon Bassein, Moulmein, and Tavoy fields have sent workers and financial help to the Karens there.

Student Gospel Team work was one aspect of the evangelistic outreach carried out by the students from the former Judson College and the Burma Divinity School in the late 1920's and the early part of the 1930's. Karen leaders like Dr. Chit Maung, the present President of the Burma Divinity School, Rev. Thra Mooler, the present President of the Karen Theological Seminary, and Rev. Thra Peter Hla, pastor of the Karen Baptist Church, Toungoo University, were very active in this type of work. They, along with other students, made two trips to India and also walked across Burma to Thailand.

Current Missionary Outreach: The willingness to serve in the extension of the Kingdom of Christ is still alive among the Karen Christians today. A plan was approved by the Karen Baptist Convention in 1948 to open a Karen mission station at Thaton, where there is about the greatest and strongest concentration of the Karen Buddhists. The work had to be suspended later, but the Karen Baptist Convention is again planning to renew the work and hopes that by 1975 this mission station will be re-established.

At the Annual General Meeting of the Karen Baptist Convention at Tharrawaddy in 1965, a resolution was adopted to open two new mission fields: among the Nagas in the northwestern part of Burma; and among the Kayahs in the Kayah state. Plans were laid out as follows: A ten-year plan (1966-1975) was established for the Naga work. There are now 29 Naga Baptist churches with a membership of 2174 affiliated to the Karen Baptist Convention. Not less than 25 young persons have been raised and come back and assumed leadership positions in their work. Five of them were ordained now and after the termination of the plan, they will be given moral and spiritual support as much as possible. Plans for work in the Kayah area will culminate at the end of 1974. There are now 11 Baptist churches with a membership of 264 in the area affiliated to the Karen Baptist Convention.

CHRISTIAN EDUCATION

From the very beginning, the missionaries working among the Karens and the Christian Karen leaders have pioneered in starting schools and bringing greater opportunities to the children and young people. These mission schools have helped to train thousands of children and young people for

better service to the people and country. Not only have the Karen Christian schools been a most important factor in the development of the Karen Christian community, they have been powerful missionary agencies for the training of leaders for the newer churches on the frontiers of Burma. When there were only primary schools, if any, on new fields, Karen schools in lower Burma welcomed students from the mission fields, in many cases supported them, and sent them back much better prepared to serve their people.

Education also plays a very important part in the examination of new converts. "The conditions imposed upon the newcomers to the church were severe. Each person had to give evidence of a new life in Christ. The decision of his being received for baptism lay with the Karen church itself. Their vote had to be unanimous. Each new Christian was obliged to know how to read." (Torbet 1955:64).

The Karen Normal and Industrial Institute is the first Karen School to be established at Bassein since 1858 and had played a leading role among the Karen Baptist schools of Burma. Prior to the nationalization of all the private schools by the Government in 1965, there were primary and secondary Karen Baptist schools with an enrollment of almost 15,000.

THEOLOGICAL EDUCATION

Both centralized and decentralized theological education has been used. Prior to 1845, the missionaries considered it important to educate individuals of promise in order to qualify them to serve as pastors or school teachers. Individual missionaries, therefore, taught them during the monsoon months when rains prevented travel in the jungle. This was the decentralized type of teaching and the plan was blessed by God and converts and churches were multiplied.

Decentralized theological training was continued until 1845 when a central Karen Theological School was started in Moulmein. The widely scattered Karen missionaries had begun to feel that converts were coming into the church faster than they were able to assimilate them, and that a larger number of pastors must be trained. In 1876, the school was moved to Rangoon where the present Baptist Headquarters are. Later the school was shifted to Unsein, 13 kilometers (eight miles) north of Rangoon. The school was headed by missionaries from time to time until in 1945, Dr. Thra Chit Maung took over as the first national President. The school has an enrollment of 87 today.

A second Karen institution on the Seminary Hill is the Karen Women's Bible School. It was opened in 1897 under the leadership of Mrs. A. T. Rose with 22 students. Here again, the school was headed by missionaries until 1960, and is now headed by Thramu Sharo. The school has an enrollment of 85.

These two schools are affiliated to the Karen Baptist Convention in addition to 13 other District Associations Seminaries and Bible schools with a total enrollment in 1973 of about 700.

LITERATURE PRODUCTION

To have a reading public, two things are necessary: literate people who want to read, and books available in the language. So far as literate public is concerned, Burma is better off than some of the Asian countries with an estimated literacy rate of 70-80%.

Jonathan Wade came into Burma in 1823 and was the first to reduce the Karen language to writing. In this pioneer work, he was ably aided by a Karen leader Saw Kaw Htoo. Together they compiled the Karen thesaurus, a vernacular encyclopedic dictionary of language and customs in four volumes. As soon as the Karen language had been reduced to writing, the missionaries began to prepare books for the people. In this work they have been assisted by a number of educated Karens. Translated Christian literature thus far includes the Bible, some commentaries and textbooks, Pilgrim's Progress, and short stories and pamphlets in large numbers. An admirable collection of hymns has been brought together, including both some of the English hymns and some original hymns composed by Karens as well as missionaries.

The official publication of the Karen Baptists, the monthly "Go Forward" magazine which was started in 1950, is under the direct management of the Publications Committee of the Karen Baptist Convention. Today the magazine has a circulation of about 10,000 and it is growing. Today the total literature needs of Karen churches are taken care of by the "Go Forward" Press with an annual budget of nearly 100,000 kyats (U.S. \$7,407).

BIBLE TRANSLATION

In January, 1831, the Boardmans, the first missionary couple to the Karens, were joined by a new missionary couple, Rev. and Mrs. Francis Mason. Both couples worked at evangelizing the Karens and translating the Scriptures into the Karen language. On one evangelistic trip outside of Tavoy, Francis Mason made the acquaintance of Saw Quala (the name means "hope") who was to become his language teacher and valued fellow worker in the years ahead.

The monumental task of translating the Bible into Karen fell upon Rev. Mason and, in this, he was ably assisted by Saw Quala. He made his translation from the original tongues of Hebrew and Greek. He completed the translation of the entire Bible in Karen on January 10, 1851. He had been at work at Moulmein since 1847. The Karen New Testament was first printed in 1843 and 13,000 copies had been printed by 1861. The translation of the entire Bible was completed in 1853.

PROFILE OF THE COUNTRY AND ITS PEOPLE

POPULATION

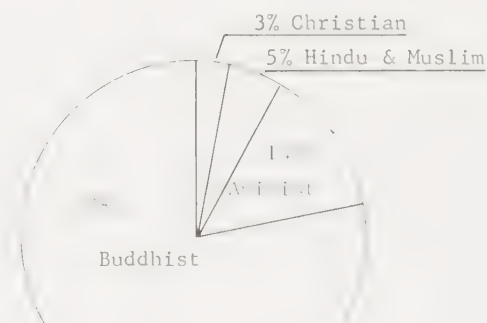
The population of Burma, according to the census of 1973, was at 28,885,867 with an annual growth rate of 2.5%. More than 80% of the people live in rural areas. Rangoon, the capital of Burma, has a population of about 1.5 million. There are approximately 2,000,000 Karen people in Burma, plus another 1,033,000 in Thailand. The Karen population in Burma includes the Pwo, S'gaw, Pa-o, Black, Red, and Striped Karen groups. In Thailand, the Karen population includes the Pwo, S'gaw, Red, and Pa-o Karen groups.

LANGUAGES

Burma's 29 million people are mostly of Mongolian stock who have, through the past 2000 years, filtered down from the highlands of Tibet and Central Asia into Burma. There are at least 125 languages and dialects and about 80-90% of the people speak Burmese, the national language. The main language groups in Burma, in addition to the Burmese, include the Karens, Mons, Chins, Kachins, Kayahs, Shans, Lahus, Was, Arakanese, and the Paos. The welding together of groups of such ethnic and linguistic diversity is one of Burma's most difficult problems. The fusion process is, however, progressing rapidly as the knowledge of Burmese is being extended to the frontier areas.

RELIGIOUS AFFILIATIONS

Most of the Burmese, the Shans, the Mons, and some of the Arakanese and Chinese are Buddhists. The Chins, Kachins, Karens, Lahus, Was and Paos were originally animists, but considerable numbers have become Buddhists or Christians. About 12% of the Chins, 13% of the Kachins, and 15% of the Karens are now Christians.



GEOGRAPHY AND CLIMATE

Along India's northern border run the giant ranges of the snowy Himalayas; but just beyond Assam, on India's northeast border, these ranges turn sharply to the south and continue with decreasing height across Southeast Asia. Burma lies directly in the path of these north-south mountain chains; her geography as well as her history and culture are closely tied to this geophysical framework of parallel mountain ranges, separated by the fertile river valleys, the chief of which is the Irrawaddy river which is navigable for only 1,400 kilometers (900 miles), out of a length of 2,400 kilometers (1500 miles).

Burma's land area is 688,598 square kilometers (265,868 square miles). This is about the size of the state of Texas. Although Burma is only 2,100 kilometers (1,300 miles) from north to south and 1,100 kilometers (700 miles) from east to west, north-south travel is far easier than east-west travel across the saw-toothed ranges. Temperatures range from cool to hot depending on location and rainfall is from June to October. There is some cold weather from November to January and a long hot summer from February to May.

The Karen peoples live in the east central region adjacent to Thailand.

GOVERNMENT AND POLITICAL CONDITIONS

Burma was under British rule from 1824 to 1948 and it gained independence on January 4, 1948. From then, it was under parliamentary democratic types of government until 1962, when the present Revolutionary Council of the Union of Burma assumed governing responsibility. The Council adopted the Burmese way to socialism and also formed the Burma Socialist Programme Party. It has now drafted the Constitution of the Socialist Republic of the Union of Burma and a national referendum will be held soon to confirm and promulgate this draft constitution followed by elections to the People's Assembly and People's Councils at different levels.

ECONOMY

Agriculture is the occupation of 80% of the population. Burma's resources are rice, teakwood, petroleum, tin, silver, sapphires, and rubies. The basic economic policy is the socialist economic system, and Burma is entering a 20-year economic development period extending to 1995.

The per person GNP for Burma is 1,080 Kyats (US \$80).

BURMESE CHURCHES

Beginning of Mission Work

Among the Various Racial Groups

| | |
|--------------------------|------|
| Mon and Burmese | 1813 |
| English, Chinese, Indian | 1827 |
| Sgaw Karen | 1828 |
| Pwo Karen | 1836 |
| Pa-o | 1838 |
| Karen Hill Tribes | 1853 |
| Asho Chin | 1856 |
| Shan | 1860 |
| Kachin, Lisu | 1877 |
| Zomi Chin | 1899 |
| Lahu Wa | 1904 |
| Akha | 1936 |
| Naga | 1953 |

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STATUS OF CHRISTIANITY COUNTRY PROFILE

KENYA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Kenya, and to increase the overall awareness of Christians in Kenya of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians around the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

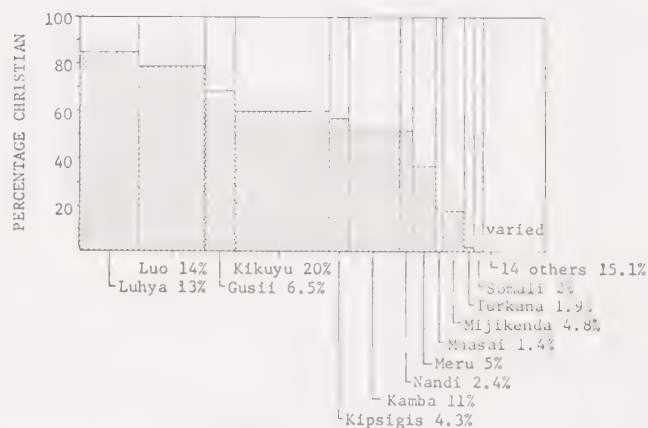
UNREACHED PEOPLES

Approximately one-third of Kenya's population of 12 million does not profess any form of Christianity. Among these are the Muslim peoples, and smaller tribal units which have not been reached. Some of the largely nomadic peoples among whom there has been little or no response are the Turkana, Maasai, Pokot, Samburu, and the Boran. The percentage of those who profess to be Christians among these tribes range from 3% to 22%.

Some non-nomadic unreached tribes are the Giriama, 82% traditional religion; Tharaka, 61% traditional religion; and the Mberu, 66% traditional religion.

Of the professing Christians, many are nominally related to the Christian community and describe themselves as Christian in a census, but take no part in any church-related activities. Children are among those who need to be reached for nearly 50% of the population is under 15 years of age.

CHRISTIAN POPULATION BY ETHNIC GROUPS



PERCENTAGE POPULATION

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Christianity in one form or another has been present in Kenya for over 100 years. About two-thirds of today's population is considered Christian. Kenya has been the scene of considerable missionary activity over the years, which has resulted in many growing churches, most of which are under capable national leadership. Christian churches represent the historic traditions of Protestantism, Roman Catholicism, Anglicanism, and Eastern Orthodoxy, plus newer African independent churches with interesting mixtures and variations of ritual and doctrine.

There is religious freedom in Kenya and continued diverse missionary activities. Many government officials are men who were educated in Christian schools and who demonstrate a spirit of tolerance if not encouragement for Christians and missionaries within the country.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July, 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



To the average Kenyan, Christianity has probably appeared in a three-fold image of education, medicine, and evangelism. These are the ministries most emphasized by Protestants and Catholics alike. One result of these emphases has been that Christians are generally better educated and more literate than other segments of the population. But this has also resulted in Christianity becoming identified with literacy and education rather than with a supernatural re-birth and the divine transformation of character. However, another result has been the fairly substantial growth of the Christian churches. Between 1914 and 1959, the population of Kenya doubled, but proportionately the number of Christians mounted more steeply. Today approximately 28 to 30% of the population is Catholic; 22% Protestant; perhaps 15% follow African independent churches of Christian origins; and about 2% are Orthodox. Thus about two-thirds of the population of Kenya is Christian.

NATIONAL CHURCHES

There are five main groupings of Christian churches in Kenya: Protestant, Anglican, Roman Catholic, Orthodox, and African Independent.

PROTESTANT AND ANGLICAN

The modern era of Christianity in Kenya began in 1844 when Protestant Johann Ludwig Krapf went to Mombasa and established the first mission station of the Church Missionary Society. Other societies followed in the next 50 years including British United Methodist Free Churches, Scottish Presbyterians, American Friends and the Africa Inland Mission.

The largest non-Catholic church body in Kenya is the Church of the Province of Kenya, an Anglican body with a community of nearly 600,000. Other large churches of the Protestant tradition are: the Africa Inland Church, the Church of God in East Africa, the East Africa Yearly Meeting of Friends, the Methodist Church in Kenya, the Pentecostal Assemblies of God, the Presbyterian Church of East Africa, the Salvation Army, and the Seventh-day Adventist Church, all with communities in excess of 100,000 or more.

Virtually all of the traditional Protestant denominations developed from the work of foreign missionary societies and boards. In recent years the leadership of these national churches has been increasingly taken over by Kenyan Christians, along with many of the institutional ministries operated by the missions.

ROMAN CATHOLIC

Although some Roman Catholic work was done in Kenya during the 16th century, it did not continue. Roman Catholic missionary presence in Kenya was established in this modern era in 1890 by the Holy Ghost Mission, beginning in Mombasa and then extending to Taita and to Ukambani. The Consolata

Mission developed work in Kikuyuland, and the work in western Kenya was built up by the Mill Hill Mission. Since World War I the Catholic Church has grown fairly rapidly, and by 1970 full membership was estimated at 1.6 million, with a total constituency of about 1.76 million.

The first Catholic African bishop for Kenya was consecrated in 1957. In 1973 there were 671 priests, 147 parishes, 10 dioceses and one archdiocese for the country. There were 127 American Roman Catholic missionaries in 1973.

ORTHODOX

The African Orthodox Church of Kenya has developed in recent years. It was formerly composed of large numbers of independent Kikuyu groups which became associated with the Greek Orthodox Church under the Patriarchate of Alexandria (Egypt). It now has a reported community of about 250,000.

AFRICAN INDEPENDENT

In recent years there have been two strong emphases within Kenyan Christianity: 1. a move toward independence, and 2. a taking over or "Africanization" of the work of missionary societies. The move toward independence in churches has led to the rise of many indigenous churches, though often with roots in a more traditional church body. "One of the reasons for independency is the great desire of the African to find a church in which he can feel at home." (Welbourne and Aubert; 1966:7) Dr. David Barrett, missions researcher with the Unit of Research in Nairobi, attributes the growth of independent and separatist churches in part to the African's ability to read the Bible in his own language and interpret its meaning. According to Barrett, there are approximately 5,000 indigenous churches in all of Africa and 147 in East Africa, with some 635,000 members; most of these are in Kenya.

In Nairobi nearly half of the church bodies are African Independent. Independent churches are often strongly tribal in character and have an appeal that is often much stronger than that of the traditional and established denominations. "Some of the African religious groupings remain quite western in form and organization. Others have taken on a more African flavor while retaining a working relationship with the mission which established them. Still others worship in independent congregations which reflect a surprising variety of influence from animism, Islam and Christianity." (Tate: 1970:24)

COOPERATIVE AGENCIES

Christian church bodies have been working together in several cooperative agencies to facilitate coordination of efforts, improve communication, and minimize duplication of ministry. For example, the National Christian Council of Kenya (NCCCK) was formed initially by traditional Protestant denominational groups for coordination of efforts and to relate to the government. In the area of broad-

casting, an inter-denominational service agency is the Broadcasting and Audio-Visual Service (BRAVS), an office and training center maintained by the All-Africa Conference of Churches in cooperation with Intermedia of the National Council of Churches in the USA.

The Africa Evangelical Literature Office (AELO) serves as an information clearinghouse and catalyst agency in literature and other media. Another cooperative evangelical agency is AFROMEDIA, a film and television production effort to create quality films for Kenya television and to operate a communications center.

The Association of Evangelicals of Africa and Madagascar (AEAM) has established headquarters in Nairobi as a service agency to national Evangelical Fellowships, churches, and theological schools. In Kenya it has sponsored seminars promoting church growth, church management, evangelism, and theological education by extension. It has also sponsored writers workshops to produce programmed texts for pastoral training.

CHURCH GROWTH AND RESPONSIVENESS

In recent years Catholic Church membership appears to have increased more rapidly than that of other groups although fully adequate statistical data is not available. The total Protestant community also shows rapid growth, although there are substantial variations among the denominations. Communicant membership growth of the Pentecostal Assemblies of God and of the Church Missionary Society have grown sharply since the early 1960's, while the Presbyterians and the Africa Inland Church show more moderate growth rates, and the Friends Church shows a tapering off to very little growth.

An unusual phenomenon is reflected in the census figures for Kenya which show many more professed Christians than are shown by statistics of church bodies. In 1967-68, church statistics showed a total Christian membership of about 900,000 (about 8%) while census records representing the Christian community showed almost 2.9 million professed Christians. Barrett explains this phenomenon as arising from the different meanings of the term Christian. He sees three categories of Christians: 1. Professing Christians, those "who profess 'I am a Christian,' particularly in a government census or a public opinion poll;" 2. affiliated Christians, those "known to the churches, on the churches' rolls, books, or records, and therefore claimed by the churches in their statistics;" and 3. practising Christians, those who participate regularly in the church activities and services. Thus those in the first category 'professing Christians' would include those in the other two categories. Therefore, in Kenya in 1972, professing Christians numbered 8.0 million; affiliated Christians 6.5 million and practising Christians 5.0 million. (Barrett; 1973:165, 166)

The response to Christianity has naturally differed widely among the ethnic and tribal groups of Kenya. In the Kenya Churches Handbook, 1973, a tabulation of the religious population of Kenya by tribal groups is given based on the census of 1962 and 1969 and projected to 1972. According to the charts the Kikuyu tribe should be about 73% professing Christian (Roman Catholic, Protestant, and Independent). Other tribes showing a majority of professing Christians are: Luo 89%, Luhya 94% Kamba 61%, the Kalenjin group (Nandi, Kipsigis, Tugen, Elgeyo, Marakwet) 51%, Gusii 82%, Taita 67%, Sabaot 87%, Embu 72%, Iteso 87% and Kuria 59%. There are some groups where virtually no one claims to be Christian. These are the Muslim groups; the larger ones being the Somali, Digo and Arabs.

The move to urban areas has contributed to both de-tribalization and loss of faith in traditional tribal religions. Both are factors which create responsiveness to the Gospel.

FOREIGN MISSIONS

PROTESTANT

Foreign missionary activity began in Kenya in 1844 and has expanded and diversified ever since. The predominant missions in early years were British and, later, American. In more recent years other agencies from Europe and Australia have also been present. Missions have founded most of the present national churches and have engaged in a variety of ministries, although emphasizing education, medicine, and evangelism.

Large British missionary societies in Kenya include the Church Missionary Society and the Bible Churchmen's Missionary Society. Largest of the North American agencies is the Africa Inland Mission which is really an international agency having substantial numbers of personnel from Britain and Australia. In 1973, 47 mission agencies from North America reported ministries in Kenya, with a total staff of 645.

ROMAN CATHOLIC

Several Roman Catholic mission societies are also present with over 900 priests, brothers and sisters in the larger societies. They maintain 1,708 schools and 359 institutes.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism has always been an emphasized ministry of the evangelical missions in Kenya, followed by education and medicine. Evangelism is carried out

in different ways in different areas. In the tribal areas great difficulty has been encountered among the nomadic peoples because of the problem of continuity of contact and influence. There has been greater response among those people who are more sedentary and therefore more easily accessible.

Much of the ministry of evangelism has been undertaken by the national church since the responsibility has been accepted by that body. However, cooperation of the various mission societies still continues in the field of evangelism, and many missionaries continue to perform outreach ministry in evangelism, with the national church conducting its ministry among those within its reach.

BROADCASTING

The government-operated radio station, Voice of Kenya, broadcasts programs produced by churches and missions in Kenya. The largest supplier of these programs is the Radio Department of the Africa Inland Church. The Voice of Kenya television station has recently become a new frontier in Christian broadcasting.

The All Africa Conference of Churches, together with the Intermedia division of the National Council of Churches of the USA, maintains a Broadcasting and Audio-Visual Service (BRAVS) training center in Nairobi. This center teaches program production and script writing to persons from many African nations.

Other groups producing Christian programs include the Southern Baptists and the Pentecostal Assemblies of Canada.

BIBLE TRANSLATION AND DISTRIBUTION

There is now an independent Bible Society of Kenya, inaugurated in 1970. At least a portion of Scripture is available in 28 of the more than 30 languages spoken in Kenya. For some of these languages, Scripture is the only reading material in existence. Following is a list of languages for which the complete Bible has been translated:

| | |
|----------|---------|
| Girama | Luhya |
| Kalenjin | Luo |
| Kamba | Meru |
| Kikuyu | Swahili |

Bible distribution in 1972 (excluding commercial publishers):

| | |
|------------|-----------|
| Bible | 84,699 |
| Testaments | 117,983 |
| Portions | 410,132 |
| Selections | 552,818 |
| Total 1972 | 1,165,632 |

EDUCATION

Theological

There are over a dozen Protestant seminaries in Kenya, plus a number of Bible schools. Most African pastors working in Anglican, Presbyterian, and Methodist churches have been trained at St. Paul's United Theological College. Scott Theological College is the higher level training centre of pastors for the Africa Inland Church and some other smaller evangelical churches.

Several Bible correspondence course programs are carried on in Kenya; one of these is the Emmaus Bible School of Nairobi.

Theological education by extension (TEE) is developing rapidly now in Kenya in several churches.

Christian

Several churches and missions operate private schools and other educational programs under the supervision of the Kenyan government. One of these programs arranged by the Christian Churches Educational Association (CCEA) is that of supervision of the teaching of religious knowledge in the schools of Kenya. Churches and missions are recognized as "sponsors" for those schools, which were begun and formerly managed by missionaries. This allows for certain rights in the schools and on the management committees and for pastoral care of teachers and students.

LITERATURE

With a possible literacy rate of 35-40%, literacy training programs and Christian literature production and distribution have significant roles in supporting the Christian churches.

The Literacy Centre of Kenya is supported by the Government of Kenya, the Laubach Literacy Fund and several religious organizations. The Centre promotes literacy among adults outside the scope of the normal educational system.

Several missions and churches operate bookstores and have their own literature-publishing facilities. The Evangel Publishing House under the Pentecostal Assemblies of God is said to be the largest religious publisher in Africa.

RESEARCH

The principal organization in Kenya conducting church-related statistical research is the Unit of Research, Nairobi, of the Church Missionary Society.

SOCIAL CONCERN

Churches and missions have carried out extensive medical relief work in Kenya. Several hospitals and medical training schools have been established. In addition, there are orphanages, schools for the handicapped and blind (Salvation Army), a farmers'

training centre, and community and rural development programs.

The Mission Aviation Fellowship (MAF) transports missionaries and supplies within a large area of Kenya, particularly in the northern districts, and into Uganda and Tanzania.

THE NATION AND ITS PEOPLE

POPULATION

The total population of Kenya is approximately 12 million, with an annual growth rate of 3.3% which indicates a projected population for 1980 of over 16 million.

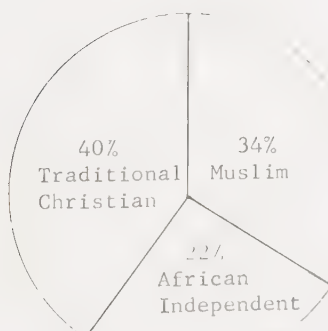
About 85% of the population lives in the southern two-fifths of the country. However with the development of an agricultural program this concentration may change. Nairobi, the capital, has approximately 600,000 inhabitants.

About 10% of the people lives in the cities and towns having a population of over 2,000. The average density is about 40 persons per square kilometer (55 per square mile). About 48% are under 15 years of age.

RELIGION

About two-thirds of the population profess some form of Christianity, with African traditional religions taking second place. Some tribes hold to the Muslim creed.

ESTIMATED RELIGIOUS AFFILIATION



COMPOSITION

Over 97% of the population is African. Principal ethnic groups are: Kikuyu, 20%; Luo, 14%; Luhya, 13%; Kamba, 11%; Kalenjin, 10%; Kisii, 6%; Meru, 5%. Others include Europeans, about 0.4%; Asians and Arabs about 1.5%; and the remainder is made up of the smaller African tribes.

LITERACY AND LANGUAGE

The literacy rate of Kenya is estimated at 40%, but it is increasing rapidly. The Christian population is more literate because of the influence of mission schools.

English and Swahili are the predominant languages, though numerous African languages are also spoken within the tribal areas. Swahili is to be the official language after 1975.

GEOGRAPHY AND CLIMATE

Kenya has an area of 583,900 square kilometers (224,960 square miles). It lies on the east coast of Africa, bordered by Ethiopia, Sudan, Tanzania, Somalia, Uganda, and the Indian Ocean. Positioned on the Equator, Kenya is a country of striking topographical and climatic variety. Because the northern three-fifths of the country is quite dry, 85% of the population and almost all economic activity are centered in the southern two-fifths of the country. There are two rainy seasons and two climatic zones. The average temperature of the coast and immediate interior is 27°C (80°F), while the temperatures in the rest of the country average between 13°C (57°F) and 27°C (77°F), due to high altitudes.

HISTORY

Until East Africa was partitioned among the European powers at the Berlin Conference of 1885, much of the coast was under the rule of the Sultan of Zanzibar. In 1887 he granted a 50-year concession over the area now known as Kenya to the original Imperial East African Company. The British government purchased the company's rights in 1895.

Kenya won independence in 1963, following a period of violent uprisings. It became a republic in 1964, with Jomo Kenyatta, former nationalist leader, serving as the first president. Kenya is a member of the British Commonwealth.

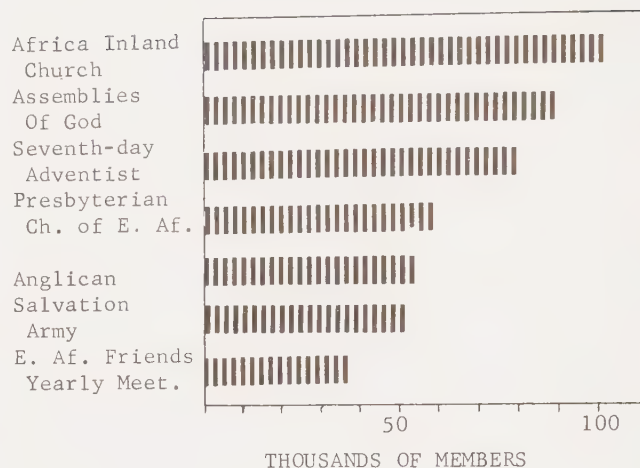
GOVERNMENT AND POLITICAL CONDITIONS

The government of Kenya is led by an executive president, who is head of state, head of the Cabinet, and Commander-in-Chief of the Armed Forces. He is elected by the National Assembly for a five-year term and selects his vice president, cabinet ministers and assistant ministers from that body, and appoints supreme court justices and a commissioner for each of the 40 local administrative districts. Local government is closely supervised by the central government.

ECONOMY

Even though Kenya's economy is agricultural, only 12% of the land has a high agricultural potential. About 5½% of the total land area is used for stock. The government has begun an extensive program of land settlement and agriculture by moving farmers to areas in which they can cultivate cash crops. The major exports are agricultural: coffee, tea, sisal, pyrethrum (a flower used in the manufacture of insecticides), and meat and meat products. Most of the imports are industrial products. Light industries, which have begun largely since World War II, tourism, foreign investments, and donations comprise Kenya's favorably balanced income. The per capita GNP is 1,035 Kenyan shillings (U.S.\$150).

LARGEST PROTESTANT CHURCHES



(Note: Churches may use different standards for determining membership.)

CHURCH MEMBERSHIP STATISTICS OF AFRICAN INDEPENDENT CHURCHES IN KENYA

(5,000 or more members)

| Church | Communicants, Full Members | Estimated Community |
|---|-------------------------------|------------------------|
| African Christian Church and Schools | 7,000 * | 14,000 |
| African Orthodox Church | 23,000 | NA |
| Cross Church of East Africa | 5,000 | 15,000 |
| Good News Church of Africa | 11,000 | 30,000 |
| Kenya Foundation of the Prophets Church | 15,000 | 41,300 |
| Lost Israelites of Kenya | 10,000 | 20,000 |
| Maria Legio of Africa | 48,300 | 150,000 |
| National Independent Church of Africa | 5,700 | 7,000 |
| Nomiya Luo Church | 65,000 | 120,000 |
| Power of Jesus Around the World Church | 10,000 | 30,000 |
| Roho Church of God of Israel | 13,000 | 40,000 |
| Trinity Church in Africa | 20,000 | 50,000 |
| Voice of Salvation and Healing Church | 6,000 | 12,000 |
| Wokofer African Church | 15,000 | NA |
| Other Independent Protestant Churches (approx.) | 34,000 | 97,500 |
| TOTAL | 288,200 | 626,800 |

Sources:

Unit of Research, Nairobi

* Canadian Baptists

MAJOR CHURCHES OF KENYA
(5,000 or more members)

Note: Statistics have been taken from different sources and are the current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants, Full Members | Estimated Community |
|---|-------------------------------|------------------------|
| Africa Gospel Church (1) | 2,800 | 15,000 |
| Africa Inland Church (2) | 100,000 (69) | 130,000 |
| Baptist Churches of Kenya (3) | 4,500 | 8,000 |
| Church of God in East Africa | 20,000 | NA |
| Church of the Province of Kenya (4) | 52,500 (69) | 232,700 |
| East Africa Yearly Meeting of Friends | 33,800 | 65,000 |
| Full Gospel Churches of Kenya (6) | 22,000 | 60,000 |
| International Pentecostal Assemblies | 7,400 | 9,300 |
| Lutheran Church in Kenya (7) | 4,200 | 9,000 |
| Methodist Church in Kenya (8) | 18,700 | 30,000 |
| Norwegian Pentecostal Mission in Kenya | 5,200 | 15,000 |
| Pentecostal Assemblies of God (9) | 90,000 | 192,000 |
| Presbyterian Church of East Africa (11) | 60,000 | 100,000 |
| Reformed Church of East Africa | 3,000 | 6,500 |
| Salvation Army | 50,600 (69) | 107,400 |
| Seventh-day Adventists | 82,600 | 171,000 |
| World-Wide Missions | 1,200 (69) | NA |
| Other Protestant Churches | 1,100 | 2,900 |
| TOTAL PROTESTANT CHURCH MEMBERSHIP | 559,600 | 1,153,800 |
| Roman Catholics (c. 1970) | 1,597,000 | 1,763,000 |
| Greek Orthodox | 100,000 | 100,000 |

Associated Missions:

- (1) World Gospel Mission
- (2) Africa Inland Mission
- (3) Southern Baptist Convention
- (4) Church Missionary Society and Bible Churchmen's Missionary Society
- (5) Friends United Meeting
- (6) Finnish Free Mission, Norske Pinsevenners Ytremisjon
- (7) Missionssallskapet Bibeltroga Vanner
- (8) Methodist Missionary Society
- (9) Pentecostal Assemblies of Canada
- (10) Elim Missionary Assemblies
- (11) Church of Scotland Mission
- (12) Svenska Fria Missionen

Sources:

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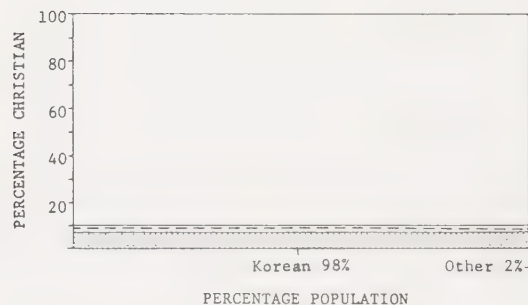
(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

KOREA

Many unreached peoples are classified in socio-economic groups, and include prisoners, students in various levels of school, apartment residents, etc.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Korea, and to increase the overall awareness of Korean Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The Christian community of South Korea comprises about 10% of the country's total population. Protestants number about 7.5% and Roman Catholics about 2.5%. The great majority of the Korean people practice the traditional religion of shamanism, which is a form of animism. Buddhists themselves claim as much as 15% of the population.

Ethnically, Korea is a relatively homogeneous country. The non-Korean population numbers only about 50,000, most of whom are Chinese.

CURRENT STATUS OF CHRISTIANITY

Though Christians are only 10% of the 34.5 million population, their influence extends far beyond their numbers. Many Protestant Christians especially are educated and influential.

Despite wars and persecutions, Christianity in Korea, and Protestantism in particular, has emerged growing and dynamic. From 1940 through 1970, the Protestant community has had an average annual growth rate of about 10%, compared to a total annual population increase of about 2.5%. The Catholic population in recent years appears to be slowing its growth. In certain parts of the society, notably the military, conversions to Christianity have been increasing rapidly.

Churches and missions have little or no interference in their ministries from non-Christian groups or from the government. This is a welcome relief to Korean Christians after years of suffering inflicted by the Japanese and later by Communist forces. Christian ministries in Korea have been varied, but have been notable in education, medicine, relief and rehabilitation, and literature, as well as evangelism and church planting.

NATIONAL CHURCHES

Wars, persecution, and divisions have afflicted the churches in Korea. For many, the suffering seems to have been an encouragement to spiritual

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



and numerical growth, rather than a deterrent. The relative peace and economic recovery of more recent years perhaps, has had a lulling influence which may slow the growth of the Church. Most churches, however, still have daily early morning prayer meetings.

PROTESTANTS

The total Protestant community numbers an estimated 2,250,000 persons, about two-thirds of them belonging to one of several Presbyterian church bodies.

The Presbyterian Church is the oldest Protestant church body in Korea, the first missionaries having arrived in 1884. Divisions within the church have resulted in four major Presbyterian bodies, plus about a dozen other smaller groups. The largest Presbyterian churches include: Koryu Presbyterian Church; Presbyterian Church (ROK); Presbyterian Church (Hapdong); and the Presbyterian Church of Korea. This last is an outgrowth of the ministries of the Australian Presbyterian Board, the Presbyterian Church in the US, and the United Presbyterian Church USA. Since 1907 leadership of this church has been in the hands of Koreans, and in 1971, Korean workers and ordained ministers totalled almost 2,700. (There were almost 6,400 Presbyterian ministers and workers for all of the Presbyterian bodies combined.) Korean Presbyterians have placed emphasis on evangelism and church planting both in Korea and elsewhere, and have sent a number of missionaries to other countries.

The Methodist Church is the second largest Protestant church body and one which has also experienced divisions. However, the largest segment of the denomination had a total membership in 1967 of about 60,000, and a community of almost 302,000 of 1971. This denomination, like the Presbyterians and others, has had substantial ministries in social and educational services. It has an extensive list of Methodist-affiliated community centers, hospitals, clinics, literature centers, colleges, and seminaries.

Another large church is the Korea Holiness Church, an outgrowth of the ministries of the Oriental Missionary Society (OMS). In 1971 it had a reported community of about 177,000. A second and smaller Holiness Church (Yeisu) has a community of about 77,000.

The 1972 Prayer Calendar of Christian Missions in Korea lists 29 Protestant church bodies. Other groups with more than 10,000 persons in their communities include the Baptist Church, Seventh-day Adventists, Salvation Army, Assemblies of God, Church of the Nazarene, and the Episcopal Church.

In addition to evangelistic, educational, and social concern activities, Korean churches have also shown interest in foreign missionary outreach. In the 1930's Korean missionaries were serving in parts of China. Today there are Korean mission-

aries overseas in 13 countries from Presbyterian churches, the Methodist Church, and the Korea Holiness Church.

ROMAN CATHOLICS

The Roman Catholic Church in Korea claims a Catholic population of 788,700 (1970), or about 2.5% of the entire population. This percentage has increased over the past ten years, but appears to be leveling off. The Catholic population is somewhat more urban than the general population, and 17% of Korean Catholics are found in four out of the ten dioceses: Inchon, Suwon, Chongju, and Wonju. In 1970 there were 520 Korean priests and 363 foreign priests. The Catholic Church operates over 100 charitable institutions plus over 200 schools, ranging from nursery to college.

EASTERN ORTHODOX

There is a small Russian Orthodox community in Korea, numbering several hundred people.

INDIGENOUS CHURCHES

Indigenous religious movements have flourished in Korea since at least the mid-19th century, and there are about 70 some "new religions" that are presently known. A number of these have grown out of traditional Christian churches. Two large Christian-based groups, with about one million followers total, are the Olive Tree Church, which emphasizes faith healing, and the Holy Spirit Association for the Unification of World Christianity, which claims to have a Korean Jesus, and which is seeking converts in other countries.

COUNCILS AND ASSOCIATIONS

Korea's National Council of Churches (NCC) began as the Federal Council of Churches in 1919. The name was changed to the National Christian Council in 1924 and then in 1969 both name and structure were changed to form the present NCC. Membership is now denominational and six denominations belong.

FOREIGN MISSIONS TO KOREA

Korea's first knowledge of Christianity came in 1631, when a book written by a Jesuit missionary was taken from China to Korea. A hundred years later a group of Korean scholars organized themselves to study Christianity from this book and others, and they began to practice its teachings. A Chinese Catholic priest, the first to come to Korea, came in 1794 to minister to a Catholic community that already numbered 4,000 baptized members and which had been undergoing persecution for several years. Persecutions continued intermittently throughout much of the 19th century.

PROTESTANTS

As early as 1832 an itinerant Protestant missionary from Germany visited Korea leaving behind

copies of Scriptures. Thirty-three years later an agent from the National Bible Society of Scotland also distributed Scriptures. When the first Protestant missionaries arrived in 1882, they found small communities of Christians waiting for further teaching.

The Protestant missionary community in South Korea is largely from North America. In 1971 there were 53 foreign mission agencies in Korea, 43 of which were North American. The total number of Protestant missionaries was 600 - 700.

The largest Protestant mission agency is also one of the oldest. The American Presbyterians (North) first sent missionaries to Korea in 1884. In 1973 Presbyterian Church in the United States reported 73 missionaries in Korea and the United Presbyterian Church had an additional 36 people.

Other large mission agencies include the Southern Baptist convention with 70 missionaries reported in 1973, and the United Methodist Church with 42 people in that same year. The Methodists first sent missionaries in 1885, while the Southern Baptists are relatively new, having come in 1950.

The Evangelical Alliance Mission (TEAM), with a staff of 30 (1970) is the fifth largest Protestant mission agency. In addition to evangelism, literature and correspondence courses, the mission has had a specialized ministry through its radio station HLKX, which broadcasts to all of Korea and parts of Mongolia, China and the Soviet Union.

ROMAN CATHOLIC

Though there are indications of some Roman Catholic influence having reached Korea earlier, the formal introduction began through lay converts in the latter part of the 18th century. By 1857 there were 15,000 Catholics reported. The 19th century was one of persecution and thousands died as a result. In 1962 a hierarchy was established, and progress of the Catholic Church reported. At present there are 12 parishes, with 850 priests, and 588 seminarians. There are 175 U.S. personnel working with the church at present in various capacities.

FOREIGN MISSIONS FROM KOREA

The early missionary endeavors by the Korean Church to her neighboring countries are not widely known. As a result of the great revival movement of 1907, churches in Korea began sending out missionaries to Northern Asia. By 1908, missionaries had gone to Cheju Island and to Japan. In 1912, the Presbyterian Church in Korea organized its foreign mission board and sent three missionary families to China in 1913.

After the Korean War, the churches in Korea were looking for new mission fields. In 1956, two couples were sent to Thailand and to other parts of the world. It was the signal for the missionary advance of the Korean Church for new fields and a new era. Even before they were restored

from the destruction of the war and from poverty, churches sent many full-time missionaries to places such as Thailand, Taiwan, Japan, Vietnam, Hong Kong, Indonesia, Pakistan, Nepal, Ethiopia, Okinawa, Brazil, Mexico, Argentina, Brunei, and the USA. The total number of Korean Protestant missionaries overseas is now over 230.

Some of these missionaries are supported by denominations or by independent societies (such as the Korea International Mission). Most missionaries are self-supporting or are supported by local churches.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The period following the Korean War was a time of opportunity for evangelistic activities. Both Korean and missionary evangelists worked in prisoner-of-war camps where over 160,000 Koreans were held. Some 60,000 prisoners professed Christ during this time. Another evangelistic program, this one to reach children, was the Bible Club Movement which reported 60,000 children enrolled in its ministry in 1969. Clubs were also started by many of the denominations. Evangelistic crusades were held by men such as Billy Graham and Bob Pierce, founder of World Vision, Inc. In 1965 a nationwide evangelistic campaign was held by 17 denominations, celebrating the 80th anniversary of Protestant ministry in Korea. Twenty thousand conversions were reported. In 1969 a Korea Congress on Evangelism was held, supported by most of the denominations. Student work, urban and industrial evangelism, and military evangelism have proved themselves to be fruitful ministries, with many thousands of military men being baptized in recent years. In 1973, American evangelist Billy Graham spoke to the largest known evangelistic meeting in history, with over one million persons attending.

BROADCASTING

Korea is one of the few nations in Asia with a network of Christian radio stations. Station HLKY in Seoul, which is sponsored by evangelical churches and missions, began broadcasting in 1954 and reaches most of central Korea and into North Korea. Four other stations have since been added to this network, and surveys have shown that the vast majority of listeners are non-Christians. Station HLKX, located in Inchon and operated by The Evangelical Alliance Mission, broadcasts not only to both Koreas, but into China, Mongolia, and parts of the Soviet Union. Far East Broadcasting Company operates a transmitter on Cheju Island, broadcasting to China and the Soviet Union. The Lutheran Church - Missouri Synod has also been active in producing both radio and television programs.

LITERATURE

In 1969 there were 34 active Christian publishers, compared to 139 in 1962. In the past, much of the literature has been produced for church leadership rather than the laity and the non-Christians. Literature observers state that Korean writers need to be trained and encouraged. In 1971 an evangelical literature fellowship was formed, representing 22 different groups, to try to raise publishing standards and increase readership.

BIBLE TRANSLATION AND DISTRIBUTION

The Korean Bible Society became independent in 1940. Distribution figures, excluding commercial publishers, for 1972 were reported as follows:

| | |
|----------------|-----------|
| Bibles | 181,559 |
| New Testaments | 1,879,791 |
| Portions | 2,211,016 |
| Selections | 7,139,538 |

| | |
|-------|------------|
| TOTAL | 11,404,899 |
|-------|------------|

An interconfessional translation of the Bible is in progress. The New Testament was completed in 1971, and the Old Testament is about half finished. The translation is geared to those 30 years of age and under, which is about 70% of the population.

EDUCATION

Theological. There are almost 50 Protestant Bible schools and seminaries in Korea, most of them having been started since 1953. As a consequence, most of them are small. Presbyterians maintain five seminaries, the largest one being operated by the Presbyterian Church (Hapdong). This seminary is not only the largest one in Korea, but is also one of the largest in Asia. Other large seminaries are operated by the Presbyterian Church (Tong Hap), Oriental Missionary Society, and the Methodist Church. In 1966 the United Graduate School of Theology was opened at Yonsei University, offering the highest level of theological education to students from several supporting denominations. Other graduate schools of theology are found at the Presbyterian Theological Seminary, Hankuk Theological Seminary, and Seoul Seminary. The Catholic Church has two major seminaries and one minor one. The number of seminarians has declined in recent years.

Christian. Both Protestants and Roman Catholics are active in various aspects of education. These include kindergartens, elementary and secondary schools, college, vocational schools, literacy classes, libraries, and scholarships. In higher education, there are 17 Protestant-related colleges and universities, all headed by Koreans. The Presbyterians operate three colleges; four Korean denominations and five overseas churches cooperatively support Yonsei University. Ewha Women's University is considered to be the largest of its kind in the world. The Catholic Church

operates a medical school, two women's colleges, and a university.

SOCIAL CONCERN

The Methodists and Presbyterians have the largest hospitals, which provide nursing, residency and internship training. There are at least 13 church-related hospitals, scores of clinics and dispensaries, mobile clinics, boat clinics, TB clinics and a sanitarium, eye clinic, visiting nurse centers, and leprosy care centers.

Only about 23% of Korea's land is arable, and food production is not adequate to care for the population. Consequently a number of Protestant and Roman Catholic missions sponsor or operate experimental farms to teach improved methods of crop productions, soil cultivation, and animal husbandry. Irrigation projects have been started to increase crop yield; and animal banks to improve livestock strains.

Mission-related organizations have sponsored or aided in the reclamation of more than 30,000 acres of land from the sea. Grants have been given for rural development. Spinning and weaving are taught to increase cottage industries. There are training programs for civic and social leaders. Cooperatives and credit unions have been started to grant financial assistance. Funds have been provided to build roads, bridges, drainage canals, and family homes which were destroyed by war and floods. Finances have been arranged to create small businesses.

Many Korean churches and missions have an extensive ministry of distributing food, clothing, vitamins and medicine to refugees and needy families. Some of the groups involved in this work include World Vision International, Church World Service, World Relief Commission, Christian Children's Fund, Compassion, and Holt Adoption Agency. In 1970, 120 relief and voluntary agencies were operating in Korea as members of the Korea Association of Voluntary Agencies, although some of these agencies are now phasing out their ministries.

Other church-related welfare programs include orphanages and child care centers, homes for convalescent children, youth hostels, rehabilitation centers for delinquent youth, nurseries and homes for non-infected children of lepers, schools and homes for deaf, dumb, and blind children, resettlement projects for lepers, school lunch programs for refugee children, homes for widows and aged, rehabilitation centers for amputees, subsidies to needy families, milk and feeding stations, training centers for social workers, servicemen's centers, and recreational centers.

THE NATION AND ITS PEOPLE

POPULATION

The estimated population of South Korea is 34.5 million with an annual growth rate of 2.0%. The 1985 population is projected to be about 46 million. The current population density averages about 328 persons per square kilometer (850 per square mile). However, in some urban centers the density is as much as 3,090 per square kilometer (8,000 per square mile).

After the Korean War industrialization was intensively stressed by the Government and, as the industrial facilities and factories were sprouting near the cities and towns, the rural population started to move into the urban areas.

The greatest concentration of people is in the Seoul-Inchon area and the fertile plains in the south. Seoul has now passed the six million mark, making it the seventh largest city in the world. In 1966 approximately 30% of the population lives in cities of 100,000 or more inhabitants, and this percentage has been steadily increasing. Farm population had fallen to 46% of the total population by the end of 1970. Population is sparse in mountain and hill regions.

COMPOSITION

Korea is one of the most ethnically homogeneous countries in the world. The primary ethnic origin is thought to be Tungusic, which is basically Mongol. Apart from a small group of Chinese immigrants there is relatively little immigrant population or influence. There are more than 500,000 Koreans living in other countries, especially Japan, Manchuria and the Soviet Union.

More than 40% of the population is under 15 years of age.

LITERACY AND LANGUAGES

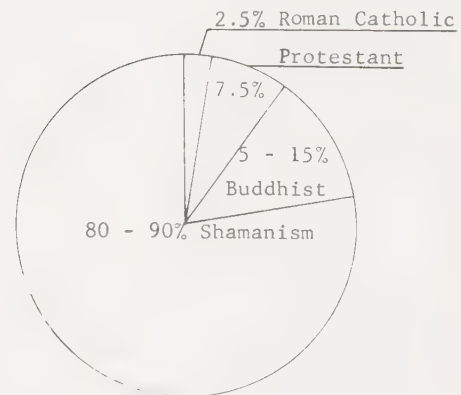
Approximately 85% of the population is literate, and that figure is rising. About 97% of the school-age children are in elementary schools throughout the entire country.

Korean is the official language, although English is spoken as a second language by many of the educated. Many Koreans who lived through the 35 years of Japanese occupation also speak Japanese.

RELIGION

According to the latest census, 90% of the population claims to hold to the traditional Korean religion (shamanism). 15% are claimed by the Buddhists, though only about 5% profess themselves to be Buddhist. Church statistics show Protestants to have about 7.5% and Roman Catholics about 2.5% of the population.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

The Republic of Korea is a mountainous peninsula projecting out of the northeastern border of China. It is approximately 965 kilometers (600 miles) long and 217 kilometers (135 miles) wide. Winters are cold and dry; summers are hot and wet. There is usually a rainy season in June and July.

HISTORY

Korea was a semi-independent state affiliated to China, when Japan annexed Korea in 1910. At the conclusion of World War II in 1945, the USSR occupied the northern portion and the United States the southern portion. The Soviet Union was not agreeable to unification, and in 1948 the south had its own elections under the sponsorship of the United Nations, establishing the Republic of Korea. In 1950 North Korean armed forces invaded South Korea and war was declared. Sixteen countries of the United Nations sent troops to resist the aggression. Hostilities were ended in 1953 through an armistice signed at Panmunjom, in which the 38th parallel was designated as the dividing line. Dissatisfaction with 1960 election procedures resulted in a change of the political party in power. Unrest continued and there was a military coup in 1961. In 1962 extensive amendments were made to the constitution, and a year later another election was held returning civilian leaders to head the government.

GOVERNMENT

The constitutional powers allotted to Korea's head of state allows for a strong presidential form of government. Both the president and members of the unicameral National Assembly are to be elected every four years. The Chief Justice of the Supreme Court is appointed by the President with approval by the Assembly.

ECONOMY

In 1969 the economy grew at the rate of 16% and showed signs of regaining some balance. Agriculture, forestry, and fishing accounted for about 29% of the total GNP; mining and manufacturing for 21%; social overheads and services for 50%. A sizable proportion of the labor force remains

unemployed or underemployed. Lack of natural resources, proficient technicians and managers, dense population, and a large military budget limit the country's economic development, but high rates of economic growth have been achieved since the early 1960's.

Per capita GNP is about 100,000 won (U.S. \$250).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Estimated Community* |
|-------------------------------------|--------------------------------|-------------------------|
| Assemblies of God | 11,254 | 38,840 |
| Baptist Bible Fellowship | NA | 6,214 |
| Baptist Church | NA | 31,771 |
| Bible Presbyterian | NA | 7,728 |
| Chosun Church | NA | 2,591 |
| Church of Christ (CC) | NA | 2,523 |
| Church of Christ (KCM) | NA | 6,842 |
| Church of God | NA | 3,866 |
| Church of the Nazarene | 2,416 | 12,255 |
| Episcopal | NA | 20,000 |
| Far East Apostolic Mission (FEAM) | 1,420 | 3,000 |
| Free Methodist | 5,000 | 3,045 |
| Gospel Church | NA | 4,140 |
| Holiness (Yeisu) | NA | 77,000 |
| Korea Holiness Church | 28,856 (1970) | 177,305 |
| Korea Lutheran Mission | 314 | 700 |
| Korean Evangelical Movement | NA | 1,000 |
| Korean Methodist Church | 144,000 | 301,810 |
| Methodist (Yeisu) | NA | 10,041 |
| Presbyterian (Hapdong) | NA | 590,870 |
| Presbyterian (Koryu) | NA | 105,798 |
| Presbyterian, Reconstructed | NA | 2,300 |
| Presbyterian Reformed (Kae Hyuk) | NA | 19,278 |
| Presbyterian (ROK) | 112,000 | 194,793 |
| Presbyterian (Tong Hap) | NA | 532,020 |
| Presbyterian Unaffiliated (Moo Wee) | NA | 12,500 |
| Salvation Army | 18,982 (1970) | 50,000 |
| Seventh-day Adventists | 28,435 (1966) | 29,462 |
| True Church of Jesus | NA | 1,812 |
| United Pentecostal Church Mission | NA | 3,000 |
| TOTAL PROTESTANTS (approximate) | | 2,252,500 |
| <u>Roman Catholics (c. 1970)</u> | | 788,100 |

Notes:

* From Prayer Calendar of Christian Missions in Korea, 1972.

NA Information not available.

SELECTED BIBLIOGRAPHY AND INFORMATION SOURCES

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National Council of Churches (formerly National Christian Council), #136-46.

ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections to be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Rev. Samuel I. Kim.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

LAOS

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Laos, and to increase the overall awareness of Laotian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The population of Laos is made up of a complex of dozens of distinct ethnic, cultural and language groups, most of which are unreached with the Gospel of Christ. Often, these groups are related to similar and larger groups living in neighboring countries. There are officially four major ethnic groups: Lao-Lum (valley Lao, the largest single ethnic group, comprising 33-50% of the total population); Lao-Thai (or Tai; comprising 10-20% of the population);

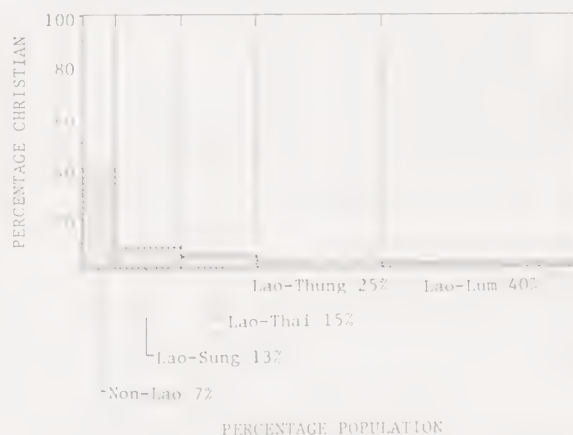
Lao-Thung (or Theung; mountainside Lao, 20-30% of the population); and Lao-Sung (mountaintop Lao, including many Meo-Yao tribes, with 10-20% of the population). The Lao-Sung have been the most responsive to Christianity, as have some of the non-Lao groups in urban areas such as Vietnamese, who make up about 7% of the population. Other non-indigenous groups include Chinese, French, Thai and other Asians. Most of the ethnic Lao people are Buddhist in religion but many tribal peoples follow animistic beliefs.

Some of the unreached groups in Laos include the ethnic Lao, living in cities and flatland areas; the resident Chinese; the Galler (Brou), Kasseng, Laveh, Makong and Ngeq, all found in southern Laos and each having an estimated 50,000 or more people. There are many other such groups.

There are some distinct social groups as well that could be considered unreached. A traditional elite of the royalty and nobility exists, numbering a few thousand persons at most. A small middle class exists, composed largely of non-Lao persons, such as Vietnamese and Chinese, although more ethnic Laotians have moved into this class. Other distinctions can be seen between Western-educated Lao and those without such education; between the 17% who live in urban areas, and the majority who live in rural villages; between the two-thirds of the population who live in government-controlled areas, and the remainder who live in communist-controlled areas; and between those who are living in relatively stable situations, and the approximately 300,000 persons who are classed as refugees.

The graph below shows some of the major people groupings of Laos and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



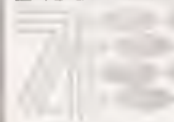
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AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



CURRENT STATUS OF CHRISTIANITY

Christianity in Laos has so far had only little influence on the national life. Only about 1% of the three million people of Laos claim to be Christian, with most of these being Roman Catholic. The churches are generally under Laotian leadership, with about half a dozen missionary agencies cooperating in various ministries.

Overall, the Christian community is showing slow to moderate growth. The mountain tribal peoples, traditionally animists or worshippers of ancestral deities, have been the most receptive to Christianity, but in recent years many of these people have been forced by war to become refugees or live in areas controlled by communist forces and thereby cut off from contact with national churches. The unsettled conditions and great needs caused by the fighting seem to be producing an openness to consider the proclamation of the Gospel.

The most significant growth in the Christian population has come from Lao-Sung tribes, notably the Meo (or Miao). Part of this growth was the result of a people movement in the late 1950's. The Khamu tribespeople have also been receptive.

NATIONAL CHURCHES

PROTESTANT

No permanent Protestant ministries had begun in Laos until 1902, when the Swiss Brethren sent their first missionaries. Their national church, Mission Evangelique au Laos, is therefore the oldest and is ministering largely in southern Laos. This church has 30 local congregations, four full-time Laotian workers, a membership of about 600, and a community of 2,500 persons. Also working in cooperation with the Mission Evangelique are the Overseas Missionary Fellowship and Christian Missions in Many Lands (Plymouth Brethren).

The largest church in Laos is the Evangelical Church of Laos, an outgrowth of the ministry of the Christian and Missionary Alliance. Most of the work and membership are in the northern half of Laos. The Evangelical Church reports 93 congregations, with about 3,000 members and a total community of about 6,000. Very few of the congregations, however, have permanent buildings for worship.

Development of sufficient church workers and leaders has been slowed because of the lack of educational programs. Many church workers have relatively little training and serve on a part-time basis.

ROMAN CATHOLIC

Roman Catholic missionaries were the first to present anything but Buddhist doctrine, begin-

ning a permanent work in Laos in 1881 based in Thakhek, and spreading through the southern part of the country. This church now claims 32,300 members, with the majority among the resident Vietnamese population, and with many being found in the larger cities. The first Laotian priest was ordained in 1963 and there are now about eight Lao priests out of a total of about 100 in 40 parishes in the country.

FOREIGN MISSIONS

The ministries of foreign missionary agencies are so closely interwoven with the national churches that a separate description is difficult. Roman Catholic missions were the first to begin ministry, in 1881. Their entrance was closely related to the French control of the country, and they were given special advantages. The first Protestant agency came in 1902.

There are about eight foreign missionary agencies in Laos at present. The Roman Catholic Church has the largest organization and number of foreign personnel. Among Protestant agencies, the Christian and Missionary Alliance is the largest, followed by the Overseas Missionary Fellowship (OMF).

The Mission Evangelique au Laos in southern Laos includes missionaries from the Swiss Brethren, the OMF and Christian Missions in Many Lands. The total Protestant missionary force in southern Laos is about 30.

The Southern Baptist Convention, Foreign Mission Board, began ministry in Laos in 1971, with an initial focus on Lao-speaking peoples, particularly in urban areas.

Primary ministries carried out by the various mission agencies include evangelism and church establishment, medical aid, refugee care and relief, Bible training, some literature distribution, broadcast preparation, child and youth care, and vocational training and assistance. All of these ministries are carried out under difficult conditions resulting from war-time disruptions.

Several Protestant agencies are engaged in service ministries. World Vision International supports extensive emergency relief and refugee care projects, as well as childcare, students hostels, community development, and support of evangelistic ministries.

Missionary Aviation Fellowship flies missionaries, church workers and supplies into mountain areas not easily reached by roads.

Some church agencies from other Asian nations are considering ministries in Laos. Japanese and Malaysian evangelists have visited the country, and the Asian Christian Service of the Christian

Conference of Asia is providing medical, agricultural and vocational training assistance in southern Laos, along with community development projects.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Estimated Community |
|-----------------------------|--------------------------------|------------------------|
| Evangelical Church of Laos | 3,000 | 6,000 |
| Mission Evangelique au Laos | 600 | 2,500 |
| Southern Baptists | -- | -- |
| Roman Catholic | | 32,300 |

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Much evangelism is carried on through church preaching services, traveling evangelists, personal witnessing, and some literature distribution. The use of films and medical ministries have proved effective in some areas.

BROADCASTING

With little electric power outside the cities, and batteries hard to obtain, radio communication for the average Laotian is very limited. Vientiane is the center of the government radio, which broadcasts in Laotian, French and Vietnamese. There are 12 radio stations in Laos with an estimated total of 100,000 radio receivers. No Christian broadcasts are permitted from within Laos although programs are prepared in the country at the Swiss Brethren-operated radio studio and sent to the Philippines where they are broadcast by the Far East Broadcasting Company.

BIBLE TRANSLATION AND DISTRIBUTION

The total number of Bibles distributed in Laos in 1972 was probably less than 4,000, according to United Bible Societies reports. Most distribution is done through volunteer colporteurs (traveling salesmen). The entire Bible was first translated into Lao in 1932. The New Testament was translated into Luo in 1933. The New Testament translation into White Meo was completed in 1972 and is being prepared for production and distribution. Some books

of the Bible have been translated into Khmu, and Blue Meo. Wycliffe Bible Translators are reported to be working on translations in White Thai, Brou and Nung in South Vietnam, but these languages are also spoken by some who live in Laos.

EDUCATION

Theological. The Mission Evangelique has a Bible school in southern Laos with a three-year course. Over 20 people have already completed this course. A new Bible school is under construction. The Evangelical Church and CMA operate the Laos Bible Training Center in Vientiane which offers a four-year program including 18 months of in-service practical experience.

Christian. Churches and missions support several youth hostels, a secondary school and two elementary schools.

SOCIAL CONCERN

The wartime disruption and the large number of refugees in Laos has meant that churches and missions have been faced with opportunities for many ministries of social concern. These include emergency relief, feeding and caring for refugees, orphanages and childcare homes, agricultural training, medical dispensaries and clinics, and many projects of community development. Caring for tuberculosis and leprosy patients is also done. Resources are limited but there is a good variety of projects in several parts of the country.

THE NATION AND ITS PEOPLE

POPULATION

No regular census has ever been taken in Laos and statistics compiled by the government are based upon counts made by village chiefs. Inaccessible areas of the country and the migrant and refugee status of much of the population make estimating difficult. The official population estimate for 1970 was 2.96 million people. United Nations estimate for 1973 was 3.2 million people. The population is growing at about 2.4% each year and based upon current growth, the population of Laos in 1985 would be about 4.4 million people. Slightly over half of the people are concentrated along the Mekong River and its tributaries, where population density ranges between 10 and 50 persons per square kilometer (25 and 130 persons per square mile). In the more remote mountain areas, population density is about one person per square kilometer (3 persons per square mile). The three provinces of Savannakhet, Luang Prabang and Vientiane have about 31% of the country's total area and together contain about 39% of the total population. About 17% of the people live in urban areas, which have been expanding rapidly in the late 1960's and early 1970's. About 9% of the population lives in the five largest cities.

COMPOSITION

The people of Laos are divided into many distinct groups by ethnic origin, language and geography. The predominant Lao-Lum live in the valleys, lowlands and cities, along with immigrant minorities of Chinese, Vietnamese, and Thai. On mountainsides live the Lao-Theung, a term which covers several different tribal peoples, the largest being the Khmu. The Lao-Sung live at elevations above 1,000 meters (3,500) and include primarily the Meo and Yao (Man). On mountainsides living between the Lao Theung and Lao Sung are found small groups of perhaps no more than 10,000 speakers of Tibeto-Burman languages who are distinct from other Lao groups. These Tibeto-Burman groups include the Akha, Lolo, Lisa, and Lahu peoples.

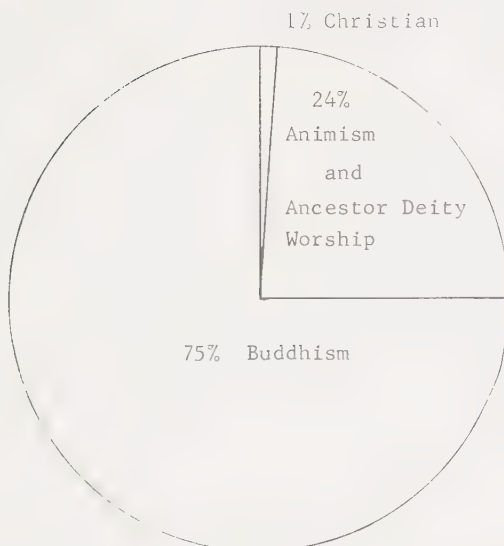
LITERACY AND LANGUAGES

Lao is the dominant language of the nation and the *lingua franca* among the tribal groups. Each of the many tribes has its own language or dialect. French is the principal language of secondary education and is a second official language, used widely in commerce and government. Chinese dialects and Vietnamese are spoken by members of these non-indigenous groups. Education is compulsory but literacy is estimated at not more than 25%.

RELIGION

Theravada Buddhism is the predominant and the state religion. Animism and ancestor deity worship are common among about 24% of the population, mainly tribal peoples. About one percent are Christian.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Laos is a land-locked nation in the heart of mainland Southeast Asia. In area it is 236,726 square kilometers (91,400 square miles), or about the size of Ghana or the two US states of Illinois and Indiana combined. Much of the nation is covered by dense jungles and rugged mountains. Lowlands are found along the Mekong River basin. The climate is monsoonal, with heavy rains May to September, cool temperatures October through January, and a hot humid period from February through April.

HISTORY

In the mid-14th century King Fa Ngum established a united Laos, with its capital at Luang Prabang and with an area that included present-day Laos as well as parts of northeast Thailand and southern Yunnan province of China. In the early 19th century, the kingdom of Siam (now Thailand) gained control over Laos, to be later replaced by French colonial rule. An independent Laotian nation was recognized by treaty in 1953. Fighting between communist and non-communist forces has divided the nation almost in half, although the government controls about two-thirds of the population.

GOVERNMENT AND POLITICAL CONDITIONS

Laos is a constitutional parliamentary monarchy. There is a two-house legislature and a prime minister appointed by the king. The conservative and neutralist political groups have cooperated in many policies while the communist political organization has, until recently, been in total opposition. Luang Prabang is the royal capital and Vientiane is the administrative capital.

ECONOMY

The economy of Laos is very limited although there are many undeveloped natural resources. Lack of internal transport poses great difficulties for economic development. About 85% of the population make their living from subsistence farming, and perhaps 10% of the people are in refugee status and unable to provide much support to the national economy. Foreign economic assistance is an important part of the Laotian economy. For that part of the country under government control, the per person annual gross national product is estimated at between 63,000 and 100,800 kip (\$75 and \$120).

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Christian Missions in Many Lands, c/o Mission Evangelique, Box 3, Mukhadan, Thailand.

Laos Evangelical Church, P. O. Box 615, Saphangro Area, Vientiane, Laos.

Mission Evangelique (Swiss Brethren), Box 3, Mukhadan, Thailand.

Overseas Missionary Fellowship, Box 55, Savannakhet, Laos: or OMF, Box 3, Mukhadan, Thailand.

Southern Baptist Mission, c/o Mr. Jerry Perrill, Box 395, Vientiane, Laos.

ACKNOWLEDGEMENTS

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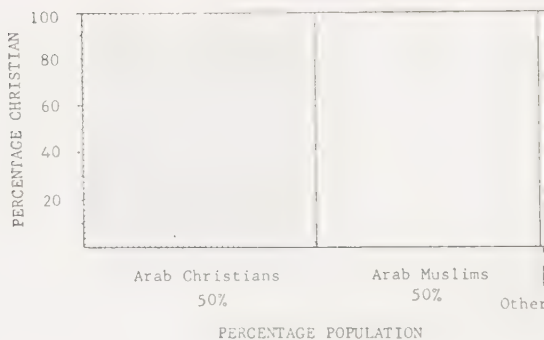
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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

LEBANON

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Lebanon, and to increase the overall awareness of Lebanese Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

One's definition of "unreached" will govern the interpretation of the present situation in Lebanon. Approximately 50% of the population profess to be Christian. Only one percent of these are Protestant. The other 50% of the population profess to be Muslim, divided into different sects. The religious professions follow largely the ethnic lines which have handed down the religion for generations.

CURRENT STATUS OF CHRISTIANITY

Christianity has been present in some form or other in Lebanon continuously since the first century AD. Modern-day Lebanon is unusual as an Arab country in that about one-half of her population is Christian. However, Protestants make up only a tiny minority (about 1%) of the total Christian population. Of the remaining more than 49%, the largest single group is the Maronite Catholic Church, which comprises about 30% of the Christians.

The Lebanese constitution calls for freedom of religion, and thus neither Christianity nor missionaries themselves have been faced with restrictions to any great degree, particularly in recent years. Any problems encountered are usually the result of a social-religious difficulty when a person wishes to officially change his religion. There has also been considerable tension in the past between Catholic and Protestant groups in regard to any Protestant evangelistic efforts. This is still somewhat of a problem, although ecumenical groups such as the Near East Christian Council have been working towards alleviating this tension in recent years.

NATIONAL CHURCHES

The Christian community in Lebanon is the largest of all the Middle Eastern countries. The Protestants number around 23,000, or approximately 1% of the total population, whereas the Catholics (all rites) make up about 31%, or about 751,000 persons. The Roman Catholics are a very small minority (about 0.2%, or 4,000 persons) of this total. The Maronite Catholic and Greek Orthodox churches are the largest non-Protestant groups in Lebanon today, totaling almost 600,000 persons.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



PROTESTANT

The largest denomination found in Lebanon is the Presbyterians, now known as the National Evangelical Synod. The United Presbyterian Church in the USA began their work in Lebanon in the middle of the 19th century, and since then have expanded to include educational and church ministries. The national church organization is now indigenous although it does receive some aid from the mission agency in America. There are a total of 26 Synod churches throughout Lebanon at present, with 15 ordained pastors, besides seven schools (one seminary, one college, five elementary and secondary schools), making education and the rural church ministry the outstanding areas of work within the denomination.

Although the Baptist missions are relatively new to Lebanon, they are some of the fastest growing and most active national churches. From a small beginning, they have grown to be the fourth largest national Protestant church group in Lebanon, totalling about 2,500 members. The Southern Baptists have been particularly active in the field of literature, as well as sponsoring one of the few Protestant seminaries in the country.

An outgrowth of the Near East Christian Council for Missionary Cooperation (for the Arab World) was the Near East Christian Council, formed in 1964, and headquartered in Beirut. The NECC has been the agent of ecumenicity in the Middle East since its formation, and has been active in many areas of ministry, such as refugee aid, education, medicine, and literature.

The Christian Arabic Literature League is another association which has grown out of a mission's ministry. An arm of the Arabic Literature Mission, its major purpose is to facilitate more adequate distribution of Arabic literature. Although still relatively small in size, its impact on the Arabic literature ministry in Lebanon is increasing.

Along with the CALL in a growing literature ministry is the Manarah Society, a national society founded some years ago by Brethren missionaries. The Manarah Society has a moderately-sized correspondence course ministry besides its bookstore work in Beirut.

MAJOR PROTESTANT CHURCH MEMBERSHIP

| | |
|-----------------------------------|--------|
| Anglican and Arab Episcopal | 1,200 |
| Armenian Evangelical Union | 7,000 |
| Armenian Spiritual Brethren | 250 |
| Baptist Churches (All Baptists) | 2,500 |
| Christian and Missionary Alliance | 250 |
| Church of God (Anderson, Ind.) | 300 |
| Church of the Nazarene | 150 |
| Community Church | 400 |
| Evan. Gemeinde zu Beirut | 150 |
| Natonnal Evangelical Church | 3,500 |
| National Evangelical Synod | 10,000 |
| Seventh-day Adventists | 750 |

MARONITE CATHOLIC CHURCH

Maronites are by far the largest Christian community. Their church, founded by St. Maron in the 5th century, is truly Lebanese in constituency, and even those congregations now found in other countries are composed almost entirely of Lebanese immigrants. Although they use the Arabic language in their liturgy, they have been in full communion with Rome as an entire church since the 12th century or earlier, and must be classified as an integral part of Roman Catholicism. Like the "Uniate" churches (which designation the Maronites properly disclaim for themselves), they are administered through a patriarch who for them is second in ecclesiastical authority only to the Pope of Rome. Paul Cardinal Meouchie, the current Patriarch, is one of the most influential figures in Lebanon's religious and political life.

THE ORTHODOX CHURCHES

One must distinguish between "Eastern" and "Oriental" in reference to the two major branches of Orthodoxy.

Eastern Orthodox Churches. The term "Eastern Orthodox" refers to some 150,000,000 Christians of Byzantine tradition who belong to the churches of Russia, Greece, Bulgaria, Rumania and elsewhere as well as in the Middle East. These churches are often called "Chalcedonian" because they subscribe to the definitions given by the Council of Chalcedon in 451 AD concerning the two natures of Christ. Together they recognize the patriarch of Constantinople (now Istanbul) as first among equals, although each of the churches enjoys full autonomy.

Eastern Orthodoxy has an ancient and venerable history in this part of the world through the Greek Orthodox Church. The old Cathedral of St. George, in the center of Beirut, symbolizes the antiquity of their ministry to this region, and the prominence of both lay leaders and clergy in the worldwide Orthodox Youth Movement. Their involvement in the affairs of the World Council of Churches affirms their concern for continuing relevance in the modern situation. Lebanon's Greek Orthodox employ Byzantine liturgy in Arabic, a liturgy and practice which have given rise to the description of these people as "Easter Christians" because of a pervasive emphasis on the resurrection.

Oriental Orthodox Churches. The term "Oriental Orthodox", on the other hand, refers to a smaller but still considerable number of Christians grouped in four great churches: the Coptic Orthodox of Egypt, the Armenian Orthodox, the Syrian Orthodox, and the Ethiopian Orthodox. These four churches may be properly designated as "non-Chalcedonian" since they do not accept the Christological definition of Chalcedon. They are sometimes less accurately called "Monophysites". Oriental Orthodoxy is represented in Lebanon chiefly by the Armenian and Syrian Churches. One Egyptian monk recently arrived in Beirut to orga-

nize a Coptic Orthodox congregation among Egyptian immigrants.

The Armenian Catholicosate of Cilicia, located at Antelias is one of the two major Armenian centers in the world. Catholicos Khoren presides over a community which extends far beyond Lebanon and embodies one of the oldest continuing traditions in Christendom. Perhaps to a degree unmatched in any other Christian community, Armenians still find the cultural and religious focus of their life in the church. They have survived untold persecution and dispersion across the centuries.

The Syrian Orthodox are more numerous in both Syria and Iraq, but in recent years their number in Lebanon has grown significantly through immigration. This church dates from the very earliest Christian centuries. Today it undertakes both to preserve its ancient traditions and to minister effectively in a new day. Its openness to ecumenical involvement is illustrated by membership in the Near East Council of Churches.

For many years Oriental Orthodox Churches throughout the world tended to live in isolation from one another. However, they have drawn closer together in fellowship and joint planning since 1965, when Emperor Haile Selassie I invited the patriarchs of all four churches to meet together in Addis Ababa.

CATHOLIC CHURCHES OF THE EASTERN RITES

Throughout Christian history minority groups have separated from the Orthodox Churches to unite with Rome at different times and for varied reasons. Four of these "Uniate" Catholic Churches are prominent in Lebanon: Greek (Melchite), Syrian, Chaldean (Assyrian), and Armenian. Characteristically they have kept most of their ancient customs and have retained the familiar liturgies in their own languages, modifying only those parts which were at variance with Roman theology.

THE ASSYRIAN CHURCH OF THE EAST

This church, popularly called "Nestorian", claims some 7,000 members in Lebanon grouped chiefly around Beirut and Zahle. It is numerically stronger in Iraq and also has some strength in Iran and Syria. The struggle of the Assyrian Church to maintain and revitalize its witness in the modern world is marked by a long history of heroism and missionary zeal throughout Asia.

ROMAN CATHOLICS OF LATIN RITE

The fact that few congregations in Lebanon celebrate the Latin rite is deceptive if one concludes from it that Western Roman Catholicism has little impact here. The papal representatives in Beirut are concerned not merely with those congregations but also with the wide and remarkable involvement of Western personnel in the Eastern Catholic Churches and institutions. Western-born Jesuits, Dominicans, Franciscans, Brothers of the Christian

Schools, and others, along with those in several orders of religious sisters, add considerable strength to the work of the Maronite and Uniate Churches.

COOPERATIVE AGENCIES

The Christian scene presents a bewildering variety of churches. Problems of disunity are as baffling in Lebanon as in any other part of the world. There continue to be wide differences in language, customs, theological emphases, educational level of the clergy, and even in the ecclesiastical calendars used. There is also continued suspicion and resentment over proselytizing activities.

For some years an interconfessional group of clergy (Groupe Occumenique de Pastorale) has met periodically for fellowship and mutual planning. Largely from this influence the Orthodox, Catholic and Protestant Churches recently appointed formal ecumenical commissions. What these commissions will be able to accomplish remains to be seen, but many other institutions also serve in quiet and effective ways as catalytic agents of growing cooperation. Some significant examples are: the World Council of Churches, the Near East Council of Churches, the United Bible Societies, the Orthodox Youth Movement, the Near East School of Theology, the Association for Theological Education in the Near East, the Newman Club, the University Christian Center, the Clarist Sisters' Monastery of Unity, the YMCA, and the YWCA.

FOREIGN MISSIONS

ROMAN CATHOLIC

The earliest missionaries were Roman Catholics who came to Lebanon around the time of the Crusades. However, there was relatively little missionary activity after that until 1823, when representatives of the American Board of Commissioners for Foreign Missions began work in Beirut, under the leadership of Pliny Fisk. Later, in 1870, they turned their evangelistic, educational, and medical work over to the American Presbyterian Mission, who took on the translation of the Bible into Arabic as their first task.

PROTESTANT

In 1968, there were 45 foreign Protestant missions working in Lebanon, with a total missionary force of almost 300, and churches numbering approximately 27,000 members. The largest number of missionaries was the General Conference of Seventh-day Adventists. The Lebanon Evangelical Mission (British) was also represented substantially, as were the Southern Baptist Mission and the United Presbyterian Church in the USA.

Although definite statistics are not available, it is interesting to note that a very large percentage of the missionary force in Lebanon

is located in the capital, Beirut. A great deal of the mission work in other areas of the country is carried out by national workers.

Probably the biggest activity in which missions, both Protestant and Roman Catholic, have been engaged is that of education. The first Protestant missionaries established the Syrian Protestant College, which is now known as the American University of Beirut, one of the largest institutions of higher learning in Lebanon. Primary and secondary schools have also played an important part in the mission strategy in past years, and continue to do so at present.

The Seventh-day Adventists likewise are almost exclusively involved in the field of education, having a large school in Beirut.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

There is surprisingly little direct evangelistic effort being carried out considering the number of mission agencies, national churches working, and the amount of religious freedom enjoyed. Very few joint-effort evangelistic crusades are held. Recently, however, there has been renewed effort.

Several groups are currently engaged in student evangelism, including Campus Crusade for Christ, Navigators, Inter-Varsity Fellowship, and Youth for Christ. The Assemblies of God have recently begun a very active student ministry as well.

Personal evangelism has great potential in the Arab World. Students come from all over the Middle East to Beirut to study in its universities, thus presenting the Church with an unparalleled opportunity to reach "closed" countries with the Gospel. Many persons who because of social and/or religious pressure would not even enter a Christian church, can be reached through the media of personal evangelism and Bible studies.

BROADCASTING

Christian broadcasting does not originate in Lebanon itself, but several broadcasters have studios for program preparation located in Beirut. Trans World Radio and the Lutheran Church-Missouri Synod, for example, prepare broadcasts to be beamed from Cyprus, Monte Carlo, and Addis Ababa stations. The Sudan Interior Mission station, ELWA, also has a studio in Beirut.

LITERATURE

There is a great need in Lebanon for Arabic writers native to that language. A writers' institute was held recently with the objective of helping train writers of children's books. Hopefully, this will not be the last conference of this kind. A great majority of the books being published at the present time are translations from English books. A very effective exception to this situation is the literature work sponsored by the Evangelical Carmel Mission (German), based near Beirut. Books, pamphlets, tracts, and magazines geared especially to the Muslim mind are published regularly by this group, and have proven very acceptable and effective.

The Arabic Literature Mission and the Christian Arabic Literature League are growing groups concerned with the publishing and distribution of good Christian literature respectively. A number of other groups are also involved extensively in the preparation of literature for the Arab World. The Bible Society holds the main responsibility for the Arabic Scriptures, and the Operation Mobilization is very actively engaged in distribution of literature as well. There are several Christian bookstores in Beirut which supply that city with good Christian literature in Arabic, Armenian, English, and French.

A number of groups are active in correspondence courses. Their headquarters are in the city of Beirut, but they reach out into almost all Middle Eastern countries and North Africa with encouraging results.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible Society in Lebanon handles almost the sole responsibility for translation and distribution of the Scriptures. As far back as 1961, the Bible Society distributed a total of 49,070 Bibles, Testaments, and Scripture portions.

The entire Bible was translated into Arabic by the American Presbyterians when they first began work in Lebanon in 1870, and although some minor revisions were made after that, no major revisions took place until the 1970's, when a new somewhat simplified Arabic version has been begun.

Translations in Syriac (Aramaic), as well as some dialects of Persian and Kurdish, are available for those groups both in Lebanon and in their native countries.

Distribution is mainly through direct channels within the Bible Society, and by colporteurs within the country. The society in Beirut helps to supply many Middle Eastern countries with the Scriptures in various Middle Eastern languages.

The United Bible Society reports the following distribution for 1972:

| | |
|----------------|---------|
| Bibles | 5,602 |
| New Testaments | 11,982 |
| Portions | 133,401 |
| Selections | 207,795 |
| <hr/> | |
| TOTAL | 358,780 |

EDUCATION

Much of the Protestant work is directed toward educational ministry. Twenty-three schools and four seminaries are conducted by North American Protestant missions. This figure does not include the substantial number of schools begun by mission groups but now in the hands of the national churches. The United Presbyterians, for example, are related to, and help support, seven schools (one seminary, one college, and five schools) with a total of over 3,900 students. The Lebanon Evangelical Mission (British) has also contributed very significantly to the field of education by sponsoring seven schools, including a Bible institute and a school for the blind, with over 1,400 students total. Almost all of these 41 schools mentioned, as well as the smaller ones sponsored by other mission groups, have as their goal to introduce Christ and Christianity to their students by means of education.

Recently, efforts by the evangelical Christian community have begun to lay plans and prepare materials for a program of theological education by extension, in hopes that this will enable the churches to gain new national workers, both laymen and pastors, who will be trained in the Scriptures.

The Roman Catholics are responsible for nine seminaries in Lebanon, as well as for the University of St. Joseph in Beirut, the only pontifical university in the Middle East. They also are very active in other areas of the educational field. A total of 76 religious institutes are represented in Lebanon - 24 male and 46 female. They direct 282 schools and two universities, a total of 115,000 pupils (one-fifth of Lebanon's school population).

SOCIAL CONCERN

Although most aid and relief work in Lebanon is carried out by non-religious organizations (such as UNRWA), the Near East Christian Council Committee for Refugee Work has responsibility for some relief work among the Palestinian refugees throughout the country. This work includes such projects as clothing distribution, education, housing, and medicine. The Swiss and British Friends groups also participate in a relief ministry with both Palestinians and Armenians.

Most of the medical work formerly carried out by missionaries has been turned over to national church agencies. The Near East Christian Council helps to sponsor two church-related hospitals, and the Catholics direct or are the proprietors of 13 hospitals and 25 dispensaries throughout the country.

The most outstanding work that might be classified as assistance in community development is the work of about five missions and/or national church groups in running orphanages in various areas of Lebanon. The Roman Catholics alone are the proprietors of 23 orphanages.

THE NATION AND ITS PEOPLE

POPULATION

The estimated population of Lebanon in 1973 was 3.1 million. The rate of population growth increased over one-half between the years of 1947 and 1960, mainly due to the steady influx of refugees. But offsetting this increase somewhat is the large rate of immigration of Lebanese citizens to the West, both North and South America.

Approximately 60% of the Lebanese population is located in 3,000 villages of the country. Almost 25% of the total population of the nation lives in the city of Beirut, and the remaining 15% are located in the large centers of Tripoli, Sidon, and Zahle. Population density is approximately 260 persons per square kilometer (672.5 persons per square mile).

COMPOSITION

Although Lebanon is commonly referred to as an "Arab" country, its citizens prefer to be known as Phoenicians. The olive complexion and dark curly hair of the Arab element of racial distinctions can be seen, but just as prominent are lighter features. Almost all of the Middle Eastern countries are represented racially in Lebanon, as well as traces of the former European rule by the blonde-haired blue-eyed Arabs that can be found throughout the country.

LITERACY AND LANGUAGES

Lebanon has the highest level of education in the entire Middle East, having an 80% literacy rate. Although elementary education is provided by both public and private schools, secondary education is almost totally privately provided. Education has made a substantial increase in recent years. In the years 1943-1954, for example, the number of state schools increased by about 33%, and continued to increase until in 1968-69, 2,792 public and private schools were situated throughout Lebanon. Meanwhile, the number of pupils increased by 58%. About 16.8% of the total Lebanese population in 1968 was in school.

Beirut is the center for higher education, having all of the universities and colleges within the city. In the 1968-69 school year, a little over 31,000 students attended these institutions. 80% of these students were male, but only about 48% were Lebanese citizens.

INCREASE IN LOWER EDUCATION (PUBLIC & PRIVATE)

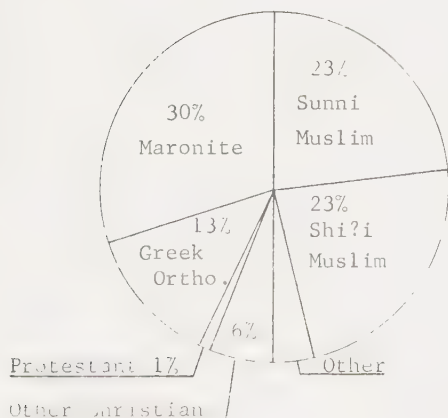
| <u>Year</u> | <u>Schools</u> | <u>Pupils</u> | <u>Teachers</u> |
|-------------|----------------|---------------|-----------------|
| 1943 | 1,527 | 141,000 | 4,826 |
| 1954 | 1,870 | 238,000 | 8,924 |
| 1968 | 2,792 | 658,696 | 29,974 |

Arabic is the predominant language in Lebanon, as well as the official language, but French is also widely known and used. English is quickly becoming a major language as well. The large communities of Armenians and Kurds make Armenian and Kurdish two more outstanding languages in the country.

RELIGION

Christianity has been present continuously in Lebanon since the first century AD. It was not until after the Arab conquest of Lebanon that Islam became a major religious factor in the nation. Lebanon itself, according to the latest figures available (1970), is divided approximately half and half, Christian and Muslim. Of the Christian population, approximately 30% are Maronite Catholic, 13% are Greek Orthodox, and 1% are Protestant. The Muslim half of the population is made up of two main sects, the Sunni Muslims and the Shi'i Muslims. There are also a number of adherents to the secret faith of the Druze religion.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Lebanon is a tiny country situated on the eastern edge of the Mediterranean Sea, and surrounded by Syria, Jordan, and Israel to the north, east, and south respectively. It has an area of 10,400 square kilometers (4,015 square miles), but a wealth of topographical and climactical variations are found in this small nation. Moving eastward, a narrow coastal plain at the Mediterranean Sea abruptly changes into a beautiful, high mountain range famous for its abundant springs, and having peaks as high as 3,050 meters (10,000 feet). Further east, a deep valley (the Bekaa) is a main agricultural center, and is bounded by the Anti-Lebanon mountain range on the far eastern edge of the country.

The climate is also varied, being moderate on the coast, with heavy snowfalls in the mountains, and with quite hot summers and cold winters in the Bekaa Valley. The average temperature is a mild 20°C. (69° F.), and rainfall varies between 38 centimeters (15 inches) per year in the Bekaa Valley to 100 centimeters (40 inches) per year on the coast, this rainfall coming only between the months of October and April each year.

HISTORY

The Lebanese are descendants of the ancient Phoenicians, who were outstanding for their accomplishments, particularly in trade and exploration in the early years of the history of mankind. They may well boast of their heritage from the Phoenicians, as well as of having the oldest port in the world, Byblos, within their boundaries. The city-ports of Tyre and Sidon are also very well-known, particularly to students of the Bible. The famous Cedars of Lebanon found their way from these ports into many capitals of the ancient world.

After the time of Christ, Lebanon was mainly Christian in religion until the ninth century, when an Arab tribe settled in central Lebanon, bringing with it the Arabic language and the religion of Islam.

About 1840, the country came under the domination of the Ottoman Empire. But then in the 1860's social and economic discontent led to a rebellion on the part of the Lebanese, making it necessary for the French to intervene in order to settle the dispute as much as possible. The French remained in Lebanon from that time until 1946.

In 1920, the French created the State of the Greater Lebanon, and in 1926 helped the Lebanese set up a constitution. This constitution proved unsuccessful and was finally suspended after about five years. Then 1941 brought independence to Lebanon, although France kept a hand in the governmental affairs until 1946. At that time, under an agreement with France, all of the French troops were withdrawn from Lebanese territory.

Lebanon fought with her Arab sisters against Israel in 1948 and again in 1967, as well as facing a severe internal crisis in 1952. This 1952 crisis led to a number of constitutional reforms which formed the basis of the present constitution and system of government.

GOVERNMENT AND POLITICAL CONDITIONS

The Lebanese system of government has its basis in the constitution. Legislative power is in the hands of one house, the Chamber of Deputies, which consists of 99 members elected for four-year terms. Representatives in the Chamber of Deputies are at a ratio of six Christians to five Muslims.

The executive power of the government is in the hands of the President of the Republic, elected to a six-year term, and not immediately eligible to succeed himself. A "gentlemen's agreement" stands where the President is always a Christian (Maronite) and the Prime Minister, selected by the President and approved by the Chamber of Deputies, is always a Muslim (Sunni).

There are at present about 12 political parties operating in Lebanon. The major ones are the Baath (Arab reformist), National Bloc, National Liberal Party, Phalangist (democratic social), and Progressive Socialist.

The Israeli conflict has been a source of uncertainty for Lebanon ever since the formation of the new Israeli state in 1948. Frequent border clashes keep up the tension, particularly in the southern part of the country, along the Lebanese-Israeli border. There have also been mounting problems connected with the large numbers of active Palestinian guerillas who make no secret of their intentions of training in refugee camps in Lebanon for future clashes with the Israelis, hoping to re-secure the land they lost in 1948 and 1967.

ECONOMY

Despite the fact that only 23% of the land area of Lebanon is cultivated (although 40% is cultivable), agriculture is the major source of the Lebanese economy. There is a wide range of crops, including wheat, bananas, oranges, grapes, olives, peaches, apples, and many others. A majority of these crops are exported, 63% of these exports going to other Arab countries. Beirut, a free market, is one of the largest and most active ports in the Middle East.

There is little mineral wealth in Lebanon itself, but its geographical location makes Lebanon very important to the oil industry of the Middle East.

Even though Lebanon is one of the most industrialized countries in the Middle East, only about 4% of the population of the nation is engaged in industry, providing approximately 18% of the national income.

Tourism is perhaps the second largest source of income. A total of 1,587,185 tourists visited Lebanon in 1969.

Average per capita income is between 750 pounds (US \$300) and 1,750 pounds (US \$700), varying greatly from city to village.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

MALAYSIA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Malaysia, and to increase the overall awareness of Malaysian Christians to what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The right to propagate religious views among the Moslem peoples is restricted by government laws. Therefore, the Moslem peoples, who comprise at least 45% of the country's population, are almost totally unreached with the Gospel message. Likewise Buddhists, animists and Hindus are not reached, and they comprise another 34% of the population. The "free thinkers" may be open, but are mostly unreached so far.

At a recent seminar on church growth/evangelism the delegates from Malaysia agreed that the following groups of people were at present the most receptive:

1. Tribal people of Sabah and Sarawak
2. Aborigines (Seno) of West Malaysia
3. English and Mandarin-speaking youth
4. Persons educated in mission schools and who had contact with one of Christian student groups.
5. Certain clans among the Tamil laboring class.
6. English educated (professional) middle class.

Each of these groups contains thousands of persons and some literally in the hundreds of thousands.

In the governmental census, aborigines are placed in the category of "Malays." In recent years there have been a substantial number of aborigines who have become Christians. As "sons of the soil" their conversion raises the whole issue of restrictions on the witness of Christians and the need to proclaim the Good News to these receptive people. This has definite implications for the future of the Christian faith in Malaysia and will be a key issue in future development.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precision.)

CURRENT STATUS OF CHRISTIANITY

The Christian Church in Malaysia finds herself with tremendous challenge in the midst of uncertainty. On the one hand, Islam is strongly favored and used as a unifying force in the nation. Moslems are "off limits" in terms of propagating the faith. A National Islamic Missionary Society has been set up to win converts. Islamic missionaries

are being brought from overseas to assist in the propagation of Islam. Christian missionaries have been leaving at a comparatively rapid rate, most of them because of governmental policy restricting their service. Economic advance has brought a growing tendency toward materialism in society.

On the other hand, there are segments of the population open to the Gospel, and here the Church is growing at a rapid rate. This is particularly true of the tribal people in East Malaysia. There is potentially good national Christian leadership. Training these men will be a key factor in the future development of the church and the advancement of the Gospel. There is also sufficient wealth at hand, which, if pooled in the Church, could support the upbuilding of the ministry and witness of the Gospel.

Over half of the Christian community in Malaysia belongs to the Roman Catholic Church. The Methodist Church is the largest non-Catholic church body. It is significant to note that in West Malaysia just slightly over 2% of the population is Christian, while in East Malaysia it is estimated that about 12-15% of the population is Christian. There are over 500 churches (congregations) in the West, with many more in the East.

Generally speaking over the past decade or more, the more recent and conservative churches have been growing at a more rapid rate than the older established churches. This is due in part to their evangelistic fervor and their willingness to work with new segments of the population. The more traditional churches have tended to be tied down by institutions and have strong ties with denominational structures. The more recent church movements which have grown have placed primary emphasis on proclamation. Also those which have worked with tribal peoples (at present the most responsive segment of the population) have experienced growth, although not always to the same degree.

NATIONAL CHURCHES

ANGLICAN

As Britain's empire expanded, chaplaincies were established, primarily to serve the European population. Gradually work began with immigrant Tamil and Chinese Christians, who formed a nucleus for a future national church. The first Anglican missionaries arrived in 1848, sent by the Society for the Propagation of the Gospel.

The first Anglican congregation was in Penang, where services were held soon after Francis Light's annexation of the island. A large church was erected as early as 1818. Tamil work began in 1871 and Chinese work in 1887.

Anglican work in Singapore began in 1826, with the first church completed in 1837. In that same year, 1856, a mission to the Asians was launched.

The church spread to the major cities: Taiping (1884), Kuala Lumpur (1887), Seremban (1893), etc. The advance of the Anglican Church was usually closely tied to the advance of the British intervention, and its chief concern was to minister to Europeans and only secondly to witness to the Asians. After 1900 outreach to Asians became increasingly a concern of the church. Chinese and Tamil congregations were increased and the school system expanded. A mission hospital (St. Andrew's) and nurses' training school were established in Singapore.

The Second World War and its aftermath generated significant changes within the Anglican communion. It became more a part of local life and concern. It reorganized; local men were trained in theology; ministry to nationals increased and missionary personnel multiplied. Work among the new villages has been undertaken with the assistance of personnel from the Overseas Missionary Fellowship (formerly the China Inland Mission).

With British influence in what is now East Malaysia the Anglican Church grew and reached out to local people.

PRESBYTERIAN

For many years there were two Presbyterian Churches on the peninsula. One was almost entirely European and the other Chinese. They have recently united and are working in Chinese and English languages. When Chinese work was started, it was considered an extension of the British Presbyterian Mission in China. Rev. J.A.B. Cook arrived in 1881 in Singapore. From there the work spread to the Malay Peninsula, especially to the villages and towns of the state of Johore.

METHODIST

Work was opened in Penang in 1891 and grew rapidly under the leadership of G.F. Pykett. Soon the mission spread to the peninsula. Work was begun in Ipoh in 1894 and in Kuala Lumpur in 1897 by W.E. Horley. Malacca joined the new stations through the assistance of a Malayan Bible Society colporteur.

The growth of the Methodist Church in Malaya has always been closely associated with their vast school system. Schools were often established before congregations. In 1960 there were 55,000 pupils in Methodist schools. Unlike some of the other churches, their outreach was toward the Asians from the start. It was thus natural that the work early included the vernacular languages. The work also spread in a pattern from the larger cities outward. A theological school and a Bible Women's Training Center were established early.

The work expanded to include the Ibans (tribal peoples of Sarawak) and the Chinese. There are currently five conferences (which include Singapore) with a common Bishop.

LUTHERAN

The earliest Lutheran work dates back to the mid-19th century with Chinese immigrants to North Borneo. Supported by the Basel Mission Society, this church has developed and been responsible for outreach also among the tribal peoples of present-day Sabah in the Kudat area.

In West Malaysia, there are two Lutheran Churches. One was formed in 1907 in Kuala Lumpur among immigrant South Indians and has expanded along the west coast of the peninsula. The Church of Sweden Mission is related to this church. The other church has grown out of the work of the mission of the Lutheran Church in America started in 1953. Its work is with the Chinese and aborigines, centered in the states of Perak and Selangor.

BORNEO EVANGELICAL CHURCH

Known as the Sidang Injil Borneo, this church has grown out of the Borneo Evangelical Mission founded in 1928 to reach the tribes of Sarawak where other missions were not working. There were many converts from the Murut tribe and since then the witness has spread to 14 other tribes in the area. There are now some 260 congregations, with about 35,000 adherents. Translation of Scriptures and training of indigenous personnel are progressing.

BAPTIST

Begun in the 1950's by American missionaries, this church has expanded steadily, especially in the cities and towns. Included in their program are a seminary, book stores, and camp assembly grounds.

SEVENTH-DAY ADVENTISTS

This work was begun by missionaries from America before the First World War and expanded to major population centers. There is a large mission hospital in Penang. The work has developed more rapidly in East Malaysia where nearly three-fourths of the membership and even more of the churches are found today. Evangelism has remained a strong emphasis.

FOREIGN MISSIONS

ROMAN CATHOLIC

Eight chaplains accompanied the victorious Portuguese fleet into Malacca in 1511, and the Roman Catholic Church established a foothold that has remained. The renowned Jesuit missionary priest, Francis Xavier, visited Malacca for the first of five visits in 1545 and later established a school. When he died off the coast of China in 1552 his body was brought to Malacca for burial.

With the decline of Portuguese influence and the eventual take-over by the Dutch, the Roman Catholic Church withdrew its priests, but the church they established remained. French missionaries

came in 1781 to Kedah in the north, where a seminary was established in 1809 and continues even today. This outreach was extended to Malacca and other areas. The Roman Catholic Church continued to spread inland and outward, supported by a strong school system. There are today 17 religious orders and congregations in Malaysia.

PROTESTANT

Although the Dutch ruled in Malacca for the major part of a century, they did little to effectively propagate their faith. One important development, however, during Dutch rule was the translation of the New Testament into Malay in 1688.

The beginning of the Protestant enterprise in the 19th century in Malaya was a multi-denominational effort. The peninsula became a stepping-stone, since Malaya was valued by most missionaries largely as a temporary home until China opened up.

William Milne came in 1815 under the auspices of the London Missionary Society and established a printing press at Malacca. Robert Morrison made a trip from near the China coast in 1819 to work with Milne in publishing the Chinese translation of the Old Testament. A Chinese school was opened, followed by a Malay and then an English school. More missionaries arrived in 1818 and work was opened in Penang and Singapore.

From 1833 the American Board of Commissioners for Foreign Missions began sending missionaries to Malaya (also as a training ground for China).

At present there are more than 20 foreign Protestant mission agencies who report ministries in Malaysia, with a total staff of about 200. Most of these agencies are from North America.

COOPERATIVE EFFORTS

The Christian Council of Malaysia and Singapore is in the process of dividing into separate national bodies. The present Council includes Methodists, Anglicans, Presbyterians and Lutherans. These same churches have been supporting Trinity Theological College, an interdenominational school in Singapore. There has also been a growing spirit of cooperation between these churches and the Roman Catholic Church.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

There is an active Fellowship of Evangelical Students (including Varsity Christian Fellowship). Navigators, Youth for Christ, Scripture Union and Campus Crusade for Christ are also active among youth. These groups all stress student evangelism.

Many of the more conservative churches have regular evangelistic campaigns and some have been stressing the importance of home Bible study groups in witness to neighbors. Recently workshops and seminars in church growth have been held, and plans are being made for more in 1974. A group of church leaders has decided to form a committee of all interested in the study and promotion of church growth.

BROADCASTING AND LITERATURE

There are two Christian visual aid centers which provide evangelistic and educational materials to the churches. Christian related broadcasting on TV and radio has been confined to special seasonal or subject broadcasts. Some Christian radio broadcasts can be received from overseas. Several Christian magazines are published, but there is a need for more localized and relevant material. Bible correspondence courses are popular, and there are several different programs from which to choose.

BIBLE TRANSLATION AND DISTRIBUTION

The United Bible Society report of the distribution of Scriptures includes Singapore and Malaysia.

| | |
|----------------|----------------|
| Bibles | 17,226 |
| New Testaments | 23,956 |
| Portions | 236,404 |
| Selections | <u>443,872</u> |
| 1972 Total | 721,458 |

EDUCATION

Theological. In the past few years there has been a growing stress on lay training by all churches. In addition, theological education by extension has proved effective and is gaining wide interest. There is a growing awareness of the need for more practically oriented theological training for Malaysian Protestants within their own local context. In discussions of these issues, there seems to be strong support for a program which would combine residence and extension training.

In addition to the interdenominational Trinity Theological College, the Baptists have a seminary in Penang and the Assembly of God a Bible school near Kuala Lumpur.

Christian. The Roman Catholic and Methodist Churches in particular have had for decades extensive primary and secondary school systems which have had a significant impact on society and made a substantial contribution to the development of the nation. There are also many church-related day-care centers and kindergartens. The Evangelical Lutheran Church is starting a vocational training center in cooperation with the National Union of Plantation Workers and the Negri Sembilan state government.

SOCIAL CONCERN

The Roman Catholic Church has administered a number of hospitals. The Seventh-day Adventists, Anglicans and Lutherans also have hospitals or institutions for handicapped children.

A counseling center has been started in Kuala Lumpur as an interdenominational cooperative effort. Day-care centers and kindergartens are run in many church buildings. Some churches also render service to rural and ghetto communities in an attempt to improve their lot in life and give them hope for the future.

THE NATION AND ITS PEOPLE

POPULATION

The official statistics of the 1970 census report the population to be 10,439,530. West Malaysia has a population of 8,801,399 (84%), and East Malaysia 1,632,635 (16%). Since that time there has been continued numerical growth, with the present estimate of over 11 million. Growth rate is estimated to be 3 to 3.5% per year.

The 1970 census figure is broken down by "community" (a term preferred over "race") as follows:

| | | |
|---------------|-----------|-------|
| Malays | 4,886,912 | (47%) |
| Chinese | 3,555,879 | (34%) |
| Indians | 942,944 | (9%) |
| Dayaks | 386,260 | (4%) |
| Kadazans | 184,512 | (2%) |
| Other natives | 337,395 | (3%) |
| Others | 145,628 | (1%) |

COMPOSITION

The Malays are predominantly a rural people who control the political and social life of the nation. The Chinese are primarily urban and, by virtue of their ability in trade, business and finance, possess most of Malaysia's economic power. The Chinese and Indians are almost totally immigrant populations who came since the middle of the 19th century. Certain rights, such as holding of designated portions of land, are reserved for Malays as the native people of the soil.

The Dayaks are a tribal people from Sarawak and the Kadazans a tribal people of Sabah. The "other natives" category represents those of other tribal groups, mainly in Sabah and Sarawak, the eastern section of the nation. The category of "Malays" also includes Indonesian and aboriginal peoples.

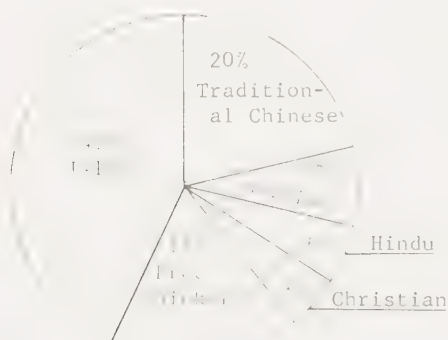
LITERACY AND LANGUAGES

About 43% of all Malaysians are literate. Malay is the national language, and is taught in all schools.

RELIGION

There has been no religious census, so one can only estimate the religious loyalties of the people of Malaysia (although admittedly many are only nominal). However, with certain available statistics and the community statistics, the following breakdown would likely be close to the current situation.

ESTIMATED RELIGIOUS AFFILIATIONS



Chinese generally follow a form of ancestral worship, which is a combination of Buddhism, Taoism and Confucianism. Many younger people, especially those educated, consider themselves "free thinkers," or without a definite religious affiliation. The majority of Indians are Hindus, and the majority of tribal peoples are animists. The Christian community is made up of three main groups: Indians whose ancestors immigrated from South India, Chinese whose ancestors immigrated from South China, and tribal people of East Malaysia.

Malays are Moslems by law. When a Malay gives up the Islamic religion, he in effect ceases to be a Malay.

Islam is the official state religion of Malaysia, but freedom of worship is allowed. The right to propagate religion is restricted by state laws related to the propagation of any religious doctrine or belief among persons professing the Islamic religion. This means, in effect, that non-Moslem religions are forbidden to propagate their faith among Malays, the largest portion or nearly half of the total population. The opposite, however, is not true. Moslems may propagate their faith among persons of other beliefs.

GEOGRAPHY AND CLIMATE

Crescent shaped and just north of the equator, Malaysia is divided by the South China Sea into an eastern and western portion. The Malay Peninsula (west) is more heavily populated and developed than the northern portion of the island of Borneo (east). The western portion extends 740 kilometers (460 miles) in length with a series of mountain

ranges extending northwest to southeast down the center of the peninsula with coastal plains on either side. The eastern section is crisscrossed by a variety of low mountains with the remainder comprising an alluvial coastal plain with a belt of undulating country.

Over two-thirds of Malaysia's 332,952 square kilometers (128,553 square miles) is still tropical rain forest. Its coastline extends for nearly 4,827 kilometers (3,000 miles). The year is commonly divided into southwest and northeast monsoon seasons, with up to 508 centimeters (200 inches) of rain per year.

HISTORY

By the start of the Christian era, commercial and trade contacts had been made by travelers from southern China and India, and there were key settlements on the peninsula. Because of its crucial location for trading within Asia and later with the West, Malaysian history is interwoven with that of various Buddhist and Hindu empires which held sway over parts of this region.

Islam reached the peninsula via Moslem traders. The Malacca Sultan embraced Islam in 1414 and Malacca became the center for the spread of Islam over the whole region. The Portuguese capture of Malacca in 1511 marked the beginning of European involvement. The Dutch conquered the area in 1641, and were displaced by the British in 1824.

The British had started their influence as early as 1786 when the East India Company took possession of the island of Penang. British interest was mainly commercial, and their dominance continued to broaden until the peninsula was under their control in 1914.

Following 1945 a Malayan Union was set up by the British on the peninsula, but was abandoned due to nationalist opposition, and the Federation of Malaya was started in 1948. However, an armed communist insurrection and terrorist activity caused a state of emergency from 1948 until 1960. In the meantime, a new constitution was drafted and approved, leading to the independence of the Federation of Malaya in 1957. East and west were brought together in the formation of the new nation of Malaysia in 1963. Singapore, originally one of the 14 states, separated from Malaysia in 1965 and became an independent republic. The Federation now has 13 states with Kuala Lumpur as federal capital.

GOVERNMENT AND POLITICAL CONDITIONS

The King is a constitutional monarch elected by the Conference of Rulers (hereditary rulers of the various states) for a five-year term. Malaysia has an elected parliamentary system of government with a prime minister and his cabinet to carry out the executive function of government.

One of the goals of the nation, with a multi-racial, multi-lingual situation, is to bring about national unity. Certain principles known as "Rukunegara" have been adopted to assure unity and national development. There are five: Belief in God, Loyalty to King and Country, Upholding the Constitution, Rule of Law, Good Behavior and Morality.

ECONOMY

Since independence Malaysia has achieved steady and healthy economic growth. Although heavily dependent on rubber, tin and timber exports, the

economy has been growing and diversifying with significant foreign and local capital investment in new industry. Large numbers of young people are moving to urban industrial areas, especially the Kelang Valley area in Selangor state near the capital city.

The Second Malaysia Plan of development (1971-1976) has a two-pronged aim: the eradication of poverty and the restructuring of society. The plan is to raise the standard of living and opportunities for economic betterment of those who have been largely left out of the previous expansion.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Community (Estimate) |
|--|-------------------------|
| <u>PROTESTANT</u> | |
| Anglican Church of Singapore and Malaysia | 20,000 |
| Assemblies of God | 1,700 |
| Baptists (Southern) | 3,300 |
| Borneo Evangelical Church | 35,000 |
| Brethren Assemblies | 3,000 |
| Evangelical Lutheran Church of Malaysia and Lutheran Church in Malaysia | 18,800 |
| Methodist Church in Malaysia and Singapore | 35,000 |
| Presbyterian Church in Malaysia | 4,000 |
| Seventh-day Adventists | 12,900 |
| Others | 2,500 |
| <u>ROMAN CATHOLIC CHURCH</u> | 270,100 |
| <u>ORTHODOX CHURCH</u> | |
| Mar Thoma Syrian Church in Malaysia | 3,000 |
| Orthodox Syrian Church in Malaysia | 600+ |

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The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Dr., Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Mr. Duain W. Vierow.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

MEXICO

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Mexico, and to increase the overall awareness of Mexican Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The widespread influence of the Roman Catholic Church has made most Mexicans aware of at least some aspects of Christianity. There do remain some distinct groups, largely Indian tribes, who have not yet been truly reached with the Gospel. There are estimated to be over 100 tribal-language groups in Mexico but exactly how many of these are unreached is difficult to determine. Examples of

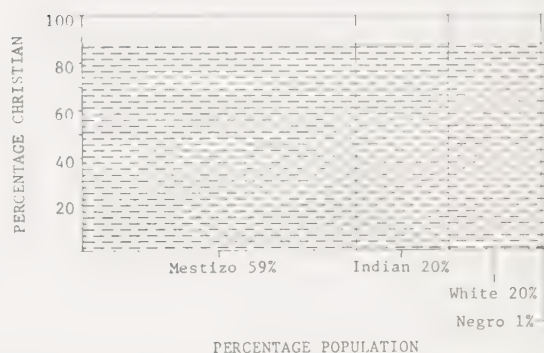
such groups include the Sabonilla Ch'ols, Mixes, Chinantec, Mazatec, Cuicated, Izatec, Chocho, Chatino, Amuzgo, Trique and Chontals. Certain distinct socio-economic and occupational groups could also be considered as essentially unreached.

Much that is called Roman Catholicism is virtually "Cristo-paganism," a mixture of tribal practices with Roman Catholicism in varying degrees. Some areas are completely isolated, especially in the southeastern mountain highlands.

Whereas approximately 86% of the country claims to be Roman Catholic, only about 15% are practicing their religion. About 4% of the population claims to be Protestant.

The graph below shows some of the major people groupings of Mexico and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

The two aspects of Mexican life indicate two different religious pictures. The urban life presents a religious picture of Roman Catholicism with its large cathedrals in the center of every city, about which life revolves. This dates back to the coming of the Spaniards with the entrance of the Spanish priests with the first colonizers.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



Every town and village accessible by road also has its Roman Catholic cathedral, which are seen all over the country. However there remain many areas which are in reality inaccessible except by air or trail, in which the indigenous religions hold more strength in the mind and thought patterns of the people. Many homes have a figure of the Virgin of Guadalupe, which in reality is no more than an idol replacing the figure of the Earth Goddess of the Aztecs, Tonantzi.

In rural areas and especially isolated villages, animistic rites and beliefs come to expression even within the context of the Roman Catholic cathedrals and religious fiesta system.

Article 24 of the Constitution grants religious liberty, and there is increasing freedom to proclaim the Gospel. Legal protection is given to all religions, but social pressures are still very high to retain the one universal religion. Since Vatican II the pressure against Protestantism has lessened, though in many areas the local priest still has strong control of the people's actions, and may stir social rejection and persecution of Protestant Christians.

At present the Protestant Church is on the increase, with a total community of approximately 4% of the population.

The highest concentration of Protestant Christians is in Tabasco, Veracruz, Chiapas, and the Federal District, followed by the northern states adjacent to the U.S. The Protestant influence in the north is due mainly to the number of farm workers that move into the U.S. for farm work during the harvest season and then return to their homes.

Most church growth has been reported among the lower class, the urban immigrants, in rural peasant villages and in some Indian tribes of the southeastern highland mountains.

NATIONAL CHURCHES

ROMAN CATHOLIC

Catholicism was introduced into Mexico in the 16th century and was influential in most aspects of Mexican life. In the mid-19th century, a strong secular movement in politics caused tensions between the government and the Catholic Church, with restrictions on religious activities of both Catholics and Protestants. These tensions have since eased and renewal movements have developed in parts of the Catholic Church structure in Mexico.

In 1973 the Roman Catholic Church reported that its community in Mexico numbered 46,641,000, or 86% of the population. Organizationally there are 11 archdioceses, over 2,900 parishes, and 8,854 priests.

Some branches of the Catholic Church are actively engaged in making use of and distributing the Scriptures, as well as using the vernacular for mass.

PROTESTANT

Protestantism was introduced into Mexico in the 19th century by colporters who went from village to village selling the Bible. It had a very slow beginning, but has grown significantly during the 20th century. It still constitutes only about 4% of the total population, though now it enjoys a freedom which it did not enjoy earlier.

The latest Evangelical Directory of Mexico (1970) lists 66 Protestant church denominations in Mexico. The majority of these are of Pentecostal order. Other large groups include the Presbyterians, Methodists, Baptists, Church of the Nazarene, and Seventh-day Adventists.

The fastest growing churches are the Pentecostals, of which there are 14 within the Fraternal Association of Pentecostals in the Republic of Mexico. Another 100 bodies exist which are not affiliated. Reports show that 50% of all church increase has been related to the Pentecostal churches.

The next fastest growing body is the Seventh-day Adventist, which reports a membership of 46,000.

Of the traditional Protestant churches, the Presbyterian is the largest. The greatest concentration of Presbyterians is in the capital, followed by the concentration in the southeastern states.

The "Cincinnati Plan," a comity agreement, divided the country into "regions" which were assigned to different denominations. This accounts for some of the concentration of denominations in certain states, but it is little recognized at present.

Although Mexico City has several large churches with congregations numbering over 1,000, much of the evangelical ministry throughout the towns of Mexico is carried on by laymen who are working with small congregations that number between 25 and 150.

COOPERATIVE AGENCIES

Among cooperative bodies in Protestant churches, in addition to the Fraternal Association of Pentecostals mentioned earlier, there is a National Council of Evangelical Churches of Mexico of which most Protestant groups are members.

Other bodies that have been formed for mutual assistance and cooperation are: National Evangelical Committee of Defense, Latin American Evangelical Committee for Christian Education, Evangelical Medical Union, etc.

FOREIGN MISSIONS

ROMAN CATHOLIC

Since Catholic seminaries in Mexico do not graduate enough priests to care for all parishes, Roman Catholic orders in the United States and Europe consider Mexico a mission field. In 1970 United States and Canadian Roman Catholic orders reported a total of 151 priests, nuns and lay missionaries at work in Mexico.

PROTESTANT

The first known Protestant missionary effort in Mexico was in 1824 when John C. Brigham went to distribute Bibles. He was followed by other individuals from the United States, Ireland and England. James Hickey, a Baptist minister, arrived in Monterrey and together with Thomas M. Westrup in 1863 held meetings in Nuevo Leon and Tamaulipas. On January 30, 1864, the first organized Evangelical church was established in Mexico. Then in 1868 an Anglican minister, Henry C. Riley, arrived and began work.

The first known denominational missions effort was made by the American Baptist Home Mission Society, which started a ministry in Mexico in 1870. One of their earliest missionaries, the Reverend J. L. Stephens, and a Mexican assistant were assassinated by a Roman Catholic mob.

Today foreign mission organizations from England, Canada, Sweden and the United States report having missionaries in Mexico. Most of these missionaries come from the United States and Canada. In 1973 there were 125 mission agencies with a total of 1,310 missionaries working in Mexico. Of these, the agencies having the largest number of personnel in the country are Wycliffe Bible Translators, Churches of Christ (Christian Churches), and the Southern Baptist Convention. Certain other mission boards, such as the Presbyterian and Methodist, had larger consignments of missionaries in Mexico, but have adopted a policy of withdrawal of personnel.

The Wycliffe Bible Translators started work in Mexico in 1935. In 1974 they report a staff of 506 persons. It is the goal of this mission to complete its translation task for Mexico in the next 20 years. Presently 105 languages have been assigned to Bible translators; 27 New Testaments have been completed and published; an additional six New Testaments are completed and in the process of being published; 77 languages have Old Testament stories and Scripture portions translated; literary and educational materials have been translated into 100 languages.

The Churches of Christ (Christian Churches) have the second largest number of personnel working in Mexico. Their 89 missionaries have a wide variety of activities, the major ones being evangelism, radio broadcasts and follow-up and education.

The Southern Baptist Convention had 71 missionaries working in Mexico in 1973. The first missionary was sent in 1880. Since that date the Southern Baptist Convention and the American Baptists have incorporated their churches into a single convention known as the National Baptist Convention. The National Convention supports three Baptist seminaries, three schools of higher learning. The Southern Baptists have a hospital in Guadalajara and a mobile medical unit for community visits. Their missionaries have an active part in personal evangelism, religious education, radio and television production, and literature distribution.

National Mexican churches are now sending missionaries to other countries, chiefly Guatemala, Colombia, and the United States. There are now 64 reportedly serving out of Mexico, chiefly with the various Pentecostal churches.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

During the 1968 Olympic Games in Mexico, numerous churches and missions carried on evangelistic activities relating to many of the visitors to the Games.

In April 1970 evangelist Luis Palau held a united citywide evangelistic campaign in Mexico City with 1,000 decisions for Christ reported. Also during the summer of 1970, ten Assemblies of God congregations held a month-long "Operation Amigo" evangelistic effort.

In 1970-71 all the evangelical churches in the Yucatan Peninsula carried out an extensive peninsula-wide New Testament and Bible distribution campaign along the Francisco Penzotti plan. Institutes were given in urban and rural churches to train in Bible distribution and evangelistic follow-up. More than 150,000 New Testaments and some 40,000 Bibles were distributed (sold). More than 5,000 decisions to follow Christ were recorded in the follow-up campaign.

Over half of the estimated 10,000 evangelical congregations in Mexico were involved in the 1971 nationwide Evangelism-in-Depth campaign. Forty persons were engaged as full-time leaders of the movement and over 13,000 prayer cells were organized. One million Scriptures were distributed during the campaign, supplied by the Bible Society of Mexico and World Home Bible League.

BROADCASTING

Religious broadcasting has been permitted in Mexico since the early 1960's. Several denominations and missions produce programs and it has been estimated that several hundred evangelical-sponsored programs are broadcast, mostly on Sundays but some during the week. There is a Christian-operated commercial FM station in Mexico City. Time can be purchased on commercial stations in different parts of the country. Radio broadcasts from other countries can also be received, notably from Central America and from Far East Broadcasting Company transmitters near San Francisco.

Television is restrained because of costs. Some Christian television programming has been done but is not yet extensive. Excellent TV programs have been viewed over Yucatan station in Merida.

EDUCATION

Theological. The Evangelical Directory of Mexico (1970) lists 90 Protestant seminaries and Bible institutes located in 19 different states. Mexico D.F. has the largest number, 21. Several missions are also engaged in theological education by extension. Thus church leadership training is made available to an ever growing student body, with varying academic abilities and cultural backgrounds.

Christian. Several Protestant churches operate primary and secondary schools. The Roman Catholic Church has a large number of such schools. Education is strictly secular, and such schools are unable to propagate religious concepts legally.

LITERATURE

A number of churches and missions are engaged in literature production and distribution. The Evangelical Directory of Mexico, 1970, lists over 80 Protestant church-related publications and about 60 Christian bookstores scattered around the country.

BIBLE TRANSLATION AND DISTRIBUTION

The United Bible Societies reported the following distribution for 1972 (excluding commercial publishers):

| | |
|------------|------------------|
| Bibles | 97,700 |
| Testaments | 112,116 |
| Portions | 401,412 |
| Selections | <u>1,194,174</u> |
| Total 1971 | 1,805,402 |
| Total 1972 | 2,405,104 |

The entire Bible exists in a 16th century Spanish language translation, with a 1960 update also available. The New Testament in Popular Spanish is also available, as well as the New Testament Living Bible in Spanish.

The Bible Society of Mexico reports that no complete Bible exists in any of the Mexican Indian dialects but that Testaments have been completed for 13 tribal languages, and at least one book of the Bible for 69 others. Only the Ch'ol Bible in O.T. and N.T. is being considered for publication.

SOCIAL CONCERN

Many Protestant missions are involved in medical ministries. Development projects are also found, especially in the area of agricultural assistance, with the Friends leading the way in project developments.

There are 11 U.S. based Roman Catholic orders co-operating in technical assistance programs in Mexico. They include such activities as community development programs, construction of roads, community centers, irrigation canals, medical clinics, etc. They have also established a credit union to assist in the rural farming projects offering credit for purchase of seeds and livestock.

The operation of medical clinics, dispensary and first aid programs also is a continuing ministry.

Youth activities covering youth hostels and camp programs continue, as well as social welfare programs which give assistance to needy persons and meet disaster needs.

THE NATION AND ITS PEOPLE

POPULATION

In 1973 the population of Mexico was 56.2 million, with a growth rate of 3.3% annually. About 46% of the population is under 15 years of age. There are 25 persons per square kilometer (66 per square mile). Approximately 50% of the population is rural. There have been major migrations from rural areas to industrialized urban centers. Major cities include Mexico City, Guadalajara and Monterrey.

COMPOSITION

Approximately 75-80% of the population of Mexico is Mestizo, which involves both a cultural and racial inter-mixture of Indian and Spanish ways of life. Spanish is their principal language. About 15-20% are ladino-Spanish in their way of life, although they speak an Indian tongue as their principal language. Four percent are exclusively Indian. The rest are Western-Spanish people who live in cities and form the middle and upper classes of society.

Principal foreign groups in order of population size are: Spaniards, U.S. citizens, Canadians, Chinese, English, Germans and French.

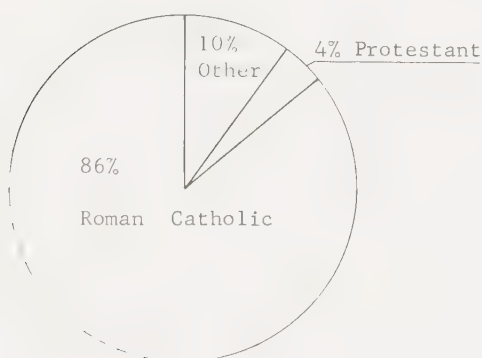
LITERACY AND LANGUAGE

About 76% of Mexico's population is literate. The official language is Spanish, which is spoken by about 88% of the population. About 7.5% speak both Indian languages and Spanish; about 3.5% speak Indian languages or dialects, with Nahuatl (Aztec) being the major one. Wycliffe reports at least 130 different Indian languages.

RELIGION

Approximately 88% of Mexico's population professes to be Roman Catholic. There are elements of spiritism and Indian tribal religions. About 4% is Protestant.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Mexico is the third largest nation in Latin America, with an area of 1,968,400 square kilometers (760,000 square miles). A chain of mountains along the east and a range in the west, running north and south, form a large "Y", which gives a "V" shape to the northern desert and central plateau. The temperature varies with altitude, and the rainfall also varies from the north central desert regions to the mountains.

HISTORY

Maya and Aztec Indians ruled Mexico prior to the arrival of the Spanish under Cortes in 1519. Two years later Cortes won control of the Aztec capital and there followed 300 years of Spanish rule. Early in the 1800's the Mexicans fought and won the war for independence, and in 1822 declared the country a republic. A constitution was adopted in

1824. In 1857 a more democratic constitution was adopted, followed by a civil war in 1858 over this constitution. Social and economic problems sparked a revolution in 1910, and in 1917 a new constitution was formulated. With several amendments, the latter document has endured to the present.

GOVERNMENT AND POLITICAL CONDITIONS

The 1917 Constitution declares that Mexico is a federal republic consisting of states free and sovereign in all that concerns them internally. Executive power is vested in a president who is elected for six years by direct popular vote and may never be reelected. The legislative body is bicameral, consisting of a senate and chamber of deputies. Members of both houses are elected by direct popular vote. Judicial power is vested in a supreme court and circuit and district courts. Internal political conditions are stable and the dominant political force is the ruling Institutional Revolutionary Party (PRI).

ECONOMY

Over half of the economically active population is engaged in agriculture, forestry, hunting and fishing. The lack of cultivable land, lack of irrigation in arid regions and inefficient farming methods are major problems. Despite this, Mexico is self-sufficient in production of food, and has a high export value of cotton and coffee. Mineral extraction is among the country's most developed industries. The most important manufactured items, by value, are textiles, foods and beverages. The average annual per capita GNP is 8,375 Mexican pesos (U.S. \$670). The average annual income for agricultural workers is about 40% lower than for industrial workers.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|---|--------------------------------|-------------------------|
| American Baptist | 5,899 | 12,621 |
| Apostolic Church of Faith in Jesus Christ | 16,064 | 48,192 |
| Assemblies of God | 15,772 | 27,624 |
| Associate Reformed Presbyterian Church of Mexico | 2,000 | 4,000 |
| Central American Mission | 56 | 250 |
| Christian and Missionary Alliance | 166 | 166 |
| Church of God (Anderson) | 468 | --- |
| Church of God (Cleveland) | 22,242 | 28,589 |
| Church of God (Holiness) | 16,155 | 33,542 |
| Church of God in Christ by the Holy Spirit | 250 | 400 |
| Church of the Nazarene | 10,928 | 15,966 |
| Disciples of Christ | 1,114 | 2,228 |
| Free Methodist Church | 543 | --- |
| General Conference of Congrega- tional Churches | 750 | 1,100 |
| German-speaking Evangelical Congregations (Lutheran) | 2,640 | 4,613 |
| Independent Evangelical Churches | ? | ? |
| International Church of the Foursquare Gospel | 2,432 | 3,205 |
| Lutheran Church | 1,758 | 1,758 |
| Lutheran (Concording Conference Missouri Synod) | 1,275 | 1,500 |
| Mennonite Brethren Church | 100 | 300 |
| Methodist Church of Mexico | 25,807 | 42,162 |
| Mexican Episcopal Church | 4,508 | 8,881 |
| Mexican Evangelistic Mission | 960 | 4,000 |
| Mexican Indian Mission | 3,900 | 6,000 |
| Mexican Lutheran N.W. Synod | 45 | 45 |
| National Baptist Convention | 15,608 | 31,384 |
| National Presbyterian Church | 30,549 | 80,460 |
| Pentecostal Church of God | 1,000 | 1,000 |
| Pentecostal Holiness Church | 1,900 | 3,356 |
| Pilgrim Holiness Church | 6,035 | 10,038 |
| Scandinavian Congregations in Mexico | 30 | 200 |
| Seventh-day Adventists | 45,623 | --- |
| Seventh-day Baptist Church | 478 | --- |
| Swedish Free Mission | 50,000 | 150,000 |
| Wesleyan Methodist Church | 6,000 | --- |
| Western Mexican Christian Mission | 529 | 1,000 |
| World Missions of Mexico | 1,500 | --- |

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STATUS OF CHRISTIANITY COUNTRY PROFILE

NEW ZEALAND

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with New Zealand, and to increase the overall awareness of Christians in New Zealand of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

According to census registrations about 85% of the population of New Zealand profess to be Christian. Numerically the strongest single group is Roman Catholic, though combined the non-Roman churches predominate. The varied religious backgrounds of early immigrants together with the great freedom of New Zealand, tend to produce nominal support of the churches. Within the total stream of church life there has always been a segment of committed Christians to the evangelical faith, though there has never been anything approaching a national religious revival.

In the region of the North Island a large segment of the population is made up of the Maori ethnic people, about 228,000 in number. Approximately 14% of these people profess church membership. Conflict between the Maoris and Europeans lasted until the end of the 19th century. Increased understanding and cooperation have overcome these differences in the 20th century.

About 17% of the population of New Zealand are active church members.

The graph below shows the major people groupings of New Zealand and their response to Christianity.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Freedom of religion, according to the English tradition, prevails in New Zealand. The only legal restrictions on the propagation of religion are those which are deemed necessary for the preservation of peace and order. Legal rights for religious meetings are wider than for non-religious meetings.

Church and state are almost, but not entirely, separated. There is no official state church, nor has there ever been. Provision is made, however, for Christian prayers in Parliament, chaplains in armed services, prisons, etc., and for religious instruction in state primary schools.

Christian practices and theological viewpoints have generally followed those of the Western world. Slight growth tendencies in the early 1960's were followed by noted decline as compared to the population growth rate. Within the last few years there have been indications of new growth produced mostly by the Pentecostal and Charismatic movements.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED



Pentecostalism has had marked effects on much of the New Zealand scene. "One of the most significant movements in the church recently has been the growth of charismatic groups. The largest of the charismatic churches is the Assembly of God and when the 1971 census figures are released this church will almost certainly show a doubled membership. One of the greatest impacts of the charismatic movement has been on the historic churches and especially the Anglican and Roman Catholic churches. Many clergy and lay people have accepted the charismatic marks of speaking in tongues and healing as a part of their church life while still remaining in their own church. A conference of these people held in Palmerston North at the beginning of the year received enthusiastic support from a diverse range of churches." (Church and Community, Vol. 30, No. 1, 1973, p. 3)

NATIONAL CHURCHES

PROTESTANT

Church of England (Episcopalian). Founded in New Zealand in 1814, "The Church of the Province of New Zealand" has, as is the case with the Anglican Church elsewhere, varied streams of thought and practice. There is a strong High Church section, though perhaps the majority would more correctly be thought of as "broad". Theologically many clergy would be liberal, but there is a small but strong "evangelical" wing. The charismatic movement has brought a significant emphasis in many sections on a more vital and vivid Christian life and worship. An effective link for evangelicals through New Zealand is the Church Missionary Society, which is an official agency of the Anglican Church. It sends missionaries overseas (mainly to Pakistan and East Africa) and organizes annual spring schools in each main island.

Presbyterian. The Presbyterian Church represents a wide range of theological viewpoints. It is suggested that 20% of the ministers would be conservative evangelicals; probably less than 10% would be complete radicals, the balance being middle-of-the-road ranging from moderately evangelical to emphatically liberal. The Westminster Fellowship (not an official body within the Church, but a fellowship of like-minded Presbyterians) links conservatives in the denomination.

Congregational Union. This denomination was never very strong, and recently has been divided. In 1969 about 16 congregations joined the Presbyterian Church, leaving about eight to continue as Congregational. The strongest Congregational work has been among the Polynesian population.

Methodist. The Methodist Church in New Zealand places more emphasis on social ministries than most of the other churches. The Methodists are the most ecumenically minded of all the denominations. The evangelicals within the Methodist Church also tend to be ecumenical in outlook.

Church Union. The above four denominations and the Church of Christ (Associated) have been engaged for some time in negotiations for church union in New Zealand. Voting by the general membership of the various denominations has been held, with results as follows:

| | <u>Valid Votes</u> | <u>% for Union</u> |
|--------------------|--------------------|--------------------|
| Presbyterians | 79,501 | 70 |
| Anglicans | 62,116 | 58 |
| Methodist | 22,979 | 86 |
| Churches of Christ | 2,647 | 55 |
| Congregationalist | 335 | 54 |

Not all of the various church government bodies have decided upon the issue as yet. The decision for the Anglican Church has to be made in 1974. It would appear likely that if the churches vote together for union, there will be some in each denomination which will desire to continue their present denominational distinctions.

Baptist. In the main this denomination has remained evangelical and comparatively conservative in doctrine. Growth has been steady but undramatic.

Pentecostalism. Reference has already been made to the upsurge of Pentecostalism, evidenced by a considerable growth in the Pentecostal denominations (notably Assembly of God) and by a fast developing neo-Pentecostalism within many mainline denominations. The effects of this movement within the churches not traditionally Pentecostal has varied; in some churches charismatic doctrine and practices have taken firm hold, in others considerable division has resulted, while in others charismatic and non-charismatic members work in comparative harmony. Reliable statistics are difficult to obtain, but in some long-standing churches and organisations the rapid growth of this Charismatic movement is remarkable. Among the Christian student organisation formerly known as the Inter-Varsity Fellowship it has been estimated that some half of the membership is charismatic. In the Roman Catholic Church "Life in the Spirit" studies are being attended by many hundreds.

Cults. Mormons and Jehovah's Witnesses, as in other countries, have been very active over several years and, especially the former, have shown rapid increase of members and adherents.

Other groups which have recently entered New Zealand include the Children of God, and the Local Church. Completely non-Christian cults are found, but without large following: Scientology for a time attracted a measure of interest, but this appears to have waned. Common older movements, such as Theosophy and Christian Science continue with comparatively small followings. A recent entry to New Zealand is the small but somewhat vigorous Hare Krishna movement.

ROMAN CATHOLIC

There are over 453,000 adherents to the Catholic faith in New Zealand. There is an archbishop in Wellington, and bishops in Auckland, Christchurch, and Dunedin. There are 195 parishes, 849 priests, 341 schools, and 125 seminaries. Under the archbishop in Wellington there are many bishops serving in neighboring islands.

COOPERATIVE AGENCIES

National Inter-Church Organisations. As in many countries, there is a National Council of Churches of which most of the older denominations are constituent members. Member churches are: Anglican, Presbyterian, Methodist, Baptist, Churches of Christ, Salvation Army, Congregational, Society of Friends, Greek Orthodox, and Cook Islands Christian Church. The Roman Catholic and Lutheran Churches are not members but have observers at executive meetings.

The function of the Council is to provide a means of communication and cooperation between the various denominations, especially with respect to relationships between the churches and to make possible effective joint projects. Associated groups are: Women's Committee, Maori Section, Youth Committee, Churches Commission on International Affairs, university and prison chaplaincies. There are 35 regional Cooperative Councils within the structure of the NCC, providing the mechanism for communication and cooperation on a more immediate and local level throughout New Zealand.

Other important official inter-church cooperative organisations include: Churches Education Commission (formed by a merger of the Council for Christian Education and the NCC Christian Education Committee in 1973), the Inter-Church Advisory Council of Hospital Chaplaincy, Inter-Church Committee on Immigration, Inter-Church Trade and Industry Mission, the New Zealand Inter-Church Council on Public Affairs, Joint Commission on Church Union in New Zealand, Joint Working Committee (appointed to hold discussions between NCC churches and the Roman Catholic Church).

Interdenominational Agencies. In addition to organisations officially set up and maintained by the various denominations, there are numerous agencies organised and governed independently of any denomination as such, representing a cross section of denominations so far as the particular society is concerned.

These agencies exist for a number of purposes, including evangelism, youth work, Bible training, camps and conventions for fellowship and the deepening of Christian life, and the promotion of the missionary cause.

The churches of New Zealand are involved in work and witness both within the home country and on overseas projects. The denominations, as such, are engaged in specific programmes within New Zealand and overseas; normal church programmes, evangelism, Christian education, welfare, etc., in New Zealand, overseas missionary and relief work. Such involvement is official to the denomination, operated through specifically appointed denominational departments.

With interdenominational work the situation is different. Most interdenominational organisations exist for a limited area of work, though many individual Christians are involved in a number of different such organisations as well as within their own denomination's work. In a few cases a particular interdenominational society is involved in work both within New Zealand and overseas, but mostly each society is either organised for a specific task in New Zealand (though it may be the New Zealand "branch" of a movement found in many other countries) or overseas (often, again, as part of a wider society).

Important interdenominational societies operating in New Zealand, with their councils, boards or the like, being of New Zealand personnel, include The Evangelical Alliance and Evangelical Missionary Alliance.

The Tertiary Students' Christian Fellowship (TSCF), previously known as the Inter-Varsity Fellowship of Evangelical Unions, to which are linked the Nurses' Christian Fellowship, Theological Students' Fellowship and Christian Graduates' Fellowship.

Scripture Union. This is the general name for this society which works amongst children and school students. It links voluntary Christian groups in schools, the groups in the secondary being known usually, as the Inter-Schools Christian Fellowship (previously Crusaders). It organises camps for the secondary school groups, and beach missions to children and young people (Children's Special Service Missions).

FOREIGN MISSIONS

Ministries being carried on within New Zealand which do not have any New Zealand personnel working on their behalf are: the Bible Society in New Zealand, with 15 full-time workers and 6 part-time; the International Society for the Evangelisation of the Jews, with two workers; the Maori Mission with 18 workers.

HOME MISSIONS

Long before the British settlers arrived, New Zealand was inhabited by the Maori people. Since then many attempts have been made to present the Christian message to this race. From the first days this mission has met with a measure of success, though numerically, as compared with some other Pacific Island peoples, the proportion of Christians has remained small. All the larger denominations have given specific attention to Christian witness to, and work among the Maoris. In result there are churches with predominantly Maori congregations, and in many other churches Maoris worship with Europeans. Relationships between Maoris and Europeans in New Zealand are, on the whole, fairly good, and this is reflected in the life of the church in New Zealand. Nevertheless there are cultural and other barriers and many Maoris do not feel at home in churches predominantly European. A few indigenous movements have come into being over the years, the Maori Evangelical Fellowship being probably the latest, these being an association of fellowships which owed their origin largely to the work of the United Maori Mission, an interdenominational society formed for the evangelisation of Maoris. There are a number of MEF churches or fellowships and ministers.

New Zealand immigration policy has allowed a large influx of Pacific Islanders. Many of these come with a Christian background and have joined existing New Zealand churches. Some have formed churches of their own. New Zealand churches often give needed attention to these Islanders.

It is very difficult to obtain accurate statistics relating to Maori and Polynesian churches in New Zealand. The percentage of Christians among these peoples is probably comparable to the percentage of Christians in the population of New Zealand as a whole.

MAJOR CHRISTIAN PROGRAMMES AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Many evangelists have visited and preached throughout New Zealand. In 1959 and 1969 brief crusades were conducted by Billy Graham, the larger apparent response attending the first crusade. Grady Wilson is expected in 1974.

The outcome of the Billy Graham crusades, home and group Bible studies, are increasing in number and proving effective for the winning of people to Christ as well as building up Christians in the faith.

"Jesus Marches" in the main centres of New Zealand in 1972, though not directly organised as such, proved effective evangelistic media.

The methods of Campus Crusade, adapted to church outreach through LIFE courses, are proving effective in the training of church members for personal evangelism.

BROADCASTING

Broadcasting in New Zealand is very much under government control, most radio and all television stations being under the NZBC, a government appointed corporation. Religious broadcasting and TV presentations have been very limited and hardly effective. Church services are broadcast, time being allocated on a membership proportion basis. New Zealand Christians, however, take increasing interest in producing programmes for broadcast overseas through such Christian stations as HCJB, DZAS, etc.

LITERATURE

New Zealand churches and writers produce Christian literature but on a small scale. No particular field of writing calls for special note. The smallness of the country prohibits any large-scale local publication of Christian literature. Most denominations produce their own church papers, and various interdenominational agencies publish their own particular literature.

There are 35 specifically religious book shops in New Zealand, of which the largest (in annual turnover) is the Bible College Bookcentre (linked with the Bible College of New Zealand).

BIBLE TRANSLATION AND DISTRIBUTION

Maori versions of the Bible have long been available, and other language groups in New Zealand for the most part have their own translations easily available. New Zealand Christians have long been involved in the work of the British and Foreign Bible Society, of which the New Zealand organisation is now known as the Bible Society in New Zealand.

| | |
|----------------|---------|
| Bibles | 20,168 |
| New Testaments | 38,772 |
| Portions | 46,869 |
| Selections | 532,801 |

| | |
|-------|---------|
| Total | 638,610 |
|-------|---------|

(Annual Report of United Bible Society, 1972)

EDUCATION

Theological. There are nine Protestant denominational seminaries and Bible colleges and six interdenominational Bible colleges. The total enrollment is approximately 600 students. The largest enrollment is the Bible College of New Zealand at Auckland which offers three programs, and has 180 students at present.

Christian. Most New Zealanders attend state schools. This is due to : 1. The predominantly middle-class origin of New Zealand immigrants. 2. The emphatic separation of church and state from the beginning of British settlement, with a consequent emphasis on secular education and a refusal of state aid to church schools. 3. The smallness and the unity of the population. 4. The comparative lack of resources of the churches making the establishment of church schools a financial problem. There are 452 independent schools, almost all of which are professedly religious schools.

SOCIAL CONCERN

As a welfare state, and enjoying a considerable measure of economic security, New Zealand does not have as great a need as some countries for immediate church engagement in the relief of economic and physical distress, but there are nevertheless considerable areas of need, and the scope of involvement is broadening.

Churches provide armed services, prison, hospital, industrial and university chaplaincies. Most denominations provide homes for the aged, for children without parental care, hostels for students and the homeless. Some, especially Roman Catholic, have developed large hospital units.

The Salvation Army is particularly noted for its work in the field of social welfare. Its organizations include settlements for alcoholics to which the courts of justice can, if necessary, forcibly commit those needing treatment.

Aid to other countries is undertaken by the New Zealand government, recognized agencies, and by churches, on a regular basis through the national (secular) agencies and through various church organisations (WCC relief programmes, denominational relief programmes, missionary societies, etc.).

THE NATION AND ITS PEOPLE

POPULATION

At the last census in March, 1971, New Zealand's population was 2,860,475, a 6.9% increase over the previous census in 1966. Approximately 80% of the population is urban. The density is 11 per square kilometer (28 per square mile) with over two-thirds of the total population found in the North Island. In 1971, 67% of the population

lived in urban areas with populations over 25,000.

COMPOSITION

A balance of population in ethnic groups has been maintained by the government through immigration controls. The non-Maori, largely British and European, is by far the largest segment of the population. Maoris form about 7.6% of the population. They come from the Pacific, Samoan, Niuean and Tongan Islands. Other ethnic groups present are Chinese, Indian, Syrian, Lebanese, Arab, Fijian and others. The immigration policy maintains the proportions of race on the same basis.

LITERACY AND LANGUAGES

English is universally taught in schools and almost universally spoken. Until recently Maori has not been taught at lower school level, but is still spoken by many of this race. Pacific Island and other immigrants tend to maintain their original language for a generation or so in the family, but the teaching of English in all schools tends to lead the younger generation to adopt this as the sole speech medium.

EDUCATION

Education on a national and secular basis for both Europeans and Maoris is compulsory. Thirty-one percent of children, ages three to four, are enrolled in free kindergartens or play centres. Rural programs and correspondence school programs make education available to every individual within the country.

RELIGION

New Zealand is professedly a Christian country with a high degree of nominality. Protestants number more than half of the 85% professing Christianity. Immigrants retain their own religious professions.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

The islands of New Zealand were formed by the projecting crests of earth folds which rise as broad ridges from the floor of the South Pacific Ocean 1,000 miles east of the continent of Australia. It is composed of three main islands, North, South and Stewart, separated by relatively narrow straits. It also includes many small groups of islands such as the Chatham Islands, Raoul, the Kermadec Group and Campbell Island.

New Zealand is mountainous with a frequently changing weather pattern. Rainfall is even and adequate and accounts for rapid pasture growth which makes possible a high return of dairy products.

HISTORY

New Zealand was discovered by Europeans in 1642, but before 1300 was inhabited by a race of Polynesians known as Maoris. These originally came from Southeast Asia, moving from island to island to Polynesia and thence to New Zealand. In New Zealand they adapted themselves to a new physical environment and produced significant forms of social and economic organisation and material culture.

Initial European contacts with the Maoris produced a series of tribal wars much greater and more devastating (due to the supply of Western weapons) than ever occurred prior to the coming of the Europeans. These wars were followed by wars against the colonists; but since 1870 there has been unbroken peace between Maoris and Europeans.

The first instance of Europeans forming any permanent settlements occurred in 1792. Whaling and trading stations sprang up around the New Zealand coast. The first body of organised immigrants arrived in central New Zealand in January, 1840, from England. It arrived a week before an English-appointed governor for New Zealand landed in the North Island to proclaim British sovereignty.

In 1870 the discovery of gold brought many more to New Zealand.

New Zealand has never been subject to invasion by foreign forces but has sent its own forces to a number of wars overseas, notably the Boer War (in South Africa), World Wars I and II, the Korean War, and token forces to the Vietnam War.

GOVERNMENT AND POLITICAL CONDITIONS

New Zealand is a monarchical state and a constituent member of the British Commonwealth. The elements of rule are the titular head, the monarch (the English monarch being the monarch of the Dominion of New Zealand), the legislative authority, the executive and administrative structure, and the judiciary.

The supreme law-making authority is the General Assembly, consisting of the Governor-General and the House of Representatives, whose members are elected triennially.

Though there are two distinct political parties, which have been fairly evenly divided and alternately held control, the general government policy has long tended toward a socialistic form. New Zealand has developed into a welfare state with very wide government provision and control.

ECONOMY

New Zealand is predominantly a primary producer (especially wool, meat, and timber), but secondary industry is developing.

New Zealand enjoys a relatively stable economy and a fairly high degree of prosperity and standard of living, but, as it is somewhat undeveloped in secondary industry and relies on its export trade to secure needed imports, it is unavoidably affected by general world conditions to a very real degree.

The average annual per capita Gross National Product is 1,849 New Zealand dollars (U.S. \$2,700).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) |
|---|--------------------------------|
| <hr/> | |
| PROTESTANT | |
| Anglican (Episcopalian) Church | 115,383 |
| Apostolic (Pentecostal) Church | 2,058 |
| Assemblies of God | 2,028* |
| Baptist Church | 17,446 |
| Brethren Assemblies | 23,139* |
| Churches of Christ (Associated) | 3,073 |
| Churches of Christ (Life and Advent) | 450 |
| Congregational Christian Church of Samoa in New Zealand | N.A. |
| Congregational Union | 478 |
| Lutheran Church | 1,720 |
| Methodist Church | 29,015 |
| Presbyterian Church | 88,566 |
| Ratana (Indigenous Maori) Church | 25,570* |
| Reformed Church | 1,050 |
| Ringatu (Indigenous Maori) Church | 5,605* |
| Salvation Army | 17,737* |
| Seventh-day Adventist Church | 8,256 |
| ROMAN CATHOLIC CHURCH | 190,000 |
| EASTERN ORTHODOX CHURCHES OF NEW ZEALAND | 4,700* |
| CULTS | |
| Christadelphians | 1,628* |
| Mormons | 33,200 |
| Jehovah's Witnesses | 7,000 |

* Latest available figures

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STATUS OF CHRISTIANITY COUNTRY PROFILE

NORTH AFRICA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with North Africa, and to increase the overall awareness of Christians of North Africa of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

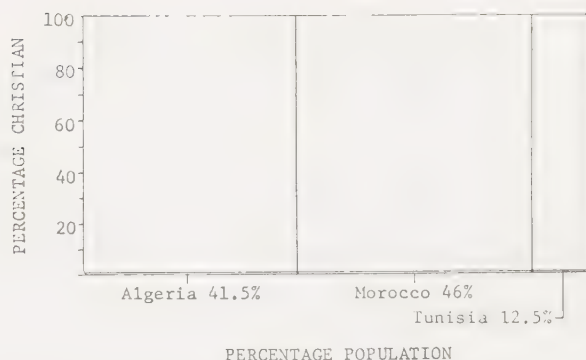
As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The countries of Algeria, Morocco, and Tunisia, known together as "North Africa," are strongly Muslim, with 98% of the population claiming that faith. It is expected that a North African must be Islamic, and cannot be anything else. The Roman Catholics that are there are mostly immigrants from Europe, and the remaining population are of the Jewish profession. Very few native North Africans profess to be Christians. Perhaps as few as 150 have received baptism, though persons that have professed to accept Christ number into the thousands. North Africa is almost totally unresponsive to the Gospel, although attempts to communicate the Christian faith have been made throughout church history.

CHRISTIAN POPULATION BY COUNTRY



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Today Christianity is regarded in North Africa as the religion of Europeans. No real recognition is given to a national Christian church by the governments of these countries, although the presence of national Christians is known. In most cases, there is strong opposition to any profession of Christian faith on the part of North Africans. This opposition manifests itself through government harassment which often includes police interrogation, threats, ostracism on the part of the families of those professing Christ, and sometimes even physical violence. This occurs in spite of the fact that all three countries include in their constitutions clauses guaranteeing religious liberty. However, the problem arises from the interpretation given these guarantees by the governments, especially at the local level. The general interpretation seems to be that although everyone can believe as he chooses, it is expected that North Africans are and can only be Muslims simply because they are North Africans; no one is permitted to attempt to persuade a Muslim to change his faith.

NATIONAL CHURCHES

As an official organization, especially one recognized by the government, there is no real national Christian church in any of these countries. It is convenient for the governments to ignore the presence of any national Christian church in order to control and, if possible, stamp out any expression of Christianity among their citizens. Nevertheless, there is a national church in the sense that there are several groups of North African Christians, converts from Islam, meeting regularly for worship, exercising church discipline and supporting evangelistic efforts. Varying degrees of

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LAUSANNE

leadership are exercised by nationals in these worshipping groups. Also included in these worshipping groups are foreigners, especially missionaries.

In the past, a factor inhibiting any national church growth has been the fact that missionaries contacted more illiterates and minors than the educated class. In recent years, however, strong emphasis has been put on programs to reach the educated section of the population and to involve converts from this class in leadership training (for example, theological education by extension). Although an encouraging beginning has been made in the development of a national church, so much more needs to be done that help will be needed and appreciated at the local level for some time to come.

It is difficult to estimate the number of genuine Christian converts in the North African countries. Statistics are misleading and definitions of "Christian" vary. There are few Roman Catholics in North Africa, and the number of known Christian converts attached to Protestant groups is estimated at 300. About half of these are baptized members. However, there are certainly many more Christians who, through fear of pressure or persecution, have not identified themselves openly as Christians or joined Christian groups. The total number of Christians in these three nations is about 196,000, but most of these are foreigners.

But the problem has been one of continuity. In the absence of qualified national leaders, individual Christians have depended on missionaries to direct their activities. This problem is being met by the following means: (1) growing coordination of missionary efforts across North Africa, and (2) increasing involvement of North African Christians in the work of ministry through leadership training programs, which include correspondence courses, Navigator conferences, and theological education by extension.

FOREIGN MISSIONS

Christianity in North Africa can be traced to the very beginning of the early church. The Christian community was largely concentrated in what is today western Libya, Tunisia, and eastern Algeria. At one point, there were over 500 bishoprics. Among the outstanding church leaders of the past who were North Africans were Tertullian, Origen, Cyprian, and Augustine. The Donatist schism and Vandal invasion seriously weakened the church; then came Muslim armies from Egypt in the mid-seventh century. The dwindling Christian witness finally died out by the 12th century, and in spite of attempts to re-introduce Christianity, Islam continued to dominate.

ROMAN CATHOLIC

As Europeans began to explore and settle in North Africa, the witness of the church returned. In the 13th century, six Franciscan friars went to Morocco. Although they had learned some Arabic in order to communicate with the officials of the land, their major efforts were concentrated in the European Christian community and among Christian prisoners. Their emphasis was typical of missionary activities during this period.

The Roman Catholic Church emphasized through official pronouncements that its function was not to proselytize, but rather to care for the European Catholic population in North Africa. However, the Catholics carried out social ministries such as dispensaries and orphanages to aid all the people, with the hope that their witness of charity would gain favor among the Muslim population. In fact, Cardinal Lavignerie, a Catholic leader of African missions, felt that they had not come to preach the Gospel, but to prepare North Africans for "mass conversions" sometime in the future. However, the ministry of Ramon Lull (1235-1315) was different; he openly declared the Gospel and tried to demonstrate the truth of Christianity as compared to Islam.

Roman Catholicism entered modern North Africa in greater strength with the European colonial conquest, which followed the French capture of the city of Algiers in 1830.

PROTESTANT

In the 1800's, three groups of Scandinavian missionaries and three small French mission groups were sent to North Africa to evangelize Muslims. After a short time these mission works faded.

The first lasting Protestant witness was established in 1881 in the Kabylia area of Algeria. This group of three Englishmen later came to be known as the North Africa Mission. By 1884 there were missionaries representing this society in Tangier, Morocco; by 1885 others were in Tunis, Tunisia; and by 1889 they were in Tripoli, Libya.

The Southern Morocco Mission was founded by Scottish Christians in 1888. In 1889 the Gospel Missionary Union was organized by a group of Americans, and their first missionaries left for Morocco in 1894, centering their activity in the city of Meknes. There have also been scattered groups of Plymouth Brethren missionaries from Great Britain and America in North Africa since the 1880's.

The first major denomination to work in North Africa was the United Methodist Church (then known as the Methodist Episcopal Church), which began in 1907. Missionaries landed at Tunis, and soon more were sent into the capital city of Algeria, Algiers, and into the Berber hills. This mission work grew steadily for several years. It has engaged in more social work than the other Protestant societies.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

Little institutional work has been carried on in North Africa since these countries became independent. As the new governments were established, Morocco and Tunisia refused to allow mission organizations legal status. Therefore, individual missionaries are considered private citizens by the local governments where they work. These new governments have also drastically curtailed the activity of the Roman Catholic Church. Many of the chapels, churches, and other buildings have been occupied for use by the Muslim governments. However, significant exceptions include a small Protestant mission hospital in Tangier, Morocco which specializes in eye surgery, a Protestant orphanage in Central Morocco, and the few bookstores and reading rooms in North Africa.

EVANGELISM

Because open-air preaching and evangelistic campaigns are prohibited by law, evangelistic work must be carried on strictly on a one-to-one basis. Gatherings in missionaries' homes, and sometimes in rented premises, often include illustrated Bible stories and preaching. Recently, systematic Bible teaching has been available through correspondence courses sent in from outside the country and through the newly developed program of theological education by extension. However, evangelism remains an individual effort, perhaps occurring in coffee shops, markets, or on colporteur trips around the country; but still the most effective place for personal follow-up, Bible study, and counseling is the missionaries' home.

The need for direct personal contact arises not only from the law, but also from the nature of the Islamic religion and society. The philosophies of Islam are so different from the Christian message of the Gospel that it requires time and patience before the Gospel can be genuinely understood and accepted.

BROADCASTING

Radio is one of the most important Christian ministries in Muslim North Africa. With the attitudes of government opposing Christianity, the air wave channels have become increasingly important. It has never been possible to produce Christian broadcasts from local stations; instead, programs were taped in North Africa and then mailed to be transmitted from outside the region.

The first missionary radio work in North Africa began in 1961 in Morocco, where tapes were made for transmission by the station ELWA in Liberia. When the North Africa Mission Bible correspondence office was moved from Tunis to Algiers to Marseilles, France in 1964, the radio ministry from

Morocco joined it. The following year shortwave broadcasts through Trans World Radio began from facilities at Monte Carlo. In 1966 a medium wave band was added, and its clear continuous signal has proved to be by far the most effective means of beaming the Gospel into North Africa.

Presently there are two centers producing programs primarily for North Africa: one by GMU in Malaga, Spain, and the other by NAM in Marseilles, France. Radio broadcasts in Arabic beamed from the Middle East are also received in North Africa. The goal established some years ago of a full half hour block per day has not yet been reached, but radio holds high priority in the future development of the Gospel ministry to North Africa. Not only does radio have its own ministry, but it also ties together the literature and Bible correspondence course ministries as well. In turn, literature and correspondence courses help strengthen the radio ministry, so the three arms of ministry are united in one thrust.

LITERATURE

Since the law prohibits Christian institutional work in North Africa, it is not possible for missionary societies to operate schools. However, in the past, simple education in reading, writing, and various handicrafts had frequently been offered to children and young girls by missionaries in their own homes. Then these efforts were often closed down at the insistence of local governments.

Two new types of education have been introduced which have not yet come under the ban of government, since they do not qualify as certified educational programs: Christian discipleship training such as the Navigator organization has developed, and the more systematic theological training under the theological education by extension program. Both programs were developed to meet the same basic need, although at different levels; intensive Bible instruction is crucial for a new convert to mature, especially with the pressure upon him in North Africa. Missions in North Africa have borrowed such materials and adapted them to the particular situation of a Muslim environment. Preparation of these materials and direction of the educational programs are conducted largely from outside the North African countries.

Nearly all literature for Muslim North Africa must be produced outside the countries for which it is intended. Bible correspondence courses, advertised by radio, are mailed in from sources outside these countries. The courses offer tracts, pamphlets, copies of Scripture texts, New Testaments and whole Bibles to their students. In general, most Christian literature in Arabic has been prepared for nominal Christian readers, rather than specifically for Muslims. However, special literature is being developed to deal with particular problems confronting Muslims. For several years, a small quarterly magazine, Key of Knowledge, has

been printed in both French and Arabic for mailing into North African countries.

BIBLE TRANSLATION AND DISTRIBUTION

The United Bible Societies show the following report for 1972:

| | |
|----------------|--------|
| Bibles | 1,181 |
| New Testaments | 1,680 |
| Portions | 6,548 |
| Selections | 9,394 |
| Total 1972 | 18,803 |
| Total 1971 | 39,969 |

OTHER ACTIVITIES

Inquiring Muslims and young Christians are scattered across North Africa, with very few living in any one center. Since fellowship is such an important ingredient in the healthy Christian life, camps and conferences have developed to bring together Christians and inquirers for intensive training and fellowship. Such programs, however, must be conducted as inconspicuously as possible because of the governmental attitude. Since these opportunities for fellowship and training have been very helpful, they should become more widely developed.

THE REGION AND ITS PEOPLE

The area of Africa where Morocco, Algeria and Tunisia are located is known by two names: (1) the Barbary States, because of the indigenous Berber population, or (2) the Maghreb, which means "west" from the Arabic verb "gharaba" (to go down). Since all three countries have identical backgrounds and similar development, they can be considered as a unit. North Africa is an arm of Middle Eastern Arabic Muslim culture, extended westward across the southern shores of the Mediterranean, and it has nothing in common with the development of Black Africa south of the Sahara.

When Islamic armies from Egypt invaded the northern shores of Africa in the late seventh century and early eighth century, nearly half of the European Christian church was lost, and in its place the Islamic religion was firmly established.

POPULATION

Morocco. In 1972 the population was estimated at 16.8 million, with a growth rate between 3 and 3.2%. There are approximately 100,000 foreign residents, and 50% of the native population is Berber.

Algeria. The population of Algeria in 1972 was estimated at 15 million, with a growth rate of 3.5%. These population figures include about 100,000 citizens of European extraction, although

there are an estimated 1,000,000 Algerians in France.

Tunisia. In 1972 the population of Tunisia was an estimated 5.4 million, showing a growth rate of 2.2%. The Berber element of the population is about 5% although the Berber language is no longer spoken.

LITERACY

Morocco. The literacy rate of the Moroccan population is estimated at 15%.

Algeria. An estimated 20-25% of the population of Algeria is literate.

Tunisia. This country has the highest literacy rate among the three nations, which is 35%.

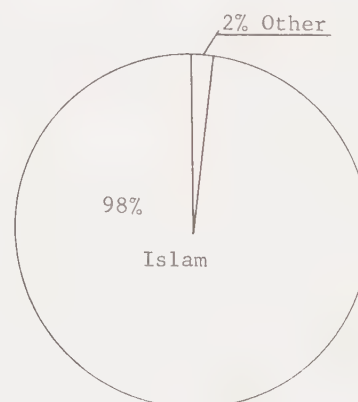
RELIGION

Morocco. At least 98% of the people of Morocco profess Islam. There are about 114,000 Christians in the country, mostly European Catholics. Jews number 70,000.

Algeria. The majority of Algerians are Muslim, as high as 98%. There are two Catholic bishops and 400 clergy in the country, and a community of about 22,000. Protestants and Orthodox together total about 2,500. There are about 15,000 Jews.

Tunisia. The Islam population of Tunisia also is about 98%. There are 20,000 Jews, 5,000 Catholics, and less than 1,000 Protestants and Orthodox.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

Morocco. With an area of 443,680 square kilometers (190,000 square miles), Morocco contains more arable land and a more favorable climate than either Algeria or Tunisia, because of the broad western plains and exposure to both the Atlantic Ocean and Mediterranean Sea. The flat, fertile coastal plains bordering the Atlantic permit widespread cultivation, but there are steppe lands to the south and east. Since there is only moderate rainfall, the snowcapped Mid-Atlas Mountains are a chief source of water. The three ranges of mountains crossing Morocco southwest to northeast are densely covered with forests, especially with oak and conifers, a rich source of lumber and cork.

Algeria. The total area of Algeria is 2,465,680 square kilometers (952,000 square miles). The most inhabited and arable part of the country is highland, with mountain chains almost reaching the Mediterranean coast and leaving a rough coastline and few good harbors. There are three major regions of Algeria, largely determined by climate: the Tell with trees and for cultivation, the steppe land for cultivating cereals and for pasture, and the vast Sahara which includes about 80% of the country. Approximately 90% of the Algerian population lives within 100 miles of the Mediterranean.

Tunisia. With an area of 125,180 square kilometers (48,300 square miles), Tunisia has a humid, relatively mountainous North, semi-arid central regions, and dry southern desert with large salt lakes. The North has hot, dry summers and warm, wet winters. The central section has too little rain for cultivation of grain and sparse vegetation. The South is a complete desert, with rainfall of less than eight inches.

HISTORY

Morocco. The present kingdom of Morocco dates back to the Sharifian Empires of the past and Mauritania Tingitana of Roman days. The earliest inhabitants of Morocco, however, were the Berber people, but none of the early historical records have been preserved. Then, prior to Roman Mauritania, there were small Phoenician settlements along the coast of Morocco necessary for supporting its maritime empire. The Roman government succumbed to the Vandal invasions, which then yielded to the Byzantine army.

The Muslim invasion of 684 A.D. began a new period of Moroccan history as it ended the European control of North Africa. The first major local Muslim government was established in the early eighth century. Perhaps the most powerful and widespread local government was the Idrisid dynasty of 788-986 A.D. After centuries of smaller local dynasties and Turkish influence, the French intervened in 1904. Morocco was made a French protectorate in 1912, although it was not completely under French control until 1924. Soon strong nationalist sentiment arose in the country, leading to independence under the Sultan Mohammed Ben Yusuf Muhammed.

In 1957 Muhammed was styled King instead of Sultan, and at his death in 1962 his son Hassan II succeeded him.

Algeria. Although Algeria does not have political roots as deep as Morocco and Tunisia, its history still goes back to the time of separate Berber tribes. Under Rome it became the Province of Numidia. After periods of successive control by Vandals, Byzantines, Arabs and Spaniards, Algeria gained internal strength under the rule of the Ottoman Turks. In 1830, reacting to piracy from Algiers, the French conquered the city and eventually annexed the entire territory to France. From 1920 nationalism grew until Algeria won independence in 1962, after seven years of conflict. Today Algerian government is republican in form, under centralized military leadership.

Tunisia. Tunisian history also began with the establishment of Phoenician colonies. The ancient city of Carthage, just north of modern Tunis, was the capital of the Punic Empire. After the Roman conquest, Carthage was rebuilt and established as a base for the Roman colony. It later became the headquarters for the Christian church in North Africa. By 300 A.D. the Christian church constituted a majority of the population, and after Constantine became emperor in 313 the Church grew even more rapidly.

However, in 420 Vandal invaders conquered the Romans in North Africa, who were then overrun by the Byzantine army under Belisarius. For nearly 900 years after the Muslim invasion from Egypt in 648, there was little strong central government as a result of the constant Arab and Berber conflict. The invasion of the Turks in 1570 led to a stronger internal government established in the capital city of Tunis.

After the French captured Algiers in 1830, they extended their influence eastward until 1881, when they took control of Tunisia. The pressure for independence mounted steadily from the 1930's until final independence came in 1956; however, it followed more secular lines, in contrast to that of Morocco and Algeria. By 1957 the Bey was deposed and the monarchy abolished. According to the constitution proclaimed in 1959, Tunisia became an Arabic-Muslim republic.

GOVERNMENT AND POLITICAL CONDITIONS

Morocco. The Kingdom of Morocco, by its constitution of 1962, was declared to be "monarchical, constitutional, democratic and social." In 1970 a new constitution established a single legislative chamber with 240 members. There are several political parties; the Mouvement Populaire currently represents the government, while the Istiqlal (independence) Party is the major opposing group. The king, Hassan II, rules through a cabinet of ministers headed by a prime minister.

Algeria. The Democratic Peoples' Republic of Algeria is republican in form, under centralized military leadership. The chief of state is Colonel Houari Boumedienne, who has been called both president and prime minister since 1965. He is aided by a council of 26 members. The government of Algeria tends to be socialistic, although it tries to align itself with neither East nor West.

Tunisia. Habib Bourguiba is the current president of the Republic of Tunisia. This republic has only one political party, the Neo-Destour, which replaced the earlier Partie Socialiste Destour in 1934. The president's party fills all 90 seats in the National Assembly. The president holds office for five years and is granted many freedoms during his term.

ECONOMY

Morocco. Agriculture is the economic base of Morocco. The principal crops are cereals which occupy more than 80% of the cultivated land. There has been a recent effort to increase sugar beet and cotton production. The mining industry is growing, and Morocco is the largest exporter of phosphates in the world. Mining and export of cobalt and manganese are next in importance. Industry follows agriculture and mining, but it is growing. Automobile assembly, auto tire manufacture, oil and chemicals are significant. Morocco leads the African countries in roads and air travel. Tourism is an important, growing industry.

Algeria. This country also is basically agricultural, with its most valuable export crops being grapes and wine, and with 70% of the population involved in agriculture. Citrus growing is gaining importance. Since the development of oil resources in 1958, oil has become the chief export of Algeria; however, it appears that gas will become an even more important export because of Algeria's immense reserves as compared with other Arab countries.

Tunisia. In Tunisia agriculture is primary, and 50% of the working force is involved in it. Exports are dominated by cereal grains, although olive oil is also important. Phosphates for many years have led the mineral exports, but the discovery of oil in 1964 has begun to alter that situation. Tunisia also is involved in developing gas resources, as well as showing interest in industrial growth, although it is primarily intended to meet local needs. The tourist trade is Tunisia's greatest source of foreign currency.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church Name | Community |
|--|-----------|
| MOROCCO | |
| Anglican Church | 150 |
| Eglise Protestant Au Maroc | 3,000 |
| Greek Orthodox (Alexandria Patriarchate) | 600 |
| *Moroccan Protestants | 200 |
| Roman Catholic | 110,000 |
| Russian Orthodox | 160 |

ALGERIA

| | |
|--|--------|
| Anglican Church | 300 |
| Coptic Evangelical Church | 250 |
| Coptic Orthodox | 1,000 |
| Greek Orthodox (Alexandria Patriarchate) | 30 |
| Roman Catholic | 72,000 |
| Russian Orthodox (White Russians) | 20 |
| *All other Non-Arab Protestants | 250 |
| *All other Arab Protestants | 100 |
| *All other Catholic | 500 |
| *All other Eastern Orthodox | 350 |
| *All other Oriental Orthodox | 300 |
| *Protestant Church in Algeria | 1,150 |

TUNISIA

| | |
|--|-------|
| Anglican Church | 150 |
| Evangelical House Groups | 75 |
| French Reformed Church | 150 |
| Greek Orthodox (Alexandria Patriarchate) | 200 |
| Italian Pentecostal Church | 35 |
| Roman Catholic | 5,000 |
| Russian Orthodox (Non-Moscow Related) | 25 |
| *All other Eastern Orthodox | 75 |

* Not single denominations but groups of churches.

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The sources listed below are to help the reader find additional information on this region and Christian ministries there. This list does not try to be comprehensive or complete.

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The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Dr., Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Dr. Francis R. Steele.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

NORWAY

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Norway, and to increase the overall awareness of Norwegian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

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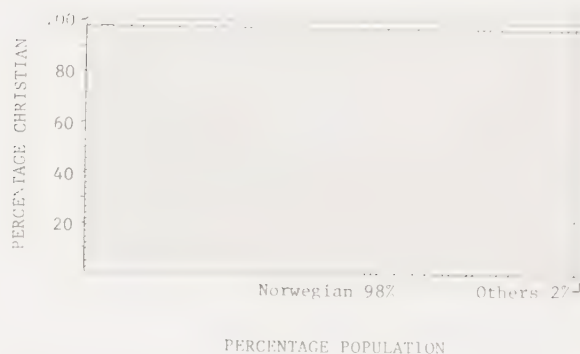
UNREACHED PEOPLES

In a country such as Norway where Christianity has been a major influence, and where Christianity has been the state religion, the term "unreached peoples" may seem to be irrelevant. However, in spite of many opportunities that are present within such countries, it is often the fact that there are yet many "unreached" people who do not have a real awareness of Biblical Christianity. Even familiarity can produce apathy and nominality.

Although individuals may claim relationship to the state church, they may not attend it or be aware of its teachings. Sociological segments, for example, migrant workers in the cities or new settlers in developing areas, may have no realistic contact with Christianity. Some persons in certain occupations (industrial workers) or age groups (secondary and college) may also be unreached.

Therefore, the fact that Norway is regarded as a "Christian nation" does not mean that the people actually practice their faith or that they have a real awareness of Biblical Christianity.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

The Evangelical Lutheran Church is today the state church of Norway. Approximately 95% of the 4 million people have formal membership within the church. This means that almost all children are baptized and are given the opportunity to be educated in the Christian faith. Christian education is given time in all elementary schools. Most of those who are baptized are also confirmed.

The history of the Scandinavian nations has been one related to the development of Christianity, and the state church relationship. The Scandinavian nations appeared on the historical scene about A.D. 790. At that time Norway consisted of several smaller kingdoms. Shortly before 900 the country was brought under the leadership of one king, Olaf I Tryggvesson (995-1000) and Olaf II Haraldsson (1015-1030) strengthened the royal power and inaugurated the Christianization of the nation. Olaf II was killed at Stiklestad, a death which meant victory for the kingship as well as for Christianity. Olaf II was proclaimed Saint Olaf and became *Rex Perpetuus Norvegiae*.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

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The Christianization of Norway was due to contacts with Christian groups in various nations during the Viking era. Slaves who were believers were brought to the country. Also, Anglo-Saxon bishops and priests were brought in. Paganism was destroyed and multitudes of individuals were baptized. From the viewpoint of the Catholic Church, Norway belonged to the province of Hamburg, and thus was considered to be under the jurisdiction of the powers at Rome. Actually, however, the highest authority in Norway was the king, and his power prevailed.

The Lutheran Reformation came to Norway as a result of a royal decree. After 1537 Roman Catholic bishops were replaced by "evangelical superintendents" (later called bishops). The bishop's office was thus continued. However, the tradition of episcopal consecrations was not followed.

Lutheran orthodoxy was typical of Christian life in the period which followed. The nation was, nevertheless, open for new movements. Pietism reached Norway around 1700. One of the churchly Pietists was Thomas von Westen, who in 1716 received royal appointment to be the Director of Missionary Work among the Lapps in the northern part of Norway. Hans Egede, a more orthodox type of pastor began missionary work in Greenland in 1721.

The Constitution of 1814 named the Evangelical Lutheran Religion the public religion of the state. Parliament became the legislative body of this church, and the king appointed the clergy.

Religious liberty was not introduced before 1845 when a "Dissenters Law" was formed. After this date it became possible for individuals to join other denominations or remain outside of any religious body. From this date on all Christian denominations had the right to organize themselves and worship in their own manner. However the Evangelical Lutheran Religion remained the official faith of the state.

In the period which followed, other religious bodies started propagating their faith, such as Roman Catholics, Methodists, Baptists, and more recently the Pentecostals. A Lutheran Free Church was formed in 1878.

The move toward religious freedom did not lead to any breakdown of the Norwegian state church. The people have remained formal members of this national church. At the present time, about 95% profess membership in it. The Norwegian people seem deeply rooted in national Lutheran Christianity.

A rather limited interest in the free church movement is displayed. The main beginning of these independent movements is usually attributed to the lay preacher Hans Nielsen Hauge whose activity around 1790 inaugurated independent lay movements which came to the fore in the 19th century. Revivals during that period also laid foundations

for home and foreign mission activity that continued throughout that century and into the next.

NATIONAL CHURCHES

The Evangelical Lutheran Church is today the state church. It considers itself responsible for the Christian education of all of the populace.

The country is divided into ten bishoprics with one bishop in each. Each bishopric is further divided into smaller units with regional and local leadership. In 1972 the Norwegian church had 1,560 church buildings and 1,100 pastors.

Although the Norwegian church is a state church, church activity is not restricted as long as it agrees with the dictates of the holy Scripture and the Lutheran confession. As the highest authority in the Church, the government (king) has granted increased freedom to functions of a more churchly nature. The purpose is to gather and strengthen all Christian activity within the national church.

One outstanding feature of Norwegian Christian life is the movement called "Laymen's Movement". The initiators of revivals and awakenings in the nineteenth century were given the freedom to organize themselves within the structure of the Norwegian church. These organizations of a voluntary nature were for the most part aiming toward home and foreign mission activity. The same agencies have today hundreds of prayer and mission houses. They send out more than 1,000 lay preachers. A large number of schools have been built by these groups, carrying on with the Christian education program.

The outstanding missionary work is that of the Norwegian Lutheran Inner Mission Fellowship (Det Norske Lutherske Indremisjonsselskap, 1891). The largest missionary organizations which have both home and foreign work are the Norwegian Mission Society (Det Norske Misjonsselskap, 1842) and the Norwegian Lutheran Mission (Norsk Luthersk Misjonssamband, 1891).

Although free churches are not yet typical of the Norwegian Christianity, they play an increasingly important part in Norwegian Christian life and activity. Historically, the revival awakenings and the free church movements made their impact upon Norwegian Christian life. Some members of the Norwegian church did not find it defensible to remain members of the church body, thus they separated from the church and established home churches or individually oriented church patterns. Also, many individuals who were indifferent to the national church have been led to personal Christian experience by pastors and evangelists of the free churches. The Pentecostal movement is today one of the strongest growing free church movements. Total membership in the various independent congregations is about 36,000. More than 200 Pentecostal missionaries

have been sent by the Pentecostals of Norway to ministries outside of the country.

COOPERATIVE AGENCIES

In 1970 an official Church Council was appointed by the Church Department (government). The various bishoprics of the Norwegian church are represented. The free churches have their own council. Most of the voluntary organizations within the Norwegian church are represented in a common council. Their yearly meeting is called *Geilomtet*.

Churches and organizations engaged in missionary activity have their own council, known as the Norwegian Missionary Council. This Council was a member of the International Missionary Council until 1961 when it merged with the World Council of Churches. It holds membership in the Nordic Missionary Council (Scandinavian Missionary Council).

A special council for inter-church affairs exists (Mellomkirkelig Råd for Den Norske Kirke). This body represents the Norwegian Church in its relationships to international organizations such as the Lutheran World Federation and the World Council of Churches, of which the Norwegian Church is a member. Most of the free churches are not members of the WCC.

FOREIGN MISSIONS

NORWEGIAN MISSIONARY AGENCIES

While Norway is a missionary-sending country, it also is the recipient of missionaries from other countries. At present there are reported 14 North American Protestant missionaries and one Roman Catholic missionary in Norway.

The Norwegian church (state church) has not as such been a sending agency of missionaries. This function has been taken care of by voluntary agencies within the state church structure. There are today approximately 1,000 missionaries in active ministry, sent out by groups within the Norwegian church. In addition there are another 500 missionaries sent by free churches and mission alliances. See list at end of report.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Various groups within Norway are concerned about evangelism and have in mind especially those who are baptized but remain outside of active church life. National and inter-confessional evangelis-

tic campaigns have been tried, such as Euro TV (1970). Evangelism follows indigenous and church confessional patterns. Effective evangelism in Norway has often been sponsored by voluntary organizations which also lead the new converts into responsible church life. They are often channeled through agencies for home and foreign mission. A few organizations direct their evangelism to the student class.

BROADCASTING

Broadcasting is controlled by an official broadcasting company ("Norsk Rikskringkasting") which broadcasts a short morning service every day. For this purpose the NRK uses Christian pastors and laymen. Every Sunday a service is broadcast from some church in Norway.

"Norea Radio", sponsored by the Norwegian Lutheran Mission, prepares and broadcasts daily Christian programs in the Norwegian language via Monte Carlo. "Norea Radio" also supports a large number of programs to other nations in Europe as well as in East Asia.

LITERATURE

Christian literature has an important place in Norwegian Christianity. The nation has two Christian newspapers, "Vårt Land" and "Dagen". Christian publishing houses are numerous. Local congregations of the Norwegian church have their own information bulletins. The free churches and individual organizations have their own publications. The largest is "Utsyn" (NLM) with approximately 42,000 subscribers. In addition there are theological journals. An increased interest in correspondence courses and in a program of literature evangelization has been notable in recent years.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible Society reports that the greatest activity is in the preparation of a new translation into Norwegian. Scripture distribution for 1972 was as follows:

| | |
|----------------|---------|
| Bibles | 52,511 |
| New Testaments | 100,276 |
| Portions | 20,146 |

| | |
|-------|---------|
| Total | 172,933 |
|-------|---------|

The Norwegian Bible Society has for the most part been in charge of the translation and publication of the "Det Nye Testamente på Moderne Norsk" (The New Testament in Modern Norwegian). This was published in 1973, and it is hoped that the whole Bible will be published in this version by 1976.

EDUCATION

Theological. Almost all theological education is undertaken by the state church and carried out within its program. Theological training is given at various institutions. The universities at Oslo, Bergen, and Trondheim give degrees in theology. "The Independent Faculty of Theology" in Oslo educates most of the clergy for the Norwegian church. "Laererakademiet" in Bergen offers a theological degree, especially to teachers of theology. In addition there are also seminaries offering advanced degrees in missions. (The Mission School at Stavanger and Fjellhaug Schools, Oslo). The free churches offer pastoral training courses within their own institutions and at a number of Bible schools.

Egede Instituttet should be mentioned in particular. It is an institute for mission information and studies.

Christian. As the Lutheran faith is the official religion of the state, all children who attend elementary schools are given education in the Christian faith. The Christian education classes are not required, and parents may request that their children be excused from those classes.

The clergy has opportunity to reach most of the Norwegian youth through the program of instruction for Confirmation. In addition, the various programs sponsored by voluntary organizations and the free churches make Christian education accessible to all. Thousands of young people attend Christian schools and youth campuses every year.

THE NATION AND ITS PEOPLE

POPULATION

The total population of Norway is reported by the Population Reference Bureau as 4 million people. The population growth is only 0.7% per year which gives a projected population of 4.5 million for 1985. The average density is 11.4 per square kilometer (29.6 per square mile). Approximately 55% live in cities while 45% live in rural areas. Oslo, the capital, Bergen, and Trondheim, are the only cities of more than 100,000.

COMPOSITION

Norway's population is an almost completely homogeneous people with no significant minority group in the country. The only recognizable immigrant groups are Lapps and descendants of Finnish immigrants.

LITERACY AND LANGUAGES

There is no illiteracy reported in Norway. Education is compulsory for all children between the ages of 7 and 14.

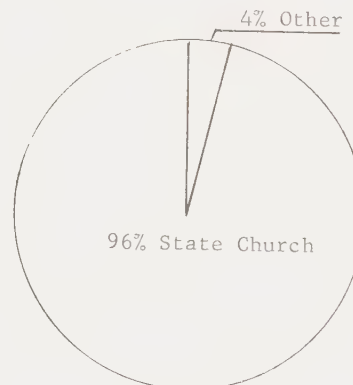
Universal elementary education was established in Norway in 1739. One of the most important readings from this time on was E. Pontoppidan's explanation of Luther's shorter catechism.

Norwegian, which is similar to Danish and Swedish, is one of the Germanic language group. It is divided into two main groups, namely the Riksmål (officially called the Bokmål), and the Landsmål (Nynorsk). These two dialects have been in contention for supremacy within the country. Both forms have absorbed many modern international words, particularly of English and American origin. English is spoken widely in Norway, especially in the urban areas. The Lapps of northern Norway have retained their own language, and immigrant groups, though small, retain their languages. Migration has been very low, but there are groups from Sweden, Denmark, and the United States.

RELIGION

About 96% of the population are registered as members of the Evangelical Lutheran Church of Norway. This is the state church. There are small numbers of Roman Catholics, Greek Orthodox, Presbyterians, Methodists, Baptists, Quakers, Pentecostals, Jehovah's Witnesses, and Jews.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

The Kingdom of Norway occupies the western and northernmost parts of the Scandinavian peninsula. The total area is 323,917 square kilometers (125,064 square miles) with almost one-third lying north of the Arctic Circle. Its topography is dominated by mountain masses with an average altitude of about 500 meters (1640 feet).

Because of the North Atlantic Drift, Norway has a mild climate for a country so far north.

Because of its extremely northern position, the land has 24 hours of daylight from May through July, and 24 hours of darkness from the end of November through the end of January. During this period of darkness in which the sun does not rise above the horizon, there is only a glimmer as of the morning light or setting sun.

HISTORY

Though man lived in Norway centuries prior, no names of tribes or individuals were recorded until the early centuries of the Christian era. At that time the name Norge ("Northern Way") became known. The Viking Period (800 - 1050) was one of vigorous expansion aided by consolidation of a kingdom under Olav Haraldson (about 1030). From the death of Olav, the nation was officially Christian.

In 1397, Norway, Sweden and Denmark formed a union. This union lasted, between Norway and Denmark, until 1814. That year the "National Assembly" formed in Norway, made a constitution and declared Norway to be an independent kingdom. The first monarch was elected. However, a Swedish king became ruler, and Norway had to accept a union with Sweden until 1905, when a Danish king was elected king of Norway.

GOVERNMENT AND POLITICAL CONDITIONS

Norway is a constitutional monarchy. Its constitution though amended, dates from May, 1814. Sovereignty descends to the eldest son of the monarch. The sovereign must be a member of the Evangelical Lutheran (State) Church, of which he is head. Royal power is exercised through a cabinet known as the Council of State, consisting of a prime minister and at least seven other ministers of state. The "Storting" has become the supreme authority, with sole control over finances and with power to override the king's veto under a specified procedure. The Storting is made up of 150 representatives from 20 electoral districts.

The governmental policy permits the existence of political parties which are the Labor party, Conservative party, Liberal party, Center party (Agrarians), Christian Peoples party. Socialist Peoples party, Non-socialists Joint Lists, Communist party.

ECONOMY

Norway is traditionally a fishing and lumbering country. Recently its manufacturing activities are rapidly increasing. Agriculture is comparatively small, amounting to only about 4% of the gross domestic product, and employing only 11% of the labor force.

The gross national product is 16,016 krone (U.S. dollars \$2,860) per capita.

RELIGIOUS AFFILIATIONS

AGENCIES WITHIN THE NORWEGIAN CHURCH

Den Norske Kirkes Buddhistmisjon
Den Norske Israelsmisjon
Den Norsk-Lutherske Afrika-Misjon
Den Norske-Kirkes Misjon ved Screuder
Den Norske Muhammedanermisjon
Den Norske Santalmisjon
Det Norske Misjonsselskap
Norsk Luthersk Misjonssamband

FREE CHURCH AGENCIES AND ALLIANCE AGENCIES

Den Evangeliske Forsamling
Den Evangeliske Lutherske Frikirke
Den Norske Misjonsallianse
Det Norske Baptistforbund
Frelsesarmeens Misjonsarbeid
Guds Menighet på Vegårdshei
Kvekerne Venners Samfunn
Metodistkirken
Norsk Evangelisk Orientmisjon
Pinsevennenes Ytre Misjon
Sarons Dal (Arl Edvardson's Movement)

SUPPORTING AGENCIES

Kvinnelige Misjonsarbeidere
Laererinnenens Misjonsforbund
Norges kristelige Student og Gymnasiastlag
Sykepleierskenes Misjonsring
Telegrafverkets Misjonsforening
Telegraf og Telefon-funksjonaerenes Lutherske Misjonsforening

NATIONAL AND INTERNATIONAL RELATIONSHIPS

In 1970 an official Church Council was appointed by the Church Department (Government). The various bishopries of the Norwegian Church are represented. The free churches have their own council, where the most of the free churches in Norway are represented.

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Norwegian Missionary Society, Munchs Gate 9, Oslo 1, Norway.

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STATUS OF CHRISTIANITY PROFILE

OCEANIA

A Preliminary Statistical Overview of the Christian Church

By

William L. Needham & Susan R. Seldomridge
Research Advisory Committee Staff

Oceania, "the islands of the sea," is a watery continent dotted with thousands of scattered bits of land that are the home for more than five million people of many races and origins. This region, though it contains less than 1% of the world's people, spreads over one-third of the earth's surface. From a religious perspective the Christianization of this island world includes some of the more notable episodes and devoted servants of Christ in the entire history of the missionary enterprise. Oceania is on the periphery of world events and is often forgotten or neglected in thinking about missions and evangelism. Yet the unreached peoples of the island world are as deserving as any others of the Gospel of Christ.

Because there is only limited current available material presenting an overview of churches in Oceania, we felt that providing even this partial and preliminary paper could be useful to those concerned with the task of evangelization. We recognize the incompleteness of the statistical data but we hope that this incompleteness will encourage others to seek out the pertinent information and make it known.

A further limitation of this paper is the exclusion of Australia, New Zealand and Hawaii. The first two countries, though usually listed as part of Oceania geographically, have origins and development such as to make them quite distinct from the island nations and peoples of the rest of the Pacific. There is also much more readily available information concerning the churches in these two nations. Hawaii is not included because of its orientation to and inclusion in the United States.

The sources of the statistical information came from survey questionnaires completed by the church or mission headquarters during 1971 and 1972, from denominational handbooks and yearbooks, and from a few surveys and studies which have been done in portions of Oceania.

This paper does not attempt to extensively describe the details of mission efforts and church life in the various regions of Oceania. A concise and comprehensive summary (though regrettably dated) is found in The Gospel in the South Pacific by J.W. Dovey, published in 1950. Kenneth S. Latourette also provides a well-written summary chapter in his Christianity in a Revolutionary Age: The 20th Century Outside Europe. J. Herbert Kane has a similar overview chapter in his A Global View of Christian Missions. Some recent books are also available which describe specific areas of Oceania. These include Solomon Islands Christianity: A Study in Growth and Obstruction, by A.R. Tippet (Friendship Press, 1967) and, by the same author, People Movements in Southern Polynesia. ICOWE Profiles are available for Papua New Guinea and Fiji Indians.

GEOGRAPHY

In its geography Oceania has about 30 main island groups plus many subgroups and separate islands. The most inclusive terms used to designate these groups are Micronesia ("little islands") which includes islands lying north of the Equator and west of 180° east longitude (the International Date Line); Melanesia ("black islands"), found south of the Equator and west of 180° east; and Polynesia ("many islands") including all of the islands east of 180° east.

The land area of the islands totals less than 600,000 square kilometers (231,660 square miles), and most of this is located in Papua New Guinea (462,000 square kilometers, or 178,378 square miles). Most of the islands are small in area and include volcanic and coral atolls.

POPULATION

The total population of Oceania in 1973 was estimated at about 5.4 million people. Almost half of these were located in Papua New Guinea, which had about 2.6 million. Other large populations include Fiji, with 600,000, British Solomon Islands, 146,000, Western Samoa, 132,000, and the Pacific Islands Trust Territory, with 107,000. All other areas have less than 100,000 people each, with the smallest separate unit being Pitcairn Island with 124 people.

In racial and ethnic composition, most of the peoples are of Malayo-Polynesia origin, although in some areas, there are significant minorities of Indians and Chinese. More than 700 distinctly different languages and dialects are used throughout Oceania, with English, French and pidgin (a corruption of English) widely understood.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE OPPRESSED

LAUSANNE



GEOGRAPHY AND POPULATION OF OCEANIA

| Country | Geography & Area (Square miles) | Population (Year) | Christian Population (%) | Major Ethnic Groups |
|---------------------------------|---|-----------------------------|--------------------------|---|
| American Samoa | 7 islands Land: 76 | 28,000 (71) | 90% | Polynesian |
| British Solomon Islands | 6 large islands Land: 11,500 Sea: 250,000 | 173,500 (72) | 51% | Melanesian Polynesian |
| Christmas Island | | 2,700 (71) | | |
| Cook Islands | 15 main islands Land: 92 Sea: 850,000 | 25,000 (71) | 94% | Maoris |
| Cocos (Keeling) Is. | | 1,000 (71) | | |
| Fiji | 325 islands Land: 7,055 | 600,000 (73) | 51% | Fijians Indians Europeans Part-Europeans Rotumans |
| French Polynesia | | Land: 1,621 121,000 (71) | 80% | Polynesian Asians Europeans |
| Gilbert & Ellice Islands | 39 islands Land: 360 Sea: 2,000,000 | 55,000 (71) | 57% | Micronesian Polynesian Others |
| Guam | | Land: 209 94,000 (71) | 77% | |
| Johnston Island | | 1,000 (71) | | |
| Midway Island | | 2,200 (71) | | |
| Nauru | | Land: 8.2 6,800 (72) | 66% | Chinese Europeans Nauruans Others |
| New Caledonia | 1 large island & many small Land: 7,334 | 107,000 (71) | 75% | Europeans Melanesian Polynesian Wallisians Others |
| New Hebrides | 12 large islands Land: 5,700 | 87,000 (72) | 73% | Melanesians |
| Niue | | 5,200 (71) | | |
| Norfolk Island | | 2,000 (71) | | |
| Pacific Islands Trust Territory | 96 islands Land: 687 Sea: 3,000,000 | 114,600 (72) | 41% | Marianas Marshalls Palau Ponape Truk Yap |
| Papua New Guinea | western half of New Guinea Land: 178,000 | 2,564,000 (72) | 70% | |
| Pitcairn Islands | 4 islands Land: 1.75 | 124 (71) | 56% | |
| Tokelau Islands | 3 islands Land: 3.9 | 2,000 (71) | 99% | Atafu Nukunonu Fukaofu |
| Tonga | 158 islands Land: 270 | 90,000 (71) | 86% | |
| Wake Island | | 1,600 (71) | | |
| Wallis & Futuna Is. | 3 islands Land: 106 | 9,900 (71) | 96% | |
| Western Samoa | 2 large islands 7 small islands Land: 1,097 | 143,500 (71) | 95% | Polynesian |

GENERAL HISTORY

Where the earliest inhabitants of the Pacific islands came from is somewhat unclear but many certainly came from lands farther west. There was some cultural development although by Western standards, the peoples of Oceania were largely primitive when they first encountered Europeans and North Americans from the 16th century. The explorers came first, followed by the traders and missionaries, and finally by governments. Colonial administration was predominant in Oceania, represented by Australia, France, Great Britain, New Zealand and the United States. By the early 1970's, five parts of Oceania had gained independence or self-rule: Western Samoa, Nauru, Tonga, Fiji, and Papua New Guinea.

MISSIONS HISTORY

Christian missionaries have been active in Oceania for about two hundred years, with islands in Polynesia first being reached by Protestant missions in 1797. The impact of Christianity moved generally from east to west, with peoples in eastern island groups being evangelized early and in turn supplying some evangelists and workers to reach other islands. National missionaries first went from Tahiti in 1830. Tongan Christians were active in the early evangelization of Fiji in the mid-1830's. Samoans were carrying the Gospel to other islands in the 1840's.

By the early 1970's, several dozen missionary agencies were actively ministering in various parts of Oceania. Many of these came from Australia and New Zealand, two nations which have shown particular interest in Oceania. Missions also came from France, Great Britain, the United States, Canada and other nations.

For example, in 1972 there were about 1,700 Protestant and Roman Catholic missionaries from North America serving in Oceania. British Protestant missionaries totalled about 300. Nearly half of the Protestant missionaries from Australia are found in the Pacific area, with most of these in Papua New Guinea. The largest single concentration of missionaries is in Papua New Guinea where, in 1972, a government report showed 3,600 foreign missionaries in that country.

CHURCH DEVELOPMENT

Earlier surveys of Christian church growth and expansion in Oceania have distinguished three categories of peoples: those "wholly evangelized," those "partly evangelized," and the Asian minorities. Dovey notes that, by 1945, peoples who could be considered "wholly evangelized" included those in French Polynesia, Cook Islands, Niue, Tonga, Samoan Islands, Tokelau Islands, Wallis and Futuna Islands, Pitcairn Island, the Gilbert and Ellice Islands, Nauru, Rotuma and the Fijians of Fiji.

Those in the category of "partly evangelized" included New Caledonia and its dependencies, the New Hebrides, Solomon Islands, and Papua New Guinea.

The Asian minorities, largely non-Christian, included the Indians of Fiji (about half the population) and of French Polynesia, and the Chinese scattered in various places but with concentrations in New Caledonia and the Society Islands (Tahiti).

Missions historian Latourette wrote that, based upon available and admittedly approximate statistics, by 1930, "practically the entire population of the Society, Cook, Tonga, Samoan, Gilbert, Ellice and Tokelau Islands thought of themselves as Christians, and that nearly a fifth of the population of the others regarded themselves as in that category."

He goes on to point out that between 1930 and 1957, "professing Christians had not quite trebled in numbers and in the 1950's were at least three-fifths of the total population as against one-fourth in 1930. Here was a kind of mass conversion. Proportionately the Roman Catholic increase had been more than that of the Protestants, although at the mid-twentieth century Protestants were still nearly twice as numerous as Roman Catholics."

The partial statistical information available to us at this time reinforces the picture of extensive Christian presence in Oceania (while recognizing that distinct homogeneous groups may still remain relatively unreached). Reports from 17 areas of Oceania reveal more than three dozen different church bodies, denominational, nondenominational, mission-originated, and indigenous. The most widely represented denominations included the Seventh-day Adventists, Roman Catholics, Assemblies of God, Methodists, Anglicans and Congregationalists.

In terms of total memberships, the largest church bodies are the Roman Catholic, Methodist, Lutheran, Presbyterian, Free Wesleyan, Seventh-day Adventist, Anglican, and Assemblies of God. Only the first three report more than 100,000 members total.

Christians have made and are making significant contributions to the development of the nations of Oceania as well as to the spread of the Gospel. Many opportunities for ministry continue to exist in this far-flung island region and churches can anticipate further growth and extension as they are sensitive to the diverse needs of the peoples of the area.

CHRISTIAN CHURCHES IN OCEANIA: Preliminary Statistics

| Church Name | Year Begun | Worship Places | Adult Membership | Data Year | Estimated Community | Comments |
|---|------------|----------------|------------------|-----------|---------------------|---|
| <u>AMERICAN SAMOA</u> | | | | | | |
| Assemblies of God | | 17 | 582 | (70) | 1,200 | |
| Church of the Nazarene | 1960 | 2 | 78 | (70) | | 143 in Sunday School. |
| Congregational Christian Church | | | | | | |
| Methodist Church | | | | | | |
| Seventh-day Adventist Church | | 11 | 1,800 | (71) | | Includes W. Samoa & Tokelau. |
| United Pentecostal Church | | | | (72) | 200 | Includes Tonga & Fiji. |
| Roman Catholic Church | | | | (71) | 35,230 | Includes W. Samoa & Tokelau. |
| <u>BRITISH SOLOMON ISLANDS</u> | | | | | | |
| Anglican Church (Dio. Melanesia) | | | | | | |
| Assemblies of God | 1971 | 9 | 200 | (72) | 500 | |
| Christian Fellowship Church | | | | | | |
| Methodist Church of New Zealand | | | | | | |
| Seventh-day Adventist Church | | 164 | 14,357 | (71) | | Includes adjacent islands. |
| South Sea Evangelical Church | 1964 | 365 | 680* | (72) | | *Number under instruction. |
| United Church in Papua New Guinea | 1968 | 124 | 5,238 | (70) | 28,000 | |
| Roman Catholic Church | 1912 | | | (71) | 30,616 | Diocese of Solomon |
| <u>COOK ISLANDS</u> | | | | | | |
| Congregational Church | | | | | | |
| Cook Islands Christian Church | 1821 | 95 | 3,031 | (69) | 14,059 | London Miss. Soc. origins. |
| Seventh-day Adventist Church | 1901 | 19 | 631 | (72) | 2,500 | Churches on 2/3 of Cook Is. |
| Roman Catholic Church | 1894 | 4 | | (71) | 2,260 | |
| <u>FIJI</u> | | | | | | |
| Anglican Church (Church of England) | | | | (66) | 6,584 | Church of Prov. of New Zealand, Diocese of Polynesia. |
| Assemblies of God | 1926 | 381 | 1,700 | (70) | 8,200 | 2/3 Fijian, 1/3 Indian. |
| Gospel Chapel | 1934 | 3 | 70 | (72) | 427 | Open Brethren. |
| Methodist Church in Fiji | 1835 | 1340 | 38,992 | (70) | 200,000 | Large majority of members are Fijians. |
| Presbyterian Church | | | | | | European membership. |
| Seventh-day Adventist Church | 1896 | 55 | 5,066 | (72) | | |
| United Pentecostal Church | | | | | | |
| Roman Catholic Church | 1863 | | | (71) | 42,886 | |
| <u>FRENCH POLYNESIA</u> | | | | | | |
| Evangelical Church of French Polynesia | | | | | | |
| Presbyterian Church | | | | | | |
| Pres. Conseil Supérieur des Eglises Tahitiennes | | 79 | | | 45,000 | |
| Sanito Church | | | | | | |
| Seventh-day Adventist Church | 1892 | 8 | 1,026 | (71) | | |
| Roman Catholic Church | 1848 | | | (71) | 29,256 | Archdiocese of Tahiti. |
| <u>GILBERT & ELLICE ISLANDS</u> | | | | | | |
| Church of God (Cleveland) | | 13 | | (71) | 288 | |
| Congregational Church | | | | | | |
| Ellice Islands Church | 1861 | 13 | 2,560 | (70) | 5,630 | Anglican origins. |
| Gilbert Islands Protestant Church | | | | | | |
| Seventh-day Adventist Church | 1947 | 5 | 516 | (71) | | |
| Roman Catholic Church | 1897 | | | (71) | 25,250 | |
| <u>GUAM</u> | | | | | | |
| Assemblies of God | | 2 | 100 | (72) | 300 | |
| Church of God | 1956 | 5 | 60 | (72) | 100 | Members mostly Filipino-Americans. |
| Churches of Christ | | | | | | |
| Episcopal Church | | | | | | |
| General Association of Gen. Baptists | | | | (69) | 450 | |
| Lutheran Church | | | | | | |
| Pacific Ocean Mission Incorporated | 1956 | 5 | 60 | (72) | 100* | *Includes US military, Filipino, Korean |
| Seventh-day Adventist Church | 1948 | 11 | 896 | (72) | 1,100 | Includes Pacific Is. Trust Territory |
| Southern Baptist Convention | | 3 | 899 | (71) | | Sunday School enrollment is 560 |
| Roman Catholic Church | | | | (71) | 69,741 | Diocese of Agana. |
| <u>NAURU</u> | | | | | | |
| Nauru Protestant Church | | | 2,580* | | | *Membership is 43% of the population. |
| Seventh-day Adventist Church | | | 1,380 | (71) | | |
| Roman Catholic Church | | | | | | |

| Church Name | Year Begun | Worship Places | Adult Membership | Data Year | Estimated Community | Comments | |
|---|------------|----------------|------------------|-----------|---------------------|---|--|
| <u>NEW CALEDONIA</u> | | | | | | | |
| Assemblies of God | 1841 | 5 | 74 | (72) | 160 | Members include Indonesians, Fijians, Europeans. | |
| Evangelical Church in New Caledonia | | 95 | 4,000 | (71) | 16,700 | | |
| Presbyterian Church | 1927 | 3 | 500 | (71) | 550 | Members include French, Melanesian & Tahitian. | |
| Seventh-day Adventist Church | | | | | | | |
| Roman Catholic Church | 1847 | | | (71) | 64,000 | Archdiocese of Noumea. | |
| <u>NEW HEBRIDES</u> | | | | | | | |
| Anglican Church | 1968 | 17 | 129 | (72) | 12,000 | Melanesian Mission. | |
| Apostolic Church | | | | | 629 | | |
| Assemblies of God | | | | | 4,000 | | |
| Churches of Christ | | | | | | | |
| French Protestant Church | 1948 | 120 | 8,600 | (68) | 30,400 | | |
| Independent Presbytery Mission | | | | | | | |
| Presbyterian Church in New Hebrides | 1912 | 25 | 2,259 | (71) | | | |
| Seventh-day Adventist Church | 1904 | | | (71) | 12,466 | | |
| Roman Catholic Church | | | | | | | |
| <u>PACIFIC ISLANDS (TRUST TERRITORY)</u> | | | | | | | |
| Assemblies of God | 1960 | 24 | 800 | (71) | 2,000 | Liebenzell Mission. | |
| Congregational Church | 1875 | 26 | 24,000 | (72) | 24,000 | | |
| United Church of Christ in Marshall Islands | | | | | | | |
| Protestant Church, Palau District | 1885 | 24 | 15,000 | | | | |
| Ponape Protestant Church | | | | | | | |
| Protestant Church of East Truk | 1950 | 12 | 127 | | 325 | *Included under Guam. Liebenzell Mission. Carolines & Marshall Islands. | |
| Protestant Church of West Truk | | | | | | | |
| Saipan Community Church | | | * | | | | |
| Seventh-day Adventist Church | | | | | | | |
| Protestant Church, Yap District | | | | | | | |
| Roman Catholic Church | | | | | | | |
| <u>PAPUA NEW GUINEA</u> | | | | | | | |
| Apostolic Christian Church | 1962 | 25 | 1,250 | (70) | 5,000 | | |
| Anglican (Diocese of Papua New Guinea) | 1891 | 276 | 25,000 | (70) | 60,000 | | |
| Evangelical Alliance churches | 1948 | 154 | 5,200 | (72) | 212,000 | | |
| Evangelical Church of Papua | | | | (71) | 12,600 | | |
| Evangelical Lutheran Church of New Guinea | 1886 | 2000 | 230,000 | (69) | 365,000 | | |
| New Tribes Mission | 1950 | 61 | 3,500 | (72) | 5,000 | | |
| Salvation Army | 1956 | 49 | 500 | (72) | 8,500 | | |
| United Church in Papua New Guinea | 1968 | 2300 | 67,500 | (70) | 218,500 | | |
| Church of the Nazarene | 1955 | 14 | 400 | (70) | 3,000 | | |
| Foursquare Gospel Mission | 1956 | 180 | 9,400 | (71) | 12,400 | | |
| Manus Evangelical Mission | 1914 | 34 | 2,500 | (72) | 4,000 | | |
| South Sea Evangelical Mission | 1948 | 195 | 2,000 | (71) | 5,000 | | |
| Wabag Lutheran Church | 1948 | 365 | 19,500 | (70) | 40,000 | | |
| Brethren Assemblies (CMLL) | | 20 | 19,600 | (67) | | | |
| Church of Christ | | | 1,900 | (67) | | | |
| Seventh-day Adventist | 1949 | 188 | 24,200 | (70) | 77,000 | | |
| Other Protestant | | | 15,000 | (67) | | | |
| Baptist Church | | | 23,000 | (67) | | | |
| Roman Catholic Church | 1844 | | | (71) | 673,000 | | |
| <u>PITCAIRN ISLAND</u> | | | | | | | |
| Seventh-day Adventist Church | 1895 | 1 | 70 | (71) | | | |
| <u>TOKELAU ISLANDS</u> | | | | | | | |
| Church in Tokelau (Cong. Chr. Church) | 1861 | 6 | 400 | (70) | 2,000 | L.M.S. origin. | |
| Seventh-day Adventist Church | | | * | | | *Included under American Samoa. | |
| Roman Catholic Church | | | | (71) | 398 | | |
| <u>TONGA</u> | | | | | | | |
| Assemblies of God | 1930 | 62 | 173 | (71) | 1,251 | Wesleyan origins. | |
| Church of Tonga | 1822 | 180 | 35,641 | (71) | 47,400 | | |
| Free Wesleyan Church of Tonga | | | | | | | |
| Methodist Church | 1895 | 12 | 39,000 | (71) | | Includes Niue Island. | |
| Seventh-day Adventist Church | | | 1,484 | (71) | | | |
| United Pentecostal Church | | | * | | | *Data under American Samoa. | |
| Roman Catholic Church | | | | (70) | 13,332 | | |

| Church Name | Year Begun | Worship Places | Adult Membership | Data Year | Estimated Community | Comments |
|--|------------|----------------|------------------|-----------|---------------------|---------------------------------|
| <u>WESTERN SAMOA</u> | | | | | | |
| Anglican Church | | | | | | |
| Assemblies of God | | 31 | 677 | (72) | 2,608 | |
| Congregational Christian Church in Samoa | | | | | | |
| Congregational Church of Jesus in Samoa | | | | | | |
| Methodist Church in Samoa | 1827 | 103 | 9,424 | (71) | 33,995 | Has 5 synods in the conference. |
| Samoan Church | | | | | | |
| Seventh-day Adventist Church | | | * | | | *Data under American Samoa. |
| Roman Catholic Church | | | * | | | *Data under American Samoa. |
| <u>WALLIS AND FUTUNA ISLANDS</u> | | | | | | |
| Roman Catholic Church | | | | (71) | 9,900 | |

NATIONS AND TERRITORIES OF OCEANIA

Australian External Territories:

Admiralty Island
Bismark Archipelago
Christmas Island
Cocos (Keeling) Islands
Coral Sea Islands Territory
Norfolk Island

British Colonial Territories:

Gilbert and Ellice Island Colony
(includes Gilbert, Ellice, Phoenix and Line Islands)
British Solomon Islands
Pitcairn Islands Group

Fiji

French Overseas Territories:

French Polynesia
(includes Society Islands, Austral Islands, Marquesas Islands, and Tuamotu-Gambier Archipelago)
New Caledonia
Wallis and Futuna Islands

Republic of Nauru

New Hebrides Condominium (U.K. and France)

New Zealand Island Territories:

Cook Islands
Niue Island
Tokelau Islands

Papua New Guinea

Kingdom of Tonga

United States External Territories:

American Samoa
Guam
Trust Territory of the Pacific Islands
(includes Mariana, Caroline and Marshall Islands)
Wake Island
Johnston Island
Howland and Baker Islands
Canton and Enderbury Islands
(jointly administered with the U.K.)

Western Samoa

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Dr., Monrovia, California, USA 91016.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

PAKISTAN

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Pakistan, and to increase the overall awareness of Pakistani Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The population of Pakistan according to the 1972 estimates of the United Nations is 66.9 million. Of this, 97.2% were listed as Muslims according to the most recent census report. Christians number 1.4%, followed by the scheduled caste Hindus, with 0.98% and caste Hindus 0.5%.

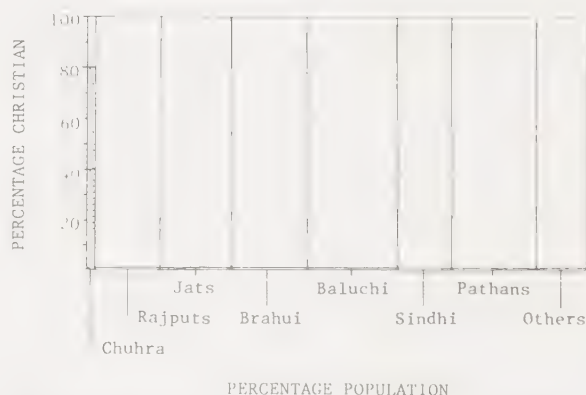
Resistance to Christianity has been greatest among the Muslim community and the greatest acceptance has been among the Chuhra caste from

whom 90% of the Christians have come. They turned to Christ in the Punjab region near the turn of the century.

Vast regions remain without any Christian community or established witness other than an occasional individual. Many of these areas were closed to Christian work until recently, but all are open now to national workers and some to foreign missionaries. On the whole, these are sparsely settled mountainous or desert regions populated by clannish tribes with their own languages and dialects. Most are strongly Muslim in faith and seem resistant to the Gospel. Since no sustained witness has been made to them in the context of their own language and culture, it is difficult to determine how responsive they might be. In the area of Chitral there are a few thousand Kafirs, non-Muslim animists. The provinces in which there is no witness are divided into two areas: the Himalaya Mountain areas in the north, including Swat, Chitral, Dir, Hunza, Gilgat, Khagan, Azad Kashmir, and Kafiristan; and the Southern areas, including Kalat, Tharparker, Khairpur, and parts of Baluchistan.

The graph below shows some of the major people groupings of Pakistan and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS

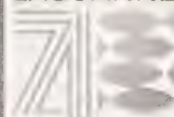


These figures are representative approximations. The scale of magnitude is not to be taken literally.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



Sociological factors in Pakistan make witness difficult in many cases. Christians in Pakistan, coming largely from the depressed classes of Hindu society, are unable to witness effectively to the Muslim community for the most part. Muslims who do become Christians feel ill-at-ease and often unwelcome in the culture of the Christian community. Bible translations, most Bible correspondence courses, and almost all Christian literature use religious terminology foreign to Muslims. Very few nationals and only a handful of missionaries are full-time in Muslim evangelism. Out of approximately 450 Protestant missionaries in Pakistan less than 30 spend even half time in Muslim evangelism. Most workers put only a small portion of their time into this effort.

New methods need to be sought not only in approaching Muslims with the Gospel, but in shepherding them and establishing fellowship groups related to their cultural background.

Few Christians live in Sindh, Bahawalpur and Baluchistan and less missionary effort has been directed there. Large numbers of Muslims in those districts have probably never even heard of the Gospel.

Among some 30 scheduled caste Hindu tribes concentrated in Sindh and the southernmost districts of the Punjab, there have been 13,000 baptisms, an evidence that they are potentially responsive to the Gospel. These tribes number at least 800,000, are leaving idolatry, and are open to Christian teaching in an unusual way. However, in only six or seven of these tribes is there any active witness or Christian community of any size. No mission or church has provided more than a token amount of personnel or budget to this effort. Out of approximately 450 Protestant missionaries in Pakistan only 15 are even part time in Hindu tribal evangelism.

CURRENT STATUS OF CHRISTIANITY

The Islamic Republic of Pakistan contains one of the largest Christian communities to be found in a Muslim country, totaling nearly 900,000 people. Most of the Christians are not of Muslim parents. At least 90% of them are of the Chuhra caste which as a caste became Christian about the turn of the century. Many of these men and women have become recognized citizens of the country and of the Kingdom of God.

They face many social and economic disadvantages as a despised minority group. For the last 40 years, few Pakistanis have been added to the church from non-Christian backgrounds. The largest number of accessions have been from scheduled caste people of Hindu origin concentrated in Sindh. A total of approximately 5,000 Protestant and 8,000 Roman Catholic baptisms have taken place among them.

The majority Muslim community is resistant to the gospel but shows signs of increasing receptivity, illustrated by a substantial increase in Bible correspondence course subscriptions.

Approximately 80% of the Christians in Pakistan are rural, although an increasing number are moving to the cities for employment. Christians are not distributed evenly but are heavily concentrated in the Punjab. Through colonization and migration they have spread to many other districts, usually settling in cities. Their numbers are small in Sindh, Baluchistan, and the northwest frontier; and practically nonexistent in the Himalaya mountain regions. The attitudes of the government toward the church and missionary work has been cautious but not greatly restrictive. Freedom of worship is enjoyed; conversion is allowed by law. Missionaries from non-Commonwealth nations have had increasing restrictions as to visas; some have been asked to leave; but there are still at least 400 Protestant and 1,000 Roman Catholic missionaries in the country.

NATIONAL CHURCHES

The most recent official statistics for the Christian community are from the 1961 census report which lists 583,884 Christians, or 1.4% of the total population. The total number of Christians claimed as members of the Christian community by the churches in Pakistan is approximately 900,000. The Protestants number about 540,000 or 60% and the Roman Catholics 360,000, or 40%.

PROTESTANT

The Church of Pakistan. The largest Protestant Church is the Church of Pakistan formed in November 1970 from a union of the Anglican, United Methodist, Church of Scotland and Lutheran Churches. Their total Christian community numbers approximately 216,000.

The Church of Pakistan is an episcopacy with four active bishops located in Karachi, Lahore, Sialkot, and Multan. The Church is found in all parts of Pakistan.

United Presbyterian Church. It was the largest Protestant denomination in Pakistan until 1970 when the Church of Pakistan was formed. It has a Christian community of approximately 170,000. The U.P. Mission started work in Sialkot in 1855 and was the first mission to welcome the fast-growing Chuhra movement and concentrate upon winning them. As a result it grew at a tremendous rate from 1880 to 1935. Almost all of the members of this church are of Chuhra origin, with a few from the Meg caste or from high caste Hindu and Muslim homes.

The United Presbyterian Church launched a move toward self-support in 1896 and all pastors were

supported by their congregations by the 1930's, a unique feature among the major denominations. It became completely self-governing in 1961.

In 1968 the U.P. Church was split over a struggle for leadership. Factionalism has been the characteristic of this group up to the present.

Brethren Church. The Brethren Church is quite indigenous in its leadership and methods, though a number of missionaries are affiliated with it. Most of the pastors support themselves at secular jobs and do church work in their spare time relying on offering from their people to support the work. Their local assemblies meet in homes, are unstructured and only loosely connected with other Brethren groups. Although a small movement, it has had a strong ministry of revival among nominal Christians.

Pentecostal Groups. There are several Pentecostal groups that are indigenous in leadership and support because they are splits from other Pentecostal Churches with missionary backing. These tend to be small, scattered fellowships unrelated to one another, and difficult to number.

No churches in Pakistan are growing very fast. There is little conversion growth from non-Christian sources. Only in Sindh is there much potential for significant church growth at present among the Hindu scheduled castes. Recently 400 to 500 baptisms a year are being performed among them but this is still slow growth.

ROMAN CATHOLIC

The largest single Christian community is the Roman Catholic Church. Today 15,000 to 20,000 Roman Catholics, concentrated in Karachi, are of Goan descent; some in Lahore and Karachi are Anglo-Indians; approximately 8,000 are from tribal groups in Sindh; and the rest are Punjabis.

Roman Catholic work is found all over Pakistan. They are famous for their excellent hospitals and English-medium schools and colleges located in many major cities. With the income from these sources they operated many Urdu-medium schools with nominal fees for Christians and poor people. These were nationalized in 1972 in the Punjab and Sindh provinces.

COOPERATIVE AGENCIES

Pakistan Christian Council. The Pakistan Christian Council began in the 1920's and is affiliated with the World Council of Churches. It originally included delegated members from all missions, churches, and Christian organizations such as Christian youth organizations, YMCA, Church World Service, etc. The number of delegates was determined by the size of the body represented. There is a recent move to restrict membership to churches. The Pakistan Christian Council has provided a helpful meeting place for inter-church action, on political matters affect-

ing the Christian community, for organizing evangelistic campaigns, for producing a curriculum to teach Bible in public schools, and for relief and social work.

Evangelical Fellowship of Pakistan. The Evangelical Fellowship was formed to meet the need for joint action, especially in evangelism, felt by those from non-conciliar groups. Its membership is open to any individual who cares to join. Its main concern is evangelism and revival. A national missions board for outreach to Azad Kashmir has been formed through the encouragement of this fellowship. At present two Pakistanis are employed as evangelists to that area where foreigners are not allowed to go.

Pakistan (Punjab) Praise and Prayer Union. The Praise and Prayer Union started in 1904 at the time of the Sialkot Convention revival. Its membership is made up of individuals, national and foreign, who pledge themselves to pray daily for revival. They put out a monthly prayer bulletin, sponsor monthly prayer meetings and an annual prayer retreat.

FOREIGN MISSIONS

PROTESTANT

The American Presbyterian Mission was the first Protestant work to enter the Punjab in 1849. The Church Missionary Society (Anglican) began work in Sindh by 1850 and extended its ministry to the Punjab by 1854. It was followed by the United Presbyterian Church of North America in 1855, and the Church of Scotland (Presbyterian) in 1856, both centered in the Punjab. Methodists came to Karachi in 1872.

All of the missions concentrated their efforts at first upon the educated, higher classes of Hindus and Muslims, with few results. Later, large numbers of a depressed caste, the Chuhra, began to ask for instruction and baptism. Between 1880 and 1935 the movement accelerated until nearly the whole caste had been won to Christ. Over 90% of the Christians in Pakistan today trace their ancestry to this Chuhra caste.

Since the separation of Pakistan from India in 1947, at least 15 new mission societies have entered Pakistan.

ROMAN CATHOLIC

The earliest known missionary activity was by the Roman Catholics initiated during the 16th and 17th centuries at the mouth of the Indus River in Sindh. No continuing church was established as far as is known.

After the British annexed Sindh in 1943, and the Punjab in 1849, the Roman Catholics arrived as chaplains of the British army and extended their work to the national population. At present there are about 1,000 Roman Catholic missionaries in the country.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism is carried out under many different programs. Some of them according to theological distinctives, are indicated as follows:

The evangelistic convention program started with the Sialkot Convention in 1904, continues to meet annually, and has been a source of revival among nominal Christians. In recent years all the major cities have had an annual convention for a period of from three to seven days, usually an interdenominational effort. Teams of evangelists came from Indonesia in 1968 and 1969 and proved a source of great blessing to the Church.

Commando campaigns, sponsored by the Pakistan Christian Council, have been held for two to three weeks annually in various non-evangelized areas. They also sponsor a "week of witness" once a year during which home visitation and the distribution of Christian literature among non-Christians is encouraged throughout the country.

The Christian Study Center in Rawalpindi is a center for Islamic studies. It attempts to provide a basis for mutual understanding between Christians and Muslims and to teach Christians how to witness effectively to Muslims.

Under the guidance and instruction of Mr. Toyotome of Japan, some groups, called The Nameless Group, have been trained in witnessing to nominal Christians and non-Christians on a regular basis.

The St. Andrew's Brotherhood in Lahore provides a temporary home and Christian teaching to new Muslim converts.

The Student Christian Movement, Campus Crusade, and the Pakistan Fellowship of Evangelical Students (Inter-Varsity Christian Fellowship) all carry on ministries to reach college students. They promote Christian programs and activities, evangelism and cell groups, on college campuses.

Child Evangelism Fellowship and the Children's Special Service Mission seek to win children for Christ. They lead children's meetings, Sunday School rallies, and provide audio-visual aids in order to encourage children to commit their lives to Christ.

The Azad Kashmir Mission is an inter-denominational board which operates a Christian bookshop as a means of witness. The funds for such operations are raised from the Christian community in Pakistan, not foreign funds.

Several churches take part in an effort to reach the scheduled caste Hindus through tribal evangelism, from whom there are a few hundred baptisms each year.

BROADCASTING

A Christian radio station on Seychelles Island broadcasts daily Christian programs to Pakistan. Daily broadcasts can be heard from India in several languages telling the Gospel. Only a few hours on government radio and television stations are made available to Christians at Christmas and Easter. This type of ministry needs to be expanded, and more programs prepared.

LITERATURE

The Adult Basic Education Center, located in Gujranwala, is the adult literacy center. It produces attractive literature for initial and followup literacy work, trains and supervises volunteer literacy teachers, and conducts campaigns in many centers to encourage literacy.

The Punjab Religious Book Society in Lahore is the oldest Christian publishing house and bookstore in Pakistan. The Masihi Isha' at Khana in Lahore translates, edits, and publishes much Christian literature.

The Pakistan Bible Correspondence School has centers in Lyallpur, Larkana, and Karachi. They provide many courses in Urdu, Sindhi, and English and have a greatly increased enrollment in recent years. The Voice of Prophecy Correspondence School is operated by the Seventh-day Adventists in Lahore and has an extensive list of subscribers. A Bible correspondence course has recently been started by the Swedish Full Gospel (Pentecostal) Mission.

The Pakistan Bible Society encourages the translation and distribution of Scripture throughout Pakistan. The Pushto Literature Van is a mobile library of Pushto literature operating on the Northwest Frontier province with the purpose of spreading God's Word.

BIBLE TRANSLATION AND DISTRIBUTION

The Pakistan Bible Society has had a part in the translation and revision of Scriptures as follows:

Complete Bible -- Urdu, Sindhi
New Testament -- Persian script Punjabi; Pushto.
(Brahui in process)
Gospels -- Hindko
Gospel Stories -- Marwari, Odki, Kutchi Gujarati,
Parkari Gujarati

There are still innumerable tribes in Sindh, Baluchistan, the Northwest Frontier, and all the Himalaya mountain regions that have no Bible portions in their languages.

Christian literature is distributed at many of the non-Christian cattle fairs and religious festivals.

The 1972 Bulletin of United Bible Societies reports the distribution of Scriptures as follows:

| | |
|----------------|----------------|
| Bibles | 4,889 |
| New Testaments | 17,254 |
| Portions | 190,089 |
| Selections | <u>201,585</u> |
| Total | 413,817 |

EDUCATION

Theological. The Gujranwala Theological Seminary is the oldest and largest divinity school in Pakistan. It is a union institution in which all the major churches in Pakistan cooperate.

Three other Protestant theological seminaries have been started recently but are not well established as yet. They are: the Church of Pakistan Seminary in Lahore; Faith Seminary in Gujranwala; and a third which split from Faith Seminary.

Christ the King Seminary is a large Roman Catholic seminary in Karachi.

There are four Bible schools: Pakistan Bible Training Institutes, one in Hyderabad, the other in Dera Ismail Khan; the Lahore Bible School in Sheikhpura; and the Karachi Institute of Theology.

Christian. Hundreds of primary and secondary schools, both rural and urban, have been operated by most of the major denominations. Several of them were boarding schools. In October, 1972, nearly all of these were nationalized and put under government management. A few special and rural schools were exempted from this nationalization. Also, the Murree Christian School, operated by an inter-mission board for the education of missionaries' children, continues under inter-mission operation.

Two Protestant teachers' training centers, one for young men and the other for young women, were both nationalized.

Four of the five existing Protestant Christian colleges which have been in operation for many years were nationalized. Most of the Roman Catholic colleges also were nationalized at the same time.

Technical schools were not nationalized. One remains, operated by the Protestants in Gujranwala, and a small one in Karachi. The Roman Catholics have a large technical school in Sarhodka.

SOCIAL CONCERN

Aid and relief are carried on by the Church World Service, which provides relief, food and clothing in emergencies and disasters such as floods, wars, etc. It also aids agricultural development and social betterment, especially for Protestant families.

The Roman Catholic relief organizations provide food and clothing in emergencies through Roman Catholic institutions.

The Christian Home for Poor Children, an orphanage sponsored by a German church, cares for children who are orphaned or from exceptionally poor families in Pasrur.

Another important ministry is that of the Sunrise School for the Blind which is an industrial school which teaches simple trades to blind people. It is located in Lahore.

In the same area of community development, Christian villages have been established in land reclamation areas from 1900 to the present. These projects have included agricultural improvement projects, land-leveling, tube well installation, loan scheme, and farmers' cooperatives. In addition, urban social work studies have been made in Lahore and Karachi analyzing the social conditions of urban Christians.

The Technical Services Association aids in the development of handicrafts and their marketing in Pakistan and abroad to give economic uplift to poor people.

Industrial evangelism is organized in Karachi, dealing with labor-management relations, and job placement services.

THE NATION AND ITS PEOPLE

POPULATION

The estimated population of Pakistan in 1973 was 68.3 million, and the growth rate is 3.3% annually. Approximately 80% of the people are rural.

COMPOSITION

The Pathans of the Northwest Frontier, the hill tribes of the Himalaya mountain regions, and the Baluchis of Baluchistan and much of the population of the Punjab and Sindh is probably descended from a cultural amalgamation of invaders from Central Asia and the local inhabitants. Most of the Christians and scheduled castes and tribes are probably descendents of earlier peoples of India.

LITERACY AND LANGUAGES

About 80% of the population is illiterate.

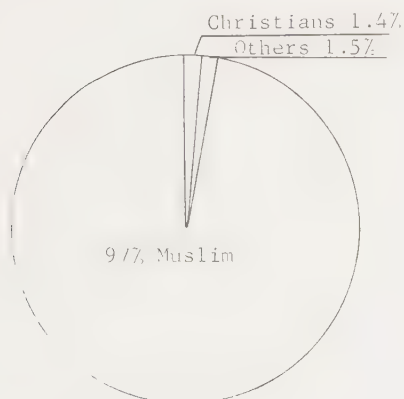
Urdu is the national language of Pakistan but English is the official language of government. Although a great many languages and dialects are spoken in Pakistan, the major languages fall into two divisions, Indo-European and Aryan.

| Group | Language | No. of Speakers |
|------------|-----------------|-----------------|
| 1. Iranian | Pushto | 5,000,000 |
| | Baluchi | 940,000 |
| 2. Indian | Punjabi(Lahnda) | 20,000,000 |
| | Sindhi | 4,000,000 |
| | Urdu | 2,500,000 |

RELIGION

Pakistan is a Muslim state recording 97.2% as Muslim. Christians number about 1.4% with scheduled caste Hindus .98% and caste Hindus 0.5%. The graph below demonstrates the percentage divisions according to religious profession.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

The Islamic Republic of Pakistan is bordered on the south by the Arabian Sea; on the west by Iran

and Afghanistan; on the north by China; and on the east by India. Its area is 805,270 square kilometers (310,915 square miles) excluding the Pakistan-controlled portion of Jammu and Kashmir.

The central and eastern portion of the country is a plain watered by an integrated canal system branching from the six major rivers of the Indus Valley. The plains have hot summers and mild winters with an average rainfall of 12 centimeters (five inches) annually in Sindh to 76 centimeters (30 inches) in the northern Punjab.

The central plain is bordered on the north by the Himalaya mountains rising to peaks up to 7,600 meters (25,000 feet). In the west are the more barren, less steep Afghanistan-Baluchistan mountains.

Karachi is the largest city with a population of 2,500,000; Lahore is next with about 2,000,000. The capital city is Islamabad located in the north at the foot of the Himalayas with a population of about 250,000.

HISTORY

The history of civilization in the Indus Valley goes back to 2,500 B.C. A succession of invaders including the Muslims who came in 712 A.D. has resulted in a variety of people.

On August 14, 1947, Pakistan became an independent Islamic nation at the time when Britain gave India its independence. The first president was Mohammed Ali Jinnah. At that time Pakistan consisted of West Pakistan (the portion that is still Pakistan) and East Pakistan located on the east side of India. In 1971, in a tragic civil war, East Pakistan seceded and became the independent nation of Bangladesh.

GOVERNMENT AND POLITICAL CONDITIONS

After a period of political unrest, the Peoples Party of Pakistan under the leadership of Mr. Bhutto has brought comparative stability to the land. Chaudri Fazal Elahi was sworn in as President and Zulfikar Ali Bhutto as Prime Minister under the new constitution adopted August 14, 1973.

ECONOMY

The present government has been faced with staggering economic problems due to the secession of Bangladesh, the devaluation of the rupee, and rapidly rising inflation. Pakistan's economic condition was further weakened in August and September, 1973, when the country was hit by the most severe flood in its history. Thousands of people were rendered homeless and millions of dollars worth of crops destroyed. The government is attempting to meet these difficulties, but food prices rose 50% from March to October, 1973. The Gross National Product (per capita) of Pakistan is 1,000 rupees (US \$100).

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ACKNOWLEDGEMENTS

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STATUS OF CHRISTIANITY COUNTRY PROFILE

PANAMA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Panama, and to increase the overall awareness of Panamanian Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

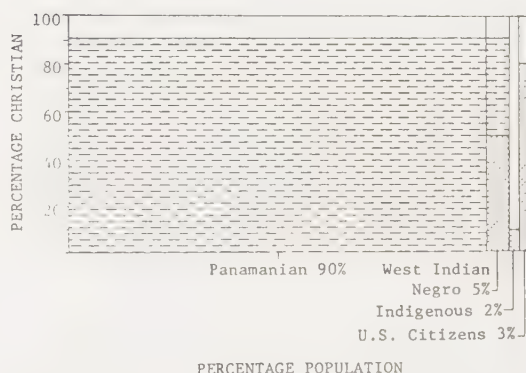
UNREACHED PEOPLES

Like most Latin American nations, Panama considers itself a Catholic nation, and the Roman Catholic Church claims the affiliation of 91% of the population. However, the majority of its members are not active in their faith, and limit their involvement to attendance at weddings, funerals, and a few of the religious holidays. Those who would not have a clear understanding of the Christian faith might be found in all areas of Panamanian society.

There are several ethnic minorities who have had varying degrees of Christian witness. Several churches have members from the thousands of West Indian Negroes who live in Panama but the extent to which this group has been reached is uncertain. There are also groups of American Indians including 65,000 who live in eastern Panama and on the San Blas Islands. Wycliffe Bible Translators report nine distinct language groups, some of which have translated Scriptures and a Christian witness but others, such as the Teribe and Veraguas Savaneros, which do not.

Within the U.S.-controlled Canal Zone, the majority of the North American residents profess to be Protestants although actual church affiliation or attendance is limited.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Although the Roman Catholic Church is the dominant church in Panama, there is freedom of religion and complete separation of church and state. Protestant Christians ("Evangelicals") represent only a small minority in Panama, but for its size, Panama has one of the highest ratios of Evangelicals to population in all of Latin America.

There are more than two dozen Protestant church bodies in Panama and these are able to carry out a variety of ministries. Some churches have drawn their members from the minority English-speaking populace (West Indians and North Americans) while other churches minister largely within the Spanish-speaking majority.

Churches in Panama are under Panamanian leadership and the national constitution of 1972 makes it a requirement that key positions in all religious organizations must be held by Panamanian-born citizens. This applies to church officials above

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LAUSANNE



the level of local pastor, such as archbishop, bishop and Protestant equivalents. Foreign missionaries are permitted to serve in the country and more than 200 are presently in the country, from more than 24 missionary agencies.

NATIONAL CHURCHES

The Christian community in Panama is divided among the majority Roman Catholics, several small Evangelical denominations, and a few members of the Greek Orthodox Church. About 90% of the church services are conducted in Spanish and both the pastors and the members are mostly Panamanians. There are very few churches in Panama which are pastored by missionaries. A few churches hold services in English, chiefly those with members from the West Indies. The different Indian congregations hold services in their respective languages.

In the Canal Zone, services are held in English and membership is made up largely of civilian employees (of the Panama Canal Company) and their families, plus military personnel of the U.S.

ROMAN CATHOLIC

The Roman Catholic Church was introduced into Panama in 1514 by Franciscan missionaries. The Panamanian diocese was established at that time and was the first diocese in the Americas. In about 1972, the Catholic Church claimed 1,331,900 members in Panama, with 76 parishes, over 200 priests, and 353 schools and institutions.

The Catholic Church has favored status with the government and receives state aids for its missions, charities and parochial schools.

PROTESTANT

The first Protestant ministry in Panama was established in 1860 by the Episcopal Church. Early growth was slow but by the early 1970's, there were about 35,100 Protestant members in both Panama and Canal Zone, with a total Protestant community of about 80,500, or about 5% of the entire population.

There are 26 church groups, most of which are affiliated with church bodies in the United States. The largest of the Evangelical churches is the International Church of the Foursquare Gospel which began its work in Panama in 1928 and has about 16,000 members. Second largest is the Baptist Convention with 15,500 members, an outgrowth of Southern Baptist mission work starting in 1905. Other large Evangelical churches include the Episcopal Church, Seventh-day Adventists, and the Methodist Church.

A 1965 study of the distribution of Evangelical church membership showed 40% in the traditional denominational churches, 40% in Pentecostal churches, 15% in Adventist churches, and the re-

mainder among other groups. The Foursquare Gospel, Baptist, and Adventist churches have been the fastest growing in recent years.

The Foursquare Church has emphasized the role of lay preachers and this appears to be a significant reason for the church's rapid growth. The church also operates two Bible schools and some training institutes. The Episcopal Church has several thousand members from among West Indian Panamanians, as well as a ministry among the North Americans of the Canal Zone. The Seventh-day Adventist Church has a membership about 40% West Indian and 20% Panamanian Indian, as well as Spanish-speaking Panamanians. The Baptist Convention draws about one-third of its membership from the West Indian population, one-third from the indigenous Indians, and the rest from the Spanish-speaking Panamanians and the North Americans of the Canal Zone.

Of the total Protestant church membership, about 48% are Spanish-speaking, 34% are English-speaking, and the remainder are indigenous Indians.

COOPERATIVE AGENCIES

The Evangelical Alliance of Panama, organized in 1963, has been relatively inactive in recent years. In the Canal Zone, two cooperative church bodies include the Religious Workers Federation and the Evangelical Alliance.

FOREIGN MISSIONS

In 1973, there were over 200 foreign Protestant missionaries in Panama, almost entirely from the U.S. and Canada, and representing 24 different groups. The largest single mission was that of New Tribes Mission with 40 missionaries, followed by the Southern Baptists and Wycliffe Bible Translators.

Ministries of the Catholic Church are under the diocese of Panama but more than 60 foreign personnel are engaged in various ministries within the country.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelistic ministries are largely carried out through the local churches. There has, as yet, been no united or nationwide evangelistic effort.

BROADCASTING

HOOX (The Voice of the Isthmus), the only Christian radio station in the country, was established in 1950 and operates on AM and FM frequencies,

both in Spanish and English. HOXO is now under Panamanian administration, in accordance with the Revised National Constitution of 1972. Both frequencies have a wide listening audience. Special programs are broadcast in the language of the San Blas Indians.

Several denominations also use other local radio stations as well as HOXO for programming.

Panama has two television channels and the Canal Zone has one in English operated for and by the Armed Forces. During 1973 the Assemblies of God started a five-day, weekly devotional program of five minutes at the close of a major network's programming. This broadcast is in color and in Spanish, reaches a large audience and is well accepted.

LITERATURE

The Caribe Christian Bookstore provides most of the literature for the churches in the republic and the Canal Zone. The Bible societies provide Bibles, New Testaments and portions, as well as training and assistance in literature distribution. During 1974-1975, there will be a major Gospel distribution campaign in Panama, with over 300,000 Gospels of John being provided for this effort. The theme for this distribution endeavor is "A Gospel for Every Home" and the cooperation of the various denominations and churches in this area is expected. These special portions are being edited by the Bible Society and will be provided to the churches by Literature Crusade.

BIBLE TRANSLATION AND DISTRIBUTION

Various mission groups are involved with the translation of Scriptures among the tribespeople of Panama, some working in Colombia when tribal territory overlaps the Colombian border.

In addition to the Bible in Spanish and English, the New Testament has been translated into Cuna, (spoken on the San Blas Islands and adjacent coasts) and at least one book is available in Valiente, Eastern Guaymí, and Choco.

The Bible Society in Costa Rica also serves Panama and all details of distribution are joint reports of the two countries. A total of 686,000 Scriptures were distributed in 1972 in both countries.

EDUCATION

Theological. There are two seminaries in Panama; one is operated by the Southern Baptist Convention and the other by the Church of God (Cleveland). Both use Spanish. There are six Bible institutes, operated by the Foursquare Gospel Church, Assemblies of God, Church of God and the Seventh-day Adventists. Extension courses are now being used by several denominations.

Christian. Panama has a fine educational program. 25% of its national budget goes to financing the

educational program. A government institution, IFARHU, provides partial and full scholarships, as well as special loans to Panamanians desiring to complete their high school or college education, both in Panama and abroad. A special education tax is paid monthly by both employees and private business enterprises to help with the financing of education in Panama.

Besides the Catholic Church, which operates a good number of private institutions and schools and a university, the Protestant Church has limited educational programs in Panama. Most outstanding of these are: the IPA, elementary and high school (bilingual) operated by the Methodist Church; three elementary schools and two high schools operated by the Episcopal Church. The United Evangelical Church operates seven elementary schools; the Seventh-day Adventists seven elementary schools and one high school; the Southern Baptists one elementary school and the Foursquare Gospel Church one elementary school for Indians only.

The Roman Catholic Church receives government assistance for its parochial educational system. Very little is being done by way of educational programs through the Protestant Church.

SOCIAL CONCERN

Several denominations are engaged in social concern ministries, including the Salvation Army, the Baptist Convention, the New Tribes Mission, the United Evangelical Church, the Gospel Missionary Union, and the Church of God (Anderson). The Southern Baptists operate a hospital. The Salvation Army has a home for the aged and nursery homes for working mothers. New Tribes Mission has a medical staff caring for thousands of Indians annually. The United Evangelical Church has an active program in preventive medicine among the Indians whom they serve. The Gospel Missionary Union has two full-time missionary nurses serving some 7,000 persons annually. The Church of God (Anderson) has a medical staff of ten who visit islands, and serve 10,000 persons annually.

THE NATION AND ITS PEOPLE

POPULATION

Panama's total population is estimated at 1.6 million, with about 44,000 in the Canal Zone. An annual growth rate of 2.8% gives an estimated population of 2.5 million by 1985.

About 48% of the population is urban, and 52% rural. The largest cities are Panama City and Colon.

COMPOSITION

About 65% are mestizo or mulatto (mixed white and Indian or white and Negro), 13% pure Negro, 11% white, 10% pure Indian, and 1% Asian.

LITERACY AND LANGUAGES

Spanish is the official language, with English the principal language of the Canal Zone. The various Indian languages are spoken by those Indians who live in isolated areas, the largest group being the San Blas and Choco Indians.

About 79% of the population is literate, with education free and growing. About 2% of the population is attending university, though many of them outside of Panama.

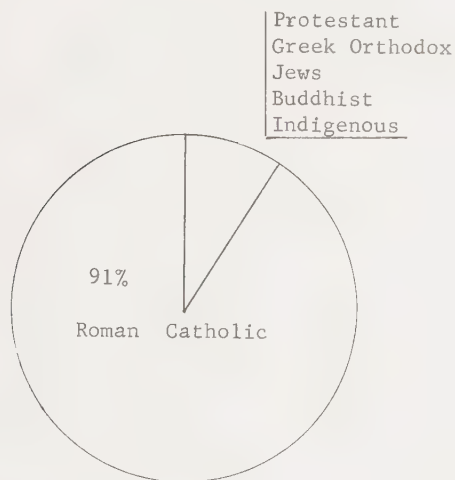
RELIGION

Though freedom of religion is guaranteed and exercised, about 91% of the population profess to be Roman Catholic, and social pressure is strongly in its favor.

Small groups among the immigrant peoples hold to their individual religious professions, such as Greek Orthodox, Judaism, Buddhism, etc.

Some isolated Indian peoples still practice indigenous forms of worship.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Panama, a small isthmus of just 77,082 square kilometers (30,000 square miles), joins the northern and southern sections of the American continent. However, in spite of such small size, it possesses 1,000 kilometers (625 miles) of Caribbean coastline and more than 1,900 kilometers (1,200 miles) of Pacific coastline. The U.S.-controlled Canal Zone extends 80 kilometers (50 miles) long and 16 kilometers (10 miles) wide through the center of the nation.

Most of the country is made up of lowlands (83% of total land) with relatively small mountains, the tallest of which is *Volcán Barú*, a dormant volcano only 3,475 meters (10,000 feet) high, located in the province of Chiriquí.

Since the isthmus is located in the Tropical Zone, it exhibits only two seasons all year long: the dry season extending from December to March, and the rainy season, from April to November. These climatic conditions account for the nearly 500 rivers found within its borders; however, most rivers have such irregular flow characteristics that they can only be used for irrigation and local transportation. The most important river of the country is the Chagres River (located in the Province of Colon), which supplies water for the cities of Panama and Colon and the Canal Zone.

HISTORY

Panama was discovered by Europeans in 1501 by Rodrigo de Bastidas. After Vasco Núñez de Balboa discovered the Pacific Ocean from its coasts, it became an important transit center for Spain and her colonies. In 1821, Panama obtained its independence from Spain only to voluntarily become part of Colombia. Independence from Colombia was proclaimed in 1903. In 1848, the first Pacific-Atlantic railroad was built across the isthmus, to be followed, half a century later, by the construction of the Panama Canal. Since its opening in 1914, the Canal has turned the country into one of the most important trade and commerce centers of the world; this status has been reinforced through the creation of the Colon Free Zone (Tax-Free Zone). In recent years, the isthmus' attractive monetary system and its liberal banking and commerce laws have led to the birth of a new international financial center.

GOVERNMENT AND POLITICAL CONDITIONS

Panama became a republic in 1903. Initially, there were two strong political parties alternating control of the government and thus giving power to a few traditional families. This political structure continued until 1968, when the newly-elected president was overthrown and Lt. Omar Torrijos emerged as the leader of the movement and took over the government. In 1971, the government called elections and the nation elected 505 community representatives who in turn decided to invite Gen. O. Torrijos to remain head of the government while keeping Ing. B. Lakas as constitutional President.

The status of the Canal Zone is a point of continuing friction with the United States and negotiations are underway to revise the status of the canal.

ECONOMY

Panama has been mainly a commercial and agricultural country. Industry and tourism have grown in the last ten years. Two other important economic fields are poultry and fishing.

The average annual per capita GNP is 730 balboas (U.S. \$730).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable

| Church or Mission Name | Worship Centers | (Based on Language) | | | Adherents |
|---|--------------------|---------------------|--------|--------|-----------|
| | | Span. | Engl. | Indian | |
| International Church of the Four Square Gospel | 268 | 6,100 | 200 | 200 | 16,000 |
| Free Will Baptist Church | 6 | 85 | NA | NA | 385 |
| Church of the Nazarene | 16 | 250 | 75 | NA | 1,500 |
| New Life Church | 21 | 270 | NA | NA | 270 |
| Gospel Missionary Church | 21 | 126 | NA | NA | 310 |
| Episcopal Church | 33 | 3,378 | 1,128 | NA | 14,611 |
| The United Evangelical Church | 9 | 70 | NA | 483 | 315 |
| Seventh-day Adventists | 102 | 2,726 | 1,483 | 1,217 | 12,164 |
| Southern Baptist Church | 121 | 918 | 4,397 | 1,324 | 15,500 |
| New Tribes Mission | 30 | 40 | NA | 2,000 | |
| Church of God (Anderson, Indiana) | 37 | 500 | 200 | 1,200 | 2,350 |
| Church of God (Cleveland) | 50 | 1,000 | 200 | NA | 2,200 |
| Assemblies of God | 7 | 520 | NA | NA | 2,255 |
| Salvation Army | 7 | 57 | 523 | NA | 857 |
| Lutheran Church | 4 | NA | 356 | NA | 600 |
| Methodist Church | 30 | 545 | 2,000 | NA | 8,000 |
| Union Church | 5 | NA | 951 | NA | 2,375 |
| Central American Church | 16 | 186 | NA | NA | 724 |
| National Baptist Church | NA | NA | NA | NA | NA |
| Pentecostal Church of God | NA | NA | NA | NA | NA |
| Trinity Church of God | NA | NA | NA | NA | NA |
| Christian Mission of Panama | NA | NA | 350 | NA | 150 |
| TOTAL | 783 | 16,771 | 11,863 | 6,424 | 80,566 |

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The sources listed below are to help the reader find additional information on this country and Christian ministries there. The list does not try to be comprehensive or complete.

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ACKNOWLEDGEMENTS

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STATUS OF CHRISTIANITY COUNTRY PROFILE

PAPUA NEW GUINEA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Papua New Guinea, and to increase the overall awareness of Christians in Papua New Guinea of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify such unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

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UNREACHED PEOPLES

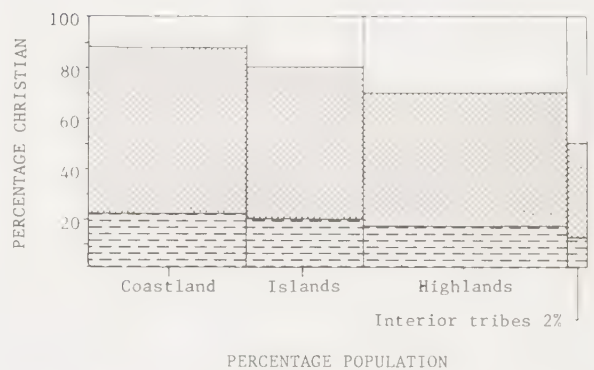
Papua New Guinea is a country in which 80% of the population is estimated to be professing Christians. This is a 10% increase over the official report of the 1966 census in which 70% of the population reported affiliation with a Christian religion.

In 1966 20% of the population claimed allegiance to a New Guinea religion which, for the most part,

is animism. Within the interior there are over 500 distinct languages and dialects, most of which are spoken only by a small number of people. Generally, the Christian message has penetrated into the area where most of these tribal people live, but some of them are still without any intelligible knowledge of the Christian message. Some are still without the Scriptures in their language, though most have it available in one of the understood languages. The low literacy rate among many of these tribal peoples means that they would be unable to read the printed Scriptures even if they were available.

The graph below shows some of the regional divisions of Papua New Guinea and their response to Christianity. The graph shows both the percentage of the total population that each region represents and the percentage of the individual region that calls itself Christian.

DISTRIBUTION OF CHRISTIANS BY DISTRICTS



These figures are approximate approximations. They are not intended to be precise.

CURRENT STATUS OF CHRISTIANITY

Papua New Guinea became self-governing on December 1, 1973. It is significant to note that the chief minister and the majority of his cabinet are Christians, members of one or another of the churches or missions of Papua New Guinea. While there were no formal celebrations to mark the change to self-government, the chief minister did request that Christians pray for their nation so that it would continue to grow and develop under God.

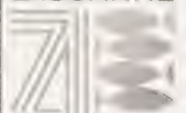
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LAUSANNE



Papua New Guinea, which covers the eastern half of the island of New Guinea (the western portion is known as West Irian and is not part of Indonesia), has a population of about 2,564,000. Of these, approximately 2,000,000 claim to be Christian or Christian adherents. Papua New Guinea can rightly be considered a Christian nation. The Christian churches and missions have had a tremendous influence on the development of this nation, particularly helping to unite the many various tribes and clans into one people.

While Christian missions have been working in Papua New Guinea for over 100 years, the Church is still young. The major portion of church growth has taken place in the last 25 years. There were some people movements in the period before the Second World War, but the great movement into the Church did not take place until after 1950. Many areas of the Highlands of New Guinea, which are very heavily populated, were not open to missions until this period. One of the stated aims of the Australian Administration in Papua New Guinea was "to replace paganism by the acceptance of the Christian faith, and the ritual of primitive life by the practice of religion." (Souter, 1963:247).

The distribution of Christians in Papua New Guinea is fairly even, but with the coastal areas having the higher percentage of Christians. Only in the very remote areas, where people have been isolated until now, are no Christians to be found. The government of Australia in its administration of Papua New Guinea has cooperated with the Christian missions in bringing the message of Jesus Christ to the people. In many instances, medical and educational work carried out by the churches and missions was subsidized by the Australian administration in Papua New Guinea, which has greatly aided the Christians in their task.

Missionary work has had a profound effect on the development of this nation. There were 3,388 foreign missionaries serving there on June 30, 1971, as reported by the government statistician. This gives a ratio of approximately one missionary per 800 people. There are very few other areas of the world where the Christian Church has made such a great effort to bring the people to Christ.

With Papua New Guinea becoming a self-governing nation, there is no concern that Christian work will cease. Many of the House of Assembly are Christians. Cooperation between the churches and the government will continue, particularly in the fields of education, medicine, and economic development. If the present rate of church growth continues, this nation will be totally Christian by 1985. The major concern is nurture and organizational growth.

NATIONAL CHURCHES

According to the 1966 national census, the Christian community totaled 1.9 million. Present

estimates put the Christian community in Papua New Guinea at 2.2 million. The majority of Christians claim membership in the Roman Catholic Church, the Lutheran Church, or in the United Church of Papua New Guinea. Together these three communions account for approximately 80% of the Christians. The remaining Christians have their membership divided among the Anglicans, Baptists, various faith missions, and Seventh-day Adventists.

The Christian community in Papua New Guinea has grown rapidly over the past 25 years. This is especially true in the Highland regions of New Guinea where, in most cases, there were no churches at all before 1950. Many of the churches have gone through some form of people movement from animism to Christianity. Most often people have come into the Church in groups and have preserved their local society. Church growth will continue, although at a slower rate, because the great majority of people have already been converted. Many of the churches are beginning to view their task more in terms of the wider needs of the South Pacific and Southeast Asia.

PROTESTANT

Lutheran. The Lutheran Church entered Papua New Guinea in 1886 under the auspices of the Neuendetelsau Mission Society, followed in 1887 by the Rhenish Mission Society, both from Germany. Neuendetelsau began its work in the Finschhafen area while the Rhenish Mission began in the Madang area. Under the guidance of the pioneer missionaries, the missions trained Papuan Christians to become missionaries among their own people. Instead of working with individuals, they concentrated on the tribal structure of the New Guinea people and endeavored to win groups as single units. This work has been so fruitful that now the Evangelical Lutheran Church of New Guinea constitutes the largest Protestant group and is one of the largest mission churches in the world. In 1956 this church became fully autonomous. It has continued to grow rapidly, particularly throughout the Highlands, having in 1972 an estimated 645,000 adherents. The Evangelical Lutheran Church of New Guinea plays a vital role in the evangelization of New Guinea. Today it has over 3,000 full-time workers in the church serving in evangelistic, educational and medical programs, with another 3,000 in similar overseas ministries. In addition, the church has about 300 overseas workers serving in its mission program.

Other Lutheran work began in New Guinea in 1948 when the Lutheran Church - Missouri Synod sent missionaries to the Enga people of the Western Highlands.

A national church, the Wabag Lutheran Church, was organized in 1961. It presently has a baptized membership of about 43,000, with a total Christian community of about 60,000. As with other Lutheran work in New Guinea, the indigenous Christians have been involved in the work of evangelization from the beginning. It has a local

staff of 450, supplemented by 70 overseas personnel to carry out its programs in evangelization, education, medicine and economic development.

Together the Lutheran Churches which cooperate through the Council of the Lutheran Churches of Papua New Guinea have an estimated total of 705,000 adherents. They make up 30% of the Christian community.

United Church. The United Church of Papua New Guinea and the Solomon Islands was formed by union in 1968 of the Papua *Ekalesia*, the United Synod of the Methodist Church in Melanesia, and the Union Church in Port Moresby. The Papua *Ekalesia* was formed in 1962 and included the churches initiated by the London Missionary Society, the Presbyterian Church of New Zealand and the Kwato Mission. The United Church brings together the work of the London Missionary Society on the Papuan coast, and the work of the Methodist Missionary Society which began on the island of New Britain in 1874 and in Papua in 1890. Like the development of the other churches' work, the work of the missions forming the United Church progressed slowly until after the Second World War. Today this church has an actual membership of 90,000, with a Christian community that approximates 350,000. Most of the work of the United Church is carried out in four areas of Papua New Guinea: the island of New Britain, the Gulf and Central Districts of Papua, the Milne Bay District, and the Southern Highlands. The United Church has developed strong New Guinean leadership and has placed its total program in the hands of local Christians. Each region of the church has a New Guinea bishop as its head, and the present moderator is also from New Guinea. The United Church accounts for approximately 15% of the Christian community of Papua New Guinea.

Anglican Church. Anglican work began in Papua in 1891 on the northeast coast. Upon the insistence of the administrator of Papua, the Anglicans, Methodists, and London Missionary Society agreed to a division of territory for their mission endeavors. The Anglican Church was assigned to that area now known as the Northern District. To this day, the major area of Anglican influence is in this district although it has spread to other centers in Papua New Guinea. The Anglican Church presently serves a Christian community of 119,000. Although it is in the process of being organized into a separate New Guinean church, it is still presently part of the Australian church.

A Papuan has been consecrated as a bishop of the church, but the administrative head is still an overseas bishop. The Anglican communion accounts for a little over 5% of the Christian community.

The Seventh-day Adventist Church is the largest of the independent mission organizations of Papua New Guinea. It has an estimated 77,000 adherents.

ROMAN CATHOLIC

Roman Catholic work began in Papua New Guinea in 1885 on Yule Island off the coast of Papua.

Other Catholic work followed in 1890 on the island of New Britain and, finally, in 1895 on the New Guinea mainland. This work has continued under the direction of 10 different Societies. Like most churches in Papua New Guinea, growth was slow until after the Second World War. In 1973, the estimated number of adherents to the Roman Catholic Church was 773,000, making it the largest single church in Papua New Guinea. In 1971, it had a total of 1,709 workers serving in evangelism, health, education, and administration. The Roman Catholic Societies have stressed the training of indigenous leaders and have produced a number of local priests, including one recently consecrated as a bishop. At present there is no national organization of the Roman Catholic Church in Papua New Guinea.

While the Roman Catholic Church is represented in most areas, the major portion of their membership is found in the East and West Sepik Districts, Bougainville, New Ireland, East and West New Britain, and some in the Highland Districts. Many are found in the urban areas. Roman Catholic Christians make up approximately 31% of the Christian community.

COOPERATIVE AGENCIES

There are two major bodies of church cooperation in Papua New Guinea, the Melanesian Council of Churches and the Evangelical Alliance. The Melanesian Council of Churches is the larger of the two, and is made up of the following: The Roman Catholic Church, the Lutheran Churches, the United Church, the Anglican Church, the Baptist Church, the Salvation Army, and the Bible Society. This cooperative body, which has no overseas organizational ties, accounts for approximately 85% of the Christian community. While it has relationships to national Christian councils in other parts of the Pacific and Southwest Asia, and also accepts funds from the World Council of Churches, it is not formally a member of any larger organization.

The Evangelical Alliance of Papua New Guinea brings together the majority of the faith missions working in New Guinea. The largest of these is the Asian Pacific Christian Mission (formerly Unevangelized Fields Mission), which began work in Papua in 1932. The churches of the Evangelical Alliance have an estimated 212,000 adherents. They make up almost 10% of the Christian community.

FOREIGN MISSIONS

The history of Christian missions has been presented under the heading of each national church. At present there are well over 50 separate agencies working in this new nation.

In the government statistical bulletin of July, 1972, it was reported that there are a total of 3,388 foreign missionaries. This excludes operations of such organizations as the Missionary

Aviation Fellowship, the YMCA, the Wycliffe Bible Translators, and other service organizations. Of these overseas missionaries, 1,464 are engaged in educational work, and 510 are engaged in administrative or commercial activities. The missionary force has been very important in the development of the country, not only as far as its churches are concerned, but also in the development of the wider community. Many overseas churches have provided specialists in medicine and education to aid the government. For the foreseeable future the missionary will continue to serve both the church and the community in Papua New Guinea.

Three major organizations serve in special ways for most of the missions in Papua New Guinea. They are: the Wycliffe Bible Translators, who entered New Guinea in 1956 and are mainly concerned with Scripture translation; the Missionary Aviation Fellowship which provides air transportation for the majority of Protestant missions; and the Christian Radio Missionary Fellowship which has established a radio communication network for most of the Protestant churches. Between them, these three service organizations field some 400 workers in Papua New Guinea. These are not included in the totals of workers as listed.

Many of the larger churches have begun to recall some of their overseas personnel, but the total missionary staff continues to grow. The developing churches are asking for specialist help in particular areas where they do not have the training themselves. In recent years, missionary groups from smaller church bodies in America have entered Papua New Guinea in great numbers; at present their major emphasis seems to have been on witnessing to and winning over members of the established churches. This is one of the difficulties the churches face as the country moves on to self government and independence.

The missionary community is truly an international one. Mission societies from the USA, Great Britain, Australia, New Zealand, Germany, Canada, Holland, and Switzerland work in Papua New Guinea. In addition, missionaries are also serving in New Guinea from Belgium, France, Italy, and Poland. The largest number of overseas missionaries are British nationals (Australia, New Zealand, Great Britain), followed by Americans. Only as the churches themselves begin to take up the full task of the Church in this land will the number of missionaries be reduced.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism continues to be one of the major concerns of the churches. Not only are the churches

engaged in constant outreach to those who have still not heard the Gospel, but they are continually engaged in programs of reaching more of those who claim to be Christians. Specialized ministries have been developed by many of the churches to reach people in urban situations and in the labor camps of large plantations and mines. In some instances it necessitates a "tent-making" ministry where the church places a qualified Christian into a position so that he might witness to other people working with him in the same area. Chaplains have been placed by many of the churches at government schools, particularly high schools and tertiary institutions. The churches feel a particular need to make sure that the young people are well versed in the Scripture and know the Lord Jesus Christ.

Individual churches, independent fellowships and missionary agencies continually emphasize evangelistic work. In some of the major urban centers, these outreaches are cooperative. It is recognized by most of the churches that the changing urban situation calls for special ministry both to the Christian and to the non-believer.

In recent years, several crusades and rallies have been held in Papua New Guinea which, combined with the use of literature, have attempted to rekindle interest in the Christian cause for those who have become indifferent. It should be pointed out, however, that large attendance at these rallies and crusades does not indicate a true interest in Christianity; often they are entertainment.

Many attempts are made by the churches to keep in contact with students particularly in the secondary education system.

Overseas churches have been lending qualified educational staff to the government, particularly in secondary and tertiary education. By working within the government system, individual Christians are given a good opportunity to witness to their faith.

LITERATURE

Many churches and missions are engaged in literature production, distribution and literacy work. Until the coming of Christian missions, none of the languages of Papua New Guinea had been reduced to writing. It was only after missionaries reduced the language to writing that people could be taught to read and literature could be produced. Much emphasis in recent years has been placed on the development of literature in Melanesian Pidgin and simple English. Literacy programs in Melanesian Pidgin have been developed by Kristen Press, Inc. and the Summer Institute of Linguistics. Adult literacy is still low, although it is growing every year.

Bible correspondence courses and Bible readings have been prepared specifically for students in high schools. These are available both in Melanesian Pidgin and in English. No statistics on

the use of these courses are available.

Most of the major churches publish Christian periodicals and newspapers. Since many of these are published in local languages, the distribution is limited. A major publication in Melanesian Pidgin is WANTOK, published by the Roman Catholic Church but aimed at the entire Christian community. Kristen Press, Inc., runs periodic training courses for Christian writers. Literature is one of the ways in which the Christian church can have an impact on the entire population.

BIBLE TRANSLATION AND DISTRIBUTION

Bible translation was carried on by the various mission groups, the British and Foreign Bible Society, and, since 1956, the Summer Institute of Linguistics (Wycliffe Bible Translators). Of the more than 500 known languages in Papua New Guinea, only a relatively small percentage of the major languages have any Scriptures. One of the major tasks of the Church is providing more of the people with the Scriptures in their own language.

In February of 1969, the New Testament in Melanesian Pidgin was published by the Bible Society. Now in its third edition, some 70,000 copies have been distributed throughout Papua New Guinea. Translation on the Old Testament has been going on for some years, but to date only portions of it are available.

As the Church and government combine to encourage literacy, there will be a much greater demand for Scripture and Scripture portions. Translation is being done in at least 90 different Papua New Guinea languages. The United Bible Society reports the following distribution:

| | |
|----------------|--------|
| Bibles | 6,812 |
| New Testaments | 58,208 |
| Portions | 26,616 |
| Selections | 92,427 |

| | |
|-------|---------|
| TOTAL | 184,063 |
|-------|---------|

EDUCATION

Theological. There are 13 theological colleges and seminaries in Papua New Guinea which are members of the Melanesian Association of Theological Schools. Five offer degree level work. In addition, there are many small Bible schools and individual training programs carried out by the churches. Currently there is no union seminary.

Many of the training programs are designed for people who have little formal education. The major emphasis is in preparing men for service in the local congregations. A beginning has been made into theological education by extension, but because of the many practical problems and the lack of formal education for many people, this program has yet to be accepted.

Christian. The Christian churches and missions have long been involved in education. Approximately 60% of all pupils in educational institutions receive their instruction through church or mission schools. In addition, many Christian educators serve on both national and local education boards and committees and help to set the pattern for education in Papua New Guinea.

The Christian churches are involved in primary, secondary, vocational, and teacher education. There is no distinctly Christian university, although the churches support many programs at the University of Papua New Guinea and the Technological University.

Most Christian schools and teachers have become a part of the National Education Service, which was established by the government in order to guarantee more equitable distribution of education and educational funds. Because of the large number of Christian teachers also teaching in government schools, Christian principles are found throughout the education system.

SOCIAL CONCERN

From the very beginning of the Christian mission in Papua New Guinea, the ministries of service and proclamation had to work together. The majority of the people are subsistence farmers and, therefore, have many needs in terms of health, agricultural development, economic development, community development and literacy training. Christian churches have been leading in the assistance programs to people affected by natural calamities such as severe storms, drought, and floods. In 1972, at the urging of Christian missions and with their cooperation, the government engaged in a famine relief program for some 190,000 people in the Highlands of New Guinea. Funds for this program were supplied by various Christian mission agencies throughout the world, government agencies, and individuals. Most of the food distribution on the local level was carried out by Christian missionaries and local workers.

The Christian churches are beginning to bring counseling services and other help to people who have left their homes to settle in the urban areas. Because of Papua's long history of rural living, many problems arise for the urbanite. The churches are attempting to find ways to serve them, such as giving assistance to unwed mothers and mothers with young children who have been deserted by their husbands. In addition, concerted attempts are made to reach the youth in these urban areas.

As in the field of education, the Christian missions serve more of the people medically than do the government medical services. From the beginning of missions, the physical needs of the people were recognized and provision for healing was made. Many of the best hospitals are church supported.

In addition, many of the staff presently working for the Public Health Department are Christians who have been placed there by their churches.

Medical work, particularly in the areas of community health, developed by the churches, is now also being undertaken by the Public Health Department. Through the influence of Christian medical workers, the Public Health Department has come to see that medicine in Papua New Guinea must serve the people where they are. Many opportunities for Christian medical workers to serve their country and church are available.

The Christian churches have several training schools for medical workers, one of which includes a registered nurse program. Only the government, through the University of Papua New Guinea, has the facilities to train physicians.

THE NATION AND ITS PEOPLE

POPULATION

New Guinea has a population of approximately 2,564,000 people. Its annual growth rate is about 2%. The distribution of the population is fairly even across the country with somewhat larger concentrations at coastal areas.

COMPOSITION

The inhabitants of Papua New Guinea comprise a great diversity of physical types as well as a large number of linguistic groups. They may be generally grouped with the Melanesians who occupy the greater part of the Western Pacific.

LITERACY AND LANGUAGES

The literacy rate in Papua New Guinea is diverse and difficult to estimate. However, it is generally estimated as approximately 35%. Some people are literate only in their own local language while others are literate in Melanesian and/or English. While it has been the policy of the Australian administration to try to provide primary education in English for all children in Papua New Guinea, this aim has not yet been realized. Education, particularly in secondary and tertiary schools, is limited to the few.

GEOGRAPHY AND CLIMATE

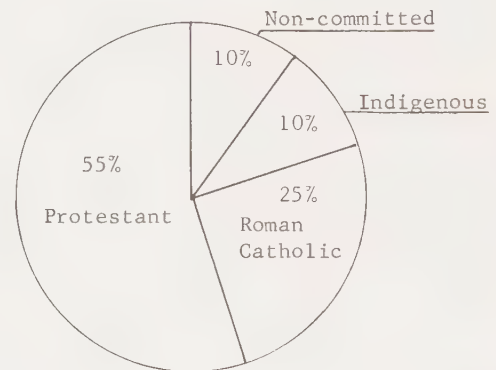
Papua New Guinea occupies the eastern portion of the large island of New Guinea, which lies just north of Australia and includes all of the islands of the Bismarck Archipelago and Bougainville Island from the Solomon groups. It has a total area of 461,700 square kilometers (178,260 square miles). The country has three major topographical areas: 1. the island areas which extend along the northern and eastern coasts, 2. the coastlands which have a very hot and humid tropical climate which fosters malaria, and 3. the highlands which extend through the central portion of the country.

Temperatures range from hot on the coast and islands of New Guinea to cool even getting cold enough for frost in the Highland areas. Rainfall ranges from 635 centimeters (250 inches) on coasts and mountain sides exposed to the steady south-east trade winds to 102 centimeters (40 inches) a year in the area around Port Moresby.

RELIGION

Christianity is the predominant religion. At present about 80% profess Christianity while 10% claim no religion at all. Only about 10% claim to hold to a New Guinea religion which is usually animistic.

ESTIMATED RELIGIOUS AFFILIATIONS



HISTORY

The people of Papua New Guinea had no written history before the coming of the Europeans. The evidence of their oral history, however, indicates that most of the peoples were on the island long before it was discovered in 1545. It was not until the 1870's that the Western nations took an interest in Papua New Guinea. At first the northern portion was under the control of Germany while the southern portion was under Great Britain. After the First World War, both the Territory of Papua and the Trust Territory of New Guinea were placed under Australian administration. With the exception of a short period during the Second World War when part of New Guinea was occupied by Japanese forces, it has remained under Australian administration to this date. In the past few years the Australian government has been preparing the people for self-government and independence. Formal self-government was declared on December 1, 1973. This reserved only foreign relations, defense, and the powers of the Supreme Court for the Australian government. Early independence is anticipated.

GOVERNMENT AND POLITICAL CONDITIONS

Recently the Australian government passed the Papua New Guinea Act of 1963. This made possible the election of a House of Assembly which has become the Parliament of Papua New Guinea. The first House appointed a Committee on Constitutional Development to consider ways of drafting constitutional proposals to guide future constitutional development in Papua New Guinea. In 1967 the Australian government implemented the recommendations of the House of Assembly and increased the number of elected members in the House to 84. The second House continued the development of a constitution and ways of advancing Papua New Guinea in terms of self-government. During the life of the second House, ministerial members were appointed in order to place responsibility for policy directly into the hands of Papua New Guinea politicians. In 1972 the third House Assembly was elected with a total of 100 members. It is this new House of Assembly which has negotiated with Australia for self-government and independence.

At the present time the government is following the Westminster system, with a chief minister and a cabinet patterned after the Australian model. A constitutional committee has been working for several years and will recommend what form of government Papua New Guinea should follow once it has achieved independence.

On the local level, Local Government Councils were first established in 1950. At this time most areas of Papua New Guinea have been brought into the local government system. Just recently, the government instituted a larger grouping known as Area Authorities. It is planned that these groupings will eventually become states or divisions having their own local government and control of their areas.

The present government is a coalition made up of several smaller parties. The largest party, the United Party, is presently in opposition. Recently local politicians have raised the question as to whether or not Papua New Guinea should continue with the system of party government and opposition. Until the constitutional development committee completes its report, the present system of government in Papua New Guinea will continue.

ECONOMY

Subsistence agriculture is the occupation of the majority of the population of Papua New Guinea. Commercial crops of coffee, tea, copra and cocoa are the major exports. The small amount of manufacturing done is mostly for local consumption, although a few industries have begun to export limited amounts of their products. The mining industry, particularly copper and gold, produce considerable export earnings for Papua New Guinea. The timber industry has also become a major exporter in the past years. Papua New

Guinea receives a large portion of its budget in economic aid from Australia. The present government has an eight point development plan which includes the following: 1. increase in the proportion of the economy controlled by Papua New Guineans, 2. the equal distribution of benefits, 3. decentralization, 4. small-scale artisan activity, 5. self-reliance by local people, 6. locally raised revenue, 7. equal participation by women in all types of economic and social activities, 8. necessary government control and involvement in those sectors of the economy where control is necessary. The Gross National Product (per capita) is \$201.00 in Australian dollars (US \$300).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| | Gov't. Census 1966 | Claimed by Missions 1967 |
|------------------------|-----------------------|-----------------------------|
| Baptist | 45,454 | 22,700 |
| Brethren (CMML) | 3,580 | 19,570 |
| Catholic, Roman | 681,821 | 561,153 |
| Church of Christ | 2,217 | 1,880 |
| Church of England | 113,251 | 69,175 |
| Evangelical Alliance | 114,899 | 88,478 |
| Lutheran | 595,860 | 270,530 |
| Salvation Army | 578 | 1,700 |
| Seventh-day Adventists | 71,646 | 71,403 |
| United Church* | 219,190 | 157,111 |
| Other Protestant | 65,364 | 14,635 |

* Combined total of all missions and churches which joined to form the United Church.

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Evangelical Alliance of Papua New Guinea, c/o Rev. Dudley Deasy Apcm Balimo, Papua New Guinea

Melanesian Council of Churches, P.O. Box 1015, Goroka, Papua New Guinea

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

PHILIPPINES

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with the Philippines, and to increase the overall awareness of Filipino Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

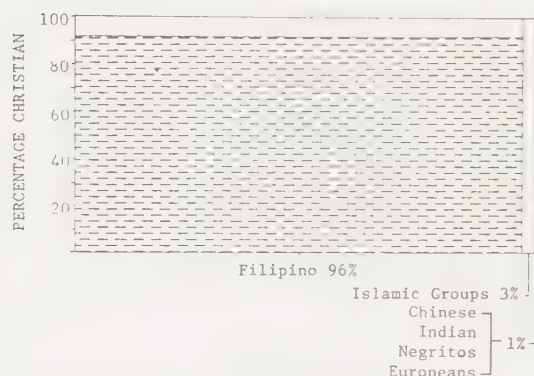
This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Of the 42.4 million people of the Philippines, about 84% profess affiliation with the Roman Catholic Church. About 5% belong to the Aglipayan Church, and about 3% to the Protestant Church. There are at least nine cultural groups that profess the Islamic religion, and numerous cultural groups that claim a variety of indige-

nous beliefs. Those most resistant to Christian witness include the approximately 1.6 million Muslims living mainly in the southern islands. The tribal peoples living in mountainous areas have been the most isolated and unreached.

CHRISTIAN POPULATION BY ETHNIC GROUPS



PERCENTAGE POPULATION

(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

The Republic of the Philippines is the most "Christianized" nation in Asia. As a result of almost 400 years of Spanish rule, most of the Filipino people identify with the Roman Catholic Church. There is freedom of worship and Christian activity in most of the country, many strong growing churches, and diverse missionary activities.

The number of Protestants increased between 1960 and 1970 by 27%, while the Roman Catholics increased by 32%, and the population as a whole by 35.4%. Most of this increase for the Protestants is accounted for by the churches and religious groups which are not members of the National Council of Churches. About 80% of evangelical Protestant Christians in the Philippines identify with independent and non-ecumenical churches.

There is probably a greater number and diversity of organized religious groups of Christian orientation in the Philippines than in any other nation of Asia. In the mid-1960's, the non-Roman Christian community was divided into at least 350 separately organized bodies or associations. Many of these groups have appeared only recently, with over 80 percent of them beginning work in the Philippines since 1945. Two-thirds of these groups are largely indigenous, while the remaining third are transplanted from abroad or have at least partial overseas support in some form.

The non-Roman Catholic community (independent Catholics) in the Philippines includes about 45-50 percent of the non-Roman Christians, and alone exceeds the evangelical Protestant community.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

LAUSANNE

TO HEAL THE BROKENHEARTED

TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND

TO SET AT LIBERTY THEM THAT ARE BROUSED

The largest of these independent Catholic bodies is the Aglipayan, or Philippine Independent Church. This body split from the Roman Catholic Church in 1902 and has an estimated membership of about 1.6 million. Ritual and doctrine are similar to other non-Roman Catholic bodies, and concordats of inter-communion have been established with the old Catholic Church in Europe and with the Philippine Episcopal Church. (Despite its large membership, its growth has not kept up with general population growth, and it represents a much smaller percentage of the population than in previous years.)

NATIONAL CHURCHES

PROTESTANT

The total Protestant community in the Philippines is estimated at between one and two million people (although this may be larger if the Protestant percentage of the total population is remaining constant with the population growth). The largest Protestant denomination is the United Church of Christ in the Philippines, which was formed in 1948 through a merger of the Evangelical Church of the Philippines, the United Evangelical Church of the Philippines, some congregations of the Philippine Methodist Church, and some independent congregations. United Church ministries include those formerly carried out by the Reformed Church in America, the United Christian Missionary Society, the United Church of Christ in the USA, and the United Presbyterian Church, USA. The United Church is a member of the National Council of Churches of the Philippines, the World Council of Churches, the World Alliance of Reformed Churches, and the East Asia Christian Conference. Its membership is over 146,000, with an estimated community of over 356,000. There are some 1,400 places of worship and over 2,000 national pastors and workers.

Various Baptist groups together constitute one of the larger bodies of Protestants, with a combined membership of about 80,000. The largest of these is the Convention of Philippine Baptist Churches. Other large Baptist bodies include the American Baptists, Southern Baptists, and the Association of Fundamental Baptist Churches.

Other large church bodies in the Philippines include the Seventh-day Adventist Church with 114,000 members and a constituency of over 230,000; and the United Methodist Church in the Philippines, with almost 100,000 members and a constituency of about 250,000.

The principal Protestant evangelical churches, once predominantly rural, are in recent years becoming stronger in the towns and cities and evolving into urban middle-class denominations.

ROMAN CATHOLIC

The Philippines has been a predominantly Roman Catholic nation since about 1600 and Filipinos have been ordained to the clergy for centuries. Only in this century, however, have they held administrative and governing responsibilities. By 1960, about one-half of the Catholic priests in the Philippines were Filipino. The Catholic Church claims a constituency of between 26 and 30 million people, with about 4,500 priests.

INDIGENOUS CHURCHES

The Philippines has numerous independent indigenous religious movements, many of which originated from split-offs or schisms. (Such schisms appear to have been based more on interpersonal conflict or social protest rather than doctrinal deviations.)

A significant example is the Iglesia Ni Cristo. This rapidly-growing pseudo-Christian church was founded in 1914 by Felix Manalo. Manalo at one time or another had been associated with different Christian denominations and his church claims to be strictly Biblical in doctrine although it is non-Trinitarian and looks to Manalo for authoritative "revelations." It is strongly nationalistic, anti-Catholic, maintains almost military control over its members and has become a significant political force in national elections. Estimates of its adult membership range from 300,000 to 500,000, with over 2,000 places of worship. Its appeal has been largely to lower socio-economic groups.

COOPERATIVE AGENCIES

An estimated 80% of the evangelical Protestant church membership in the Philippines belongs to independent Protestant groups not associated with the ecumenical movement in the country. There are, however, two major church councils: The National Council of Churches in the Philippines (NCCP) and the Philippine Council of Evangelical Churches (PCEC). The NCCP includes eight major denominations: Convention of Philippine Baptist Churches, Iglesia Evangelica Metodista en las Islas Filipinas (Evangelical Methodist Church in the Philippine Islands), Iglesia Evangelica Unida de Cristo (United Evangelical Church of Christ), Iglesia Filipina Independiente, Philippine Episcopal Church, the Lutheran Church in the Philippines, the United Methodist Church, and the United Church of Christ in the Philippines. Associate members include: Association of Christian Schools and Colleges, Philippine Bible Society, Student Christian Movement of the Philippines, and the Union Church of Manila.

The NCCP is an affiliate of the World Council of Churches and is a member of the World Council of Christian Education and the East Asia Christian Conference.

It sponsors programs in Christian education, literature, mass media, and social welfare.

The Philippine Council of Evangelical Churches represents a constituency of about 40,000 conservative evangelicals in 14 member bodies, plus other affiliated agencies. It has programs in evangelism, relief and social action, Christian education, and other ministries.

CHURCH GROWTH AND RESPONSIVENESS

Church growth is influenced by many factors - sociological, economic, geographic, patterns of leadership and worship, internal discipline, etc. There is no clear indication that the growth of churches is more spectacular in any one area of the Philippines than another although, as researcher D. J. Elwood notes, "the Visayas and Mindanao have the reputation of being more favorable to church growth than Luzon, in general...." There is a greater concentration of growth and of churches in urban centers and resettlement areas, partly explainable by the rapid population migration to these areas.

Church historian K. S. Latourette noted that the Protestant population of the Philippines grew more than twice as rapidly as the population as a whole from 1914 to 1957. The gains were chiefly from conversions, mostly by nominal Roman Catholics and Aglipayans. However, in more recent years, Elwood writes that "the rate of growth among Protestant Christians as a whole in the Philippines lags far behind the growth rate of the general population." Some groups, notably independent denominations, are growing at a rate much faster than the general population. Among these faster growing denominations are the Churches of Christ-Philippines Mission, International Church of the Foursquare Gospel, Assemblies of God, and the Southern Baptist Convention.

Some organizational factors affecting Filipino church growth have been uncovered by Ralph Toliver of Church Growth Research in the Philippines. He points out that "The growth and health of any non-Roman Catholic church in the Philippines is in direct proportion to the number, abilities, and spiritual gifts of its Filipino workers...." Further, churches that have grown in the Philippines have several things in common: (1) a name (2) a central organization (3) a nationwide outlook (4) a Bible school, and (5) a church in Manila.

FOREIGN MISSIONS

Over 80% of all the foreign missions in the Philippines are independent agencies of a generally conservative or fundamentalist orientation. Most of these missions have begun work in the Philippines since the end of World War II.

By far, the largest Protestant mission agency is Wycliffe Bible Translators, with a staff of over

140. This agency is primarily engaged in Bible translation in primitive tribes and is working mainly in northern Luzon, on Palawan Island, and on Mindanao.

The second largest Protestant mission agency is Overseas Missionary Fellowship (OMF), with about 100 people, including British and Australians. Other large mission agencies include the Southern Baptist Convention and the Far Eastern Gospel Crusade.

While some missions have ministries throughout the islands, others are active in distinct regions. The comity agreements of 1901 are still reflected in the distribution of the major denominations, e.g. Methodists in Manila and north, plus parts of Mindanao; United Church (with its Presbyterian background) in Manila and south, and so forth. The Southern Baptists are active in central Luzon and on Cebu and Mindanao. The American Baptists have ministries predominantly on Luzon, Negros and Panay. New Tribes Mission is found in north and central Luzon and on Palawan. Overseas Missionary Fellowship has a major ministry area on Mindoro. The Assemblies of God are found largely on Luzon, Cebu, and Mindanao. The Conservative Baptists are in south-central Luzon. The Baptist General Conference is on Masbate, northern Leyte, and on Luzon. The Philippine Episcopal Church has ministries in the Manila area plus among tribal peoples on Luzon and Mindanao.

Roman Catholic missionary work dates back to the mid-16th century, and, in 1965, there were an estimated 1800 foreign priests in the country. Protestant missionaries came to the Philippines at the very end of the 19th century. The earliest groups included Presbyterians, Methodists, and Baptists. In 1972 about 90 North American Protestant missionary agencies reported ministries in the Philippines, with a total staff of over 1,800 people. There is a smaller number of Protestant missionaries from other countries.

MISSIONS FROM THE PHILIPPINES

Filipino Christians are sending their own missionaries into different parts of the world as well as to remote areas within the islands. The two main denominations in the National Council of Churches, namely, the United Church of Christ and the United Methodist Church, have been sending missionaries to Indonesia, Thailand, Korea, Iran, Ethiopia, Sarawak, Malaysia, Okinawa, and even the United States. The Baptists and the Christian and Missionary Alliance and other independent Protestant groups have also sent missionaries to Hong Kong, Indonesia, and Thailand. By 1972, thirteen Filipino missionary sending agencies had sent 170 missionaries abroad. The Philippines has potential to become one of the great missionary sending countries in Asia.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelistic ministries are regularly carried on by local churches, by denominations, and by independent agencies. Some programs are only local, while others have covered a province, region or were nation-wide.

In late 1968, there was a Baptist-sponsored nationwide "New Life Crusade." This effort resulted in over 8,000 decisions including over 6,000 professions of faith. Services were held in 181 churches throughout the country.

In May 1970, the All-Philippine Congress on Evangelism was held, sponsored by the National Fellowship for Philippine Evangelism (NAFE). This meeting brought together 250 delegates and 300 observers from 56 Protestant denominations and bodies, and resulted in a five-year plan for in-depth evangelism called "Christ the Only Way." This effort involves regional teaching sessions by two traveling teams, followed by organization of leadership cores and cell groups. There are district congresses on evangelism for pastors and church workers, with the aim to produce trained leaders for lay evangelistic group Bible studies. A goal of 10,000 such studies throughout the Philippines has been set. Other activities include church renewal efforts, visitation evangelism, and various levels of evangelistic campaigns culminating in a national evangelistic crusade.

Another continuing program, this one carried out by a single evangelical body, is the Far East Broadcasting Company's Department of Asian Evangelism (DAE). The program of this department involves crusades throughout the country, assisted by radio, literature, house visitation, student meetings, and witnessing to civic leadership. The crusades are based on inter-church support and the goal is to eventually cover all of the country's 63 provinces and 57 cities.

Philippine Crusades, a division of Overseas Crusades, also has its own extensive ministry of city-wide, local church, and school crusades. In addition, this group has provided much of the leadership and funds for the "Christ the Only Way" campaign.

BROADCASTING

Radio and television in the Philippines provide a rich opportunity for broadcast of the Gospel due to several factors: the people are considered to be generally receptive to the Gospel; there is keen competition among commercial stations, making possible low rates for airtime; and surveys consistently show that radio is the most widely

"consumed" mass medium in the country, especially in the rural areas, while television is the medium for the urban areas.

The Philippines has one of the world's largest Protestant missionary broadcasting systems through the facilities of the Far East Broadcasting Company (FEBC). FEBC began transmitting in 1948 and now has 23 stations in the Philippines: two mediumwave and two shortwave stations catering to the metro Manila and Luzon audiences; thirteen shortwave stations broadcasting to East and Southeast Asia; and six provincial mediumwave stations covering the southern and central parts of the country. Technical and programming operations are of high professional quality and many churches and missions (both local and foreign) prepare programs for broadcast over FEBC. For reception in areas of few receivers, FEBC has distributed over 2,200 pre-tuned transistor radios to individuals and communities in many villages. FEBC also has transmitter sites in other countries, thus making it possible to reach almost two-thirds of the world's population with programs in sixty-three languages and dialects, broadcasting 1,890 hours a week.

The Radio-TV Division of the National Council of Churches of the Philippines operates three medium-wave stations plus two smaller FM and shortwave stations. Another mediumwave outlet is being developed in the northern Philippines. The larger stations follow a format of public information, special events coverage, music, and inspirational programs, while the smaller mediumwave stations broadcast exclusively rural programming. The Radio Division also produces some programs for commercial stations.

Manila is the headquarters for Southeast Asia Radio Voice (SEARV), an ecumenical operation serving the Christian councils of Southeast Asian nations. SEARV began broadcasts in 1968 with a 50,000-watt transmitter and beams programs to various Southeast Asian countries.

Roman Catholic broadcasters in 1968 organized the Philippine Federation of Catholic Broadcasters, composed of stations owned by dioceses or religious orders. By early 1969, Federation members had 12 stations on the air; four more were under construction, and five were in the planning stage. Radio Veritas, which is owned by the Archdiocese of Manila, but is not a member of the Federation, has the most powerful transmitter among the Catholic stations. In the Manila area, the Catholic Church is using both open and closed-circuit television for educational instruction.

Since the late 1950's, an increasing number of commercial stations have been carrying religious programs. This has greatly increased both the potential listening audience and the geographical coverage. Perhaps the most widely heard Protestant program is "Back to the Bible", which is released 425 times per week on more than 60 radio stations in 45 cities and towns.

Associated with several of the Protestant broadcasts are Bible and Christian life correspondence courses with enrollments of tens of thousands of listeners per year. Courses include those offered by the Assemblies of God, Philippine Crusades, Back to the Bible Broadcast and Bible School of the Air (prepared by the Brethren Assemblies).

LITERATURE

Since the declaration of martial law in 1972, there has been a limited restriction on the production and distribution of all types of literature. This restriction entails asking for a written permit from the Department of Public Information for the printing and circulation of any published material. Many churches and missions are involved in these ministries.

As examples, the Far East Broadcasting Company supports a modern printing establishment near Manila and produces literature in many languages and dialects.

The Assemblies of God Evangel Press in Manila produces literature in seven languages. The Southern Baptists operate Baptist Center Press, which produces quarterlies, tracts, and other literature in six languages. Philippine Crusades publishes a general interest Christian magazine, "Crusader", which is distributed to over 3,500 congregations in the country. In addition to the production facilities, there are also a number of bookstores in operation.

Literature programs are carried out by departments and agencies of national councils as well as by denominations and missions. As an example, the literature arm of the Philippine Council of Evangelical Churches is the Philippine Evangelical Literature Fellowship (PELF), which represents 20 different Protestant Christian literature agencies.

The Roman Catholic Church has established a Social Communications Center in Manila with modern printing equipment and, in 1969, this Center produced seven publications including vernacular magazines, an English-language weekly and an English-language monthly. There are also provincial newspapers.

BIBLE TRANSLATION AND DISTRIBUTION

Scriptures in the Philippines are available in 46 languages and dialects, including English and Spanish (whole Bible in 10 languages, New Testament in 2, Portions in 34). A specialized distribution ministry concentrates on college and university students. The Roman Catholic Church has become increasingly involved in Scripture distribution and translation. A major effort is underway to provide popular language translations in the major spoken languages.

Distribution of Scriptures, as reported by Philippine Bible Society, totals:

| | |
|----------------|-----------|
| Bibles | 40,392 |
| New Testaments | 55,427 |
| Portions | 344,927 |
| Selections | 2,883,640 |
| Total 1972 | 3,330,588 |
| Total 1971 | 2,648,202 |

EDUCATION

Theological. A 1971 study reported 74 seminaries and Bible institutes in the Philippines. Large graduate-level schools include Union Theological Seminary (ecumenical); College of Theology, Silliman University (ecumenical); Saint Andrew's Theological Seminary (Protestant Episcopal); Central Philippine University, College of Theology (Baptist); Far Eastern Bible Institute and Seminary, now known as FEBIAS Bible College (independent, evangelical); and Asian Theological Seminary. Groups having their own seminaries include Anglican, American Baptist, Southern Baptist, Lutheran (Missouri Synod), and Seventh-day Adventist. Other groups have Bible schools and colleges. There is a Philippine Association of Bible and Theological Schools (PABATS), which has over 50 members.

Theological education in the Philippines has tended to reflect American theological views because many Americans have directed or instructed at the numerous schools and institutes, and because most of the Philippine Protestant church leadership has been U.S. trained. The number of graduates generally does not meet the number of churches needing qualified leadership.

There is a new and growing interest in theological education by extension (TEE), and a TEE committee has been established under the PABATS, in conjunction with Philippine Crusades.

Christian. Churches and missions subsidize or provide personnel for primary, secondary, and higher education.

SOCIAL CONCERN

Churches and Christian agencies are engaged in various social ministries. Among these are hospitals, dispensaries, clinics, mobile health units. Training programs are also conducted in medical and dental skills. Social welfare programs include orphanages, youth hostels, and relief food distribution. Community development projects include housing construction, cooperatives, and credit unions.

CHURCH-MISSIONS RESEARCH

Christian Institute for Ethnic Studies in Asia is an ecumenical research body engaged in studies of

ethnic groups in Southeast Asia in such a way as to assist churches in witness and service among these peoples. The Institute was started by the East Asia Christian Conference and part of its activities has been the convening of seminars and meetings concerned with the study of missions among ethnic groups.

Church Growth Research in the Philippines (CGRIP) is a team study of church growth in the Philippines, sponsored by Baptist General Conference, Conservative Baptists, Evangelical Free Church, FECC, and OMF. Findings of the team are being published by Overseas Missionary Fellowship.

THE NATION AND ITS PEOPLE

POPULATION

The population of the Philippines is estimated at 42.2 million, with an annual growth rate of 3.3%. The Philippines has one of the highest birth rates in the world and the population in 1985 is projected to be 64 million. The density varies greatly, being heaviest along the coasts. The average population density is 119 per square kilometer (309 per square mile).

Most people live on the islands of Luzon, Cebu, Negros, Bohol, Leyte, Panay, and Mindanao. Nineteen percent live in chartered cities, but these cities often include large areas of rural land within their own boundaries. Up to 30% of the population may be loosely classified as urban, including Manila and Quezon City.

COMPOSITION

The dominant ethnic stock is Malay, with large foreign groups of Chinese, Americans, and Spaniards. There are many tribal groups, numbering from 360,000 to a few hundred in each group.

LITERACY AND LANGUAGES

The literacy rate is estimated at 83%, one of the highest in Asia. The rate in Manila is 96%.

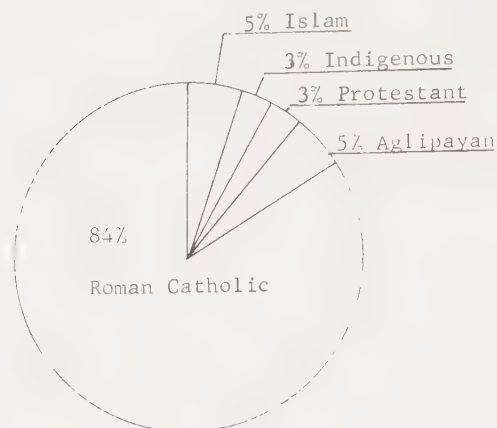
Three major languages are prevalent in the Philippines, Cebuano, Tagalog, and Ilocano. The government has encouraged the creation of a national language based mainly on Tagalog. English is widely spoken, and perhaps 40% of Filipinos understand it.

There are about 80 Malayo-Polynesian languages and dialects, with ten of them of regional significance.

RELIGION

About 84% of Filipinos profess Roman Catholicism, 3% Protestantism, 5% Aglipayan, 5% Islam, 3% indigenous and other religions.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Though this archipelago contains over 7,000 islands stretched over 1,770 kilometers (1,100 miles), eleven of the islands account for about 95 percent of the total land area, 299,404 square kilometers (115,600 square miles total) and most of the population. Luzon and Mindanao, the first and second largest islands, are about the size of Kentucky and Indiana, respectively. The terrain is largely uplands or mountains. Luzon has a central, fertile plan. Lowland areas have a year-round warm and humid climate. The Manila area has a hot, wet season from June to November. Active volcanoes, earthquakes, and an average of 15 typhoons each year are also characteristic of the Philippines.

HISTORY

Four distinct phases: Pre-Spanish; Spanish (1521-1898); American (1898-1941); years since independence (1946-present). The Philippines were under Spanish colonial rule for almost 400 years, then came under American administration after the Spanish-American War in 1898. Independence came in 1946 following Japanese occupation during World War II.

GOVERNMENT AND POLITICAL CONDITIONS

The Government consists of an executive branch, a bi-cameral legislature, and a judiciary. The President wields more power than does a president in the United States, and there has been considerable governmental centralization in Manila. There are two major political parties.

ECONOMY

Agriculture employs over half of the labor force in the Philippines. Industry is diversifying, but has been growing relatively slowly. Major economic problems include recurring trade deficits, lack of investment capital, inflation, and high

unemployment. Per capita Gross National Product is estimated at 1,215 filipino pesos (U.S. \$180).

Major exports include sugar, copra, coconut oil, copper, and iron.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|--|--------------------------------|-------------------------|
| <u>PROTESTANT</u> (Churches with membership above 1,000) | | |
| American Baptist Convention | 33,330 | NA |
| Assemblies of God | 47,000 | 51,210 |
| Association of Fundamental Baptist Churches | 10,000 | 20,000 |
| Baptist Bible Fellowship | 5,000 | 10,000 |
| Christian and Missionary Alliance | 16,720 | 56,350 |
| Christian Evangelical Mission | 12,000 | NA |
| Church of God | NA | 6,990 |
| Church of God (Cleveland) | 4,850 | 6,280 |
| Church of God (Ecclesiae Dei) | 60,000 | 83,000 |
| Church of God in Sibibiag | 12,000 | NA |
| Churches of Christ (Philippine Mission) | 54,000 | 100,000 |
| Convention of Philippine Baptist Churches | 24,000 | 85,000 |
| Crusaders of the Divine Church of Christ | 300,000 | 800,000 |
| Evangelical Church of God | 10,000 | NA |
| Evangelical Full Gospel Revival Center, Inc. | 5,000 | 7,000 |
| Evangelical Methodist Church | 30,000 | 70,000 |
| Evangelical United Church of Christ | 5,000 | 15,000 |
| Independent Republican Christian Church | 50,000 | NA |
| International Church of the Foursquare Gospel | 13,270 | 25,000 |
| Lutheran Church in the Philippines | 3,060 | 10,000 |
| National Church | 30,000 | 40,000 |
| Philippine Baptist Mission | 14,500 | 16,240 |
| Philippine Episcopal Church | 13,650 | 53,420 |
| Seventh-day Adventist Church | 49,970 | NA |
| Southern Baptist Convention | 12,910 | NA |
| United Church of Christ in the Philippines | 146,540 | 211,100 |
| United Methodist Church | 73,160 | 250,000 |
| United Filipino Church | 8,000 | 25,000 |
| Way of Salvation Church | 5,000 | NA |
| Wesleyan Church of the Philippines | 2,610 | 6,550 |
| <u>INDEPENDENT</u> | | |
| Iglesia Filipina Independiente (AGLIPAYAN) | 1,600,000 | 2,050,000 |
| Iglesia ni Cristo | 100-500,000 | NA |
| Divine Filipino Catholic Church | 10,000 | NA |
| National Catholic Apostolic Church | NA | 35,000 |
| <u>ROMAN CATHOLIC</u> | | 30,810,090 |

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

PORTUGAL

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Portugal and to increase the overall awareness of Portuguese Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

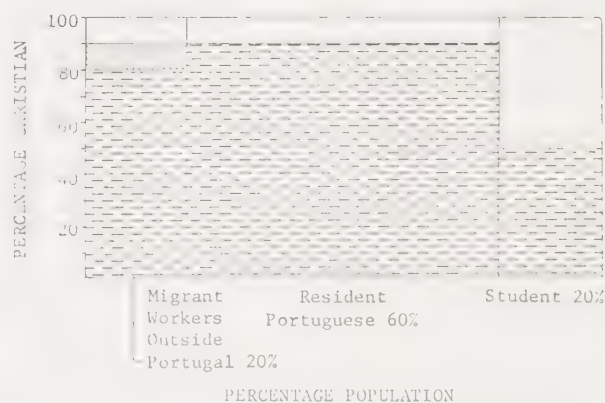
UNREACHED PEOPLES

There are several ways of describing the unreached portion of the population. In Portugal the unreached constitute a generally homogenous group linguistically and culturally, but can be delineated by the following distinctions:

1. The inhabitants of geographical areas that as yet do not have a nearby evangelical church. These are in the extreme north and northeast where the cities of Vila Real, Chaves, and Braganca, as well as many large villages represent the present need. There are also many administrative centers and villages in the Beira Alta and Beira Baixa provinces without any nearby evangelical churches.
2. The second group consists of those living in cities and larger urban areas of Oporto and Lisbon where there are many evangelical churches, but where the population growth exceeds that of the evangelical churches. Here the inhabitants of hundreds of high-rise middle class apartments represent an enormous challenge. To evangelize this new urban mobile population with its sophisticated needs and complex personal problems demands prayerful planning and courageous new action.
3. Other unreached peoples are those within areas covered by the witness of a local church, who remain unreached due to cultural barriers which have prevented them from "hearing" the Gospel in the usual public preaching hall.

This largely middle and upper class group contains the most potentially influential segment of the population which, until now, has been by-passed by the traditional approach. It may be from this part of the unreached population that future leadership of the churches will come, but they still constitute a significant unreached minority.

CHRISTIAN POPULATION BY GROUPS

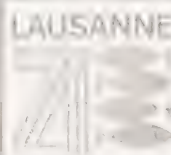


(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

4. A fourth group representing the unreached is the student population. Although evangelicals have had Sunday schools and youth Bible classes, most churches have reached very few students within their communities. Within the past 20 years,

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BROUSED



customs and values have changed radically, exposing the youth to political movements, atheistic liberalism and relativistic values. Religion, esteemed by most of their parents, is considered by the youth as a very unrealistic dimension in their changing society. A large percentage of the youth are within reach of the existing evangelical churches, but, at the same time, are outside the sphere of the churches' influence today. If considered statistically, they represent the largest segment of the population (1,500,000 to 2,000,000) and will form the nation in the future.

5. The fifth group of unreached peoples are the most open to the Gospel and represent the greatest opportunity in terms of a responsive minority. This group includes the nearly two million Portuguese "guest workers" in France, Germany, England and Switzerland. In southeast Paris alone there are close to a million Portuguese, many living with their families. In Germany, less than half a million live and work separated from their families, sending money back to Portugal for their wives and children. In these isolated shack towns, factory villages, and barracks, thousands of Portuguese are open to the Gospel. Some are even waiting now for Christian workers to come and organize meetings for them. Of all of the nationalities of "guest workers" in Germany, the Portuguese have been the most receptive to the Gospel. Brought to Christ outside of their country, they could have a dynamic influence through their many visits to their families and villages in Portugal. Some periodic visits have been made by Portuguese pastors to France and Germany, but there is a need for resident Christian workers to develop stable Christian communities among these Portuguese immigrant populations.

CURRENT STATUS OF CHRISTIANITY

Although Portugal is considered 90% Roman Catholic, less than 52.5% of the population is seriously interested or involved in the Church. The Protestant community, including those who only occasionally attend meetings, is about 50,000 or one half of one percent of the total population of 8,124,000. The largest and the youngest denomination within this Protestant (evangelical) community is the Assemblies of God Church. The oldest Protestant churches date back 100 years.

The Azores and Madeira Islands, which are considered part of continental Portugal, politically and culturally, have also had evangelical churches established during the past century.

Although not included in this profile, the African territories of Portugal have a higher percentage of Protestants than does continental Portugal.

In spite of hindrances to religious activity in the past, there have not been any recent attempts to limit the number of missionaries nor to circumscribe their work. The new Law of the Press allows for unlimited possibilities in publishing,

bookstore activity, and Gospel literature distribution. Many churches and organizations publish periodicals and Gospel magazines. An indigenous literature organization edits, prints, and distributes tracts, books and basic Bible studies. Generally, the Portuguese are very responsive to the Gospel. Their openness and friendly nature lends itself well to home Bible classes, visitation, public meetings and many other forms of evangelism. Until recently, restrictions on using public buildings (theaters, sports stadiums, etc.) for religious meetings had kept Gospel work strictly inside rented "preaching halls." How many new opportunities are opening up as increased freedom of action is granted.

NATIONAL CHURCHES

PROTESTANT

The first evangelical congregations were organized in the 18th and early 19th centuries by foreign consuls and diplomats from England and Germany, involving principally the employees of these foreign embassies. In 1833 Dr. Vicente Gomes y Togar of Spain began an evangelical ministry in Lisbon, opening the first public preaching hall in Portugal on November 10, 1839. The same year marked the beginning of the far-reaching ministry of Robert Kally in Madeira.

During the latter part of the 19th century, various Protestant groups from Europe and England laid foundations for evangelical work in Portugal. The British Brethren established assemblies after 1876. About the same time the Anglican Diogo Cassels settled in Oporto and Robert Moreton began a Gospel ministry, which became the Methodist Church, in the north of Portugal. It was also during this period that Joseph Jones opened a mission in Oporto which marked the beginning of the Baptist church in Portugal. During the 1870's several British Christian industrialists established themselves in various parts of Portugal, starting missions along with their shops and factories. Many of these churches continue today.

As an unrecognized minority, the evangelical churches emphasized their common Biblical relationship through the first half of the 20th century with little attention to denominational organization. There was considerable inter-church fellowship and inter-dependence as together they confronted economic, political and religious problems. After World War II, about 50 foreign missionaries entered Portugal, developing new groups and strengthening and consolidating some of the older denominations.

In Lisbon, Parede, Estoril, Faro and Oporto there are Protestant churches which are serving the foreign residents. Among these congregations are the Church of England, the Scotch Presbyterian Church, the Danish Mission to Seamen, the German Lutheran Church and an independent Baptist church.

COOPERATIVE AGENCIES

The Evangelical Alliance of Portugal (Alianca Evangelica Portuguesa) was organized in 1935, helping to resolve many difficulties the struggling local churches had with Roman Catholic authorities. This alliance of pastors and elders represented all of the evangelical churches to the government and continues in this capacity today, officially recognized under the government's new Religious Liberty Law of 1972.

ROMAN CATHOLIC

The Roman Catholic Church is very active in Portugal, maintaining relationships with Vatican City in an official capacity. It has 1 patriarchate; 2 archdioceses; 14 dioceses; 3 cardinals; 2 archbishops; 16 bishops; 4,290 parishes; 5,166 priests; 551 seminarians; 422 schools and 761 institutions, and claims a membership of over 8,500,000 (some of whom are residing outside of Portugal).

FOREIGN MISSIONS

As has been shown in the history presented, foreign missions have made many varied contributions. Probably the major occupations of missionaries have been evangelism and Bible teaching. They also pastor new congregations. This has also been true of those who have specialized in literature work, Bible conference ministries, radio production and Bible institutes or seminary work. Presently most foreign missions are involved in ministries directly related to the local church.

There are at least fourteen U.S. based mission societies working in Portugal, with a total of 37 missionaries. The largest single group is that of TEAM, followed by the Southern Baptist Convention, and the Greater Europe Mission.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

A significant contribution to recent evangelism and church growth has been made by the Bible conference movement. Starting with some meetings of Christian leaders near Lisbon in 1933, summer Bible conferences have been multiplying throughout the country.

Some of the groups active in summer Bible conferences and camp programs are: Scripture Union, the Presbyterian Church, the Brethren Assemblies, the Baptist Convention, and TEAM. Each of the centers is used for various age and interest groups during several periods of the year, so that more than 2,000 attend these programs each year.

In addition to the annual conferences, there are occasional Christian workers' retreats organized by various groups. They all contribute toward the evangelistic effort.

Since 1963 evangelistic meetings have been held in Lisbon in large rented buildings, the municipal sports pavilion, as well as in various theaters and auditoriums throughout the country. A widely publicized campaign was held for a month in the spring of 1972 with the American evangelist John Haggai speaking in Oporto and Lisbon. Previous to 1967 this type of public meeting would have been impossible due to general restrictions.

Several of the denominations have also held evangelistic campaigns during the past five years using their church buildings or rented auditoriums, advertising on commercial billboards, radio, and TV spots.

The lack of adequate cooperation of all evangelical groups and the need for more thorough preparation of counsellors to help with equitable follow-up were some of the difficulties encountered with these cooperative efforts in evangelism. These factors also influenced the termination of the Evangelism-in-Depth program attempted during 1967-1970.

BROADCASTING

From 1954 until 1968 Gospel broadcasting was done outside of Portugal by several national and missionary groups using short wave Christian stations and commercial radio stations in Tangier. Gospel programs were also transmitted in Portugal on several commercial stations by the TEAM bookstore in Lisbon. After 1968, a change in government policy allowed evangelical churches to use commercial stations in Portugal. Today there are about 20 Gospel programs broadcast weekly, produced by the Baptist Convention, the Lutheran Church, the Independent Baptists, the Assemblies of God, the Brethren Assemblies, the Seventh-day Adventists, the Independent Pentecostals, and the Bible Society. Portuguese Gospel radio programs can still be heard on short wave from HCJB in Ecuador and Bonaire. The Assemblies of God have a large Gospel Radio station in Portugal, used for transmitting in other languages outside of Portugal.

The Roman Catholic Church operates a commercial radio station in Lisbon and the government operates two large non-commercial stations besides controlling the commercial TV which operates two hours at noon and four or more hours at night. Although TV spots have been used for advertising special evangelistic meetings and some evangelical groups have been featured on news programs on TV, no use has yet been made of television as an evangelistic medium.

LITERATURE

About 90% of the evangelical books for sale in Portugal's five Protestant bookstores are imported from Brazil. The Gospel literature produced in Portugal has been mainly translated from English, indicating a need for original writing, especially of evangelical literature. Although Brazilian Portuguese is understood in Portugal, it is also very desirable that Portuguese editions be made so the Gospel message will be presented as clearly as possible.

Excellent tracts have been supplied for more than 20 years by the Portuguese Literature Center, NUCLEO, located near Lisbon, which has also aided the churches in systematic distribution with cooperating teams in an every-home campaign. Response from this distribution has been followed up with Bible correspondence courses and personal visits by members of cooperating churches. A special cooperative effort was made to place a Gospel tract in every home in Lisbon in 1973 and another such effort will be attempted soon in the city of Oporto.

BIBLE TRANSLATION AND DISTRIBUTION

Portugal's Bible Society, originally a branch of the British and Foreign Bible Society, has been furnishing Bibles and New Testaments at subsidized prices for about 100 years. Most churches use a revised version of the J. F. Almeida translation of 1753, although other versions are also used. A popular language edition is now being prepared by a Portuguese committee sponsored by the Bible Society. Also a project is now under way by an independent group to publish an adaptation of the Brazilian "Living Bible," a translation from the popular English version.

The United Bible Society reports the following Scripture distribution figures for 1972 exclusive of commercial distributors:

| | |
|----------------|---------|
| Bibles | 16,706 |
| New Testaments | 12,117 |
| Portions | 73,567 |
| Selections | 126,969 |
| Total 1972 | 229,359 |
| Total 1971 | 231,623 |

Besides the Bible store in central Lisbon, the Bible Society has also had an attractive booth in the Lisbon annual book fair during the month of June on the main Avenue Liberdade. During the past two years an effort has been made to encourage every church member to sell Bibles in his own neighborhood.

The Scripture Union has also been active in Portugal for the past 25 years providing daily Bible readings and encouraging Bible distribution through various programs in cooperation with local churches.

EDUCATION

Theological Education

In the period previous to 1950 there were several scattered efforts for preparing national leadership for the churches by means of small classes and one Baptist seminary in Oporto. However, a survey made that year indicated that most pastors were self-taught. After 1948 the Presbyterian Seminary in Carcavelos, the Baptist Seminary in Leiria, and the short-term Bible school of the Assemblies of God in Lisbon made a significant contribution in preparing national leadership for the churches. The Presbyterian and Baptist schools mentioned closed in the 1960s.

Today, the Baptist Seminary is located in Queluz and has 11 resident students; the Presbyterian Church has night Bible classes in Lisbon; and the Assemblies of God are developing a large full-time residence Bible Institute near Lisbon. Other independent groups have organized Bible training classes for their pastors and Christian workers, others have sent their students to England or to Paris to Bible schools. Recently, the Greater Europe Mission outlined plans for aiding local churches with extension seminary courses designed to train pastors and lay preachers.

Foreign missions working in Portuguese Africa have recruited Portuguese pastors for that mission field, causing a reduction in the number of pastors available for the ministry in Portugal, and increasing the need for trained leadership in Portugal's churches.

YOUTH WORK

Youth work is a vital part of the whole evangelistic effort within Portugal. Groups ministering to respective age groups are: the Child Evangelism Fellowship, with weekly Bible classes for children; Youth for Christ, conducting evangelistic meetings, summer Bible camps, Gospel teams, and competitive activities for stimulating interest among young people; the International Fellowship of Evangelical Students, concentrating on Bible study groups on the various campuses of the universities and on summer Bible Conference programs and Christmas vacation period retreats; the Scripture Union, promoting Bible contest rallies, youth choirs, Gospel teams, and summer camping programs; the Assemblies of God youth programs, with Bible Conferences and evangelistic programs.

SOCIAL CONCERN

For a number of years medical work has been carried on in central Portugal among lepers with aid from the American Leprosy Mission. Small evangelical hospitals staffed by nationals and partially funded by foreign missions were opened in 1954 in Marinha Grande and Lisbon. The Lisbon hospital was opened by the Presbyterian Church, providing low

cost medical service to all evangelicals and performing up to 800 operations a year until this ministry ended in 1972.

Evangelistic and medical work in the north of the country have been directed toward the gypsy population.

The national churches have also opened and operate several orphanages and old people's homes in Oporto, Loures, Almeirim, Tojal and Estremoz, receiving some aid from various sources outside of Portugal.

THE NATION AND ITS PEOPLE

POPULATION

Portugal's population has been decreasing due to unrestricted emigration into Europe's labor market and to America and Canada. There has also been considerable planned emigration to Portuguese Africa, organized by government agencies. Metropolitan Portugal's 1972 resident population was 8,124,109. Portugal is the only country in Europe which has suffered a significant population decline since 1960, reflecting large-scale emigration. Ten years ago it was close to nine and a half million.

COMPOSITION

The Portuguese population is a very homogeneous unit. Some northern races and some Arabic strains have been assimilated into the population, but there is no segmentation, nor are there linguistic differences.

GEOGRAPHY AND CLIMATE

Portugal's far western position in Europe has isolated it from the rest of the Continent. Plateaus and terrain with poor soil outline Portugal's boundary with Spain. In the North, fertile hills and six deep river valley systems have attracted a large farming population. The lower half of the country is flat and dry with stony soil. Portugal's many coastal fishing villages send out fleets of small boats from early spring until late fall. Two large port cities, Lisbon and Oporto, attract some of the world's largest freighters.

The climate of Portugal is mild with heavy rains in the winter and some snow in mountain areas. Generally, the summers are very dry, making the many miles of beautiful sandy beaches in the south a major tourist attraction, even in the winter.

In the North Atlantic the beautiful warm volcanic islands of Madeira, 795 square kilometers (307 sq. miles) and 253,220 inhabitants, and the Azores group, 2,340 square kilometers (904 sq. miles) and 291,028 inhabitants, are considered part of continental Portugal.

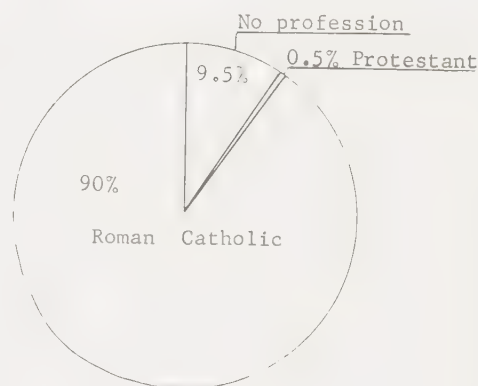
LITERACY AND LANGUAGES

The literacy rate of Portugal is 63%. The educational program is expanding and increasing its facilities. Aside from languages spoken by small minorities of immigrants, Portuguese is the official and only language of the country.

RELIGION

Portugal is considered a Roman Catholic country, with 90% professing that faith. The Protestant community is about 0.5% of the population. The remaining percentage of the population does not profess any religion.

ESTIMATED RELIGIOUS AFFILIATIONS



HISTORY

Christianity has influenced Portugal's history for many centuries. There was a strong Christian community in the Northwest in the second century. Lusitanian bishops made significant contributions to the discussion on Mary's role in salvation, and were later involved in the Arian controversy. Braga gained importance as a religious center, and today is considered as Portugal's "Rome."

The invasion of the Mohammedans from North Africa in 711 brought Portugal into far-reaching acculturation process under the predominant Arabic civilization. Some Christians were allowed to maintain many of their indigenous customs and became known as "Mocarabes". The resulting influences in the Latin language, industrial and agricultural methods, religious ideas and practices, can be observed today throughout the country.

A small number of Christian communities in the North broke away from the Mohammedan Empire in 1040, establishing ties with the other Catholic kingdoms in Europe. Soon the emerging new state of Portugal received military aid from the Crusaders to drive out the Arabs. By 1143 most of

present-day Portugal was an independent kingdom closely tied to the Roman Catholic Church, which received land grants in return for military aid given.

Roman Catholicism has had a very significant part in Portuguese history, being one of the motivating forces in the great territorial expansion of the 16th century into South America, Africa, India, China, and Indonesia. It was also the basis of the colonizing efforts which followed expansion and lasted well into the 20th century. Portugal's 900 year old Catholic monarch was abolished in 1910 when a liberal republic was proclaimed. The present government, established by military revolution in 1926, has attempted to restore the country to its original Roman Catholic position.

GOVERNMENT AND POLITICAL CONDITIONS

The Portuguese Constitution of 1933 describes the government as a corporate republic. Members of the National Assembly are elected, though the only political party to hold seats is the Popular National Action Party. A corporate chamber composed of representatives of the government, industry, and commercial interests, serves as an advisory group. The National Assembly debates proposed laws and chooses the President who in turn selects a Prime Minister and his cabinet, which appoints regional district governors. Members of small regional councils are elected locally to deal with details of administration in their own communities. Portugal's African states, Angola and Mozambique, and the Overseas Provinces, Cabo Verde, Guinea, Macau, and Timor, are administered by governors appointed by the Prime Minister.

ECONOMY

Portugal was once considered an agricultural nation even though only 23% of the land is farmable. Today only about 32% of the population is involved in agriculture or fishing. Industrialization is now a major concern of the country. Cork oak, wine, canned fish, and paper products used to be the primary sources of income. Now, canned tomatoes are a major export. The major income is from the more than a million Portuguese guest workers in central Europe sending their earnings home. The Gross National Product is around 17,344 Portuguese escudos (U.S. \$640) per capita a year, a considerable improvement from the figure of eight years ago.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|--|--------------------------------|-------------------------|
| The Evangelical Alliance Mission (TEAM) | 120 | |
| Portuguese Union Mission of Seventh-day Adventsts | 3,352 | 4,000 |
| Assemblies of God | 7,500 | 24,000 |
| Church of God | | 57 |
| Conservative Baptist Foreign Mission Society | 79 | 200 |
| Pentecostal Church of God | 57 | |
| Evangelical Presbyterian Church of Portugal | 2,000 | 3,500 |
| Evangelical Church of Odivelas | 50 | 60 |
| Evangelical Lutheran Portuguese Church | 70 | 80 |
| Portuguese Evangelical Methodist Church | 732 | 2,500 |
| Evangelical Apostolic Catholic Lusitanian Church | 1,500 | 4,500 |
| Gypsy Evangelical Movement of Portugal | 230 | 8,500 |
| Portuguese Baptist Convention | 2,400 | |
| Apostolic Church | 56 | 143 |
| Evangelical Church of the Brethren | | |

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ACKNOWLEDGMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication with special recognition to Reverend C. L. Boughter.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

PUERTO RICO

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Puerto Rico, and to increase the overall awareness of Puerto Rican Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

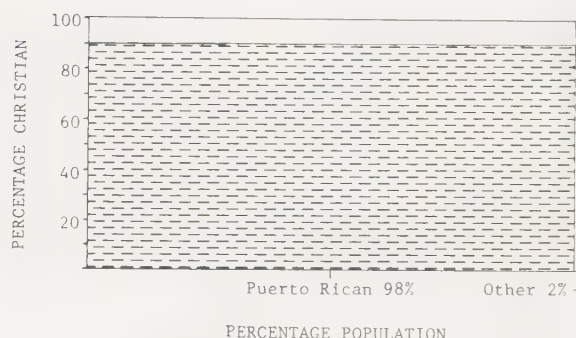
This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Puerto Rico is mostly one homogeneous population of which approximately 90% profess to be Roman Catholic. However, of those who profess to be Roman Catholic many would take no active part in any worship or services. Foreign persons represent only 3.5% of the total population. Most of these are of Cuban, Dominican and Spanish origin and also claim Catholicism.

Some of the most unreached groups include factory workers and migrant peoples in suburbs. The graph below shows some of the major people groupings of Puerto Rico and their response to Christianity, indicating the percentage of the total population that each group represents and the percentage of each group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Like most of the Latin American countries (to which Puerto Rico is ethnically related), the country has long been predominantly Catholic. Religious freedom did not exist on the island until 1898, when it became a possession of the United States. Since that time an increasing percentage of the total population has become Protestant.

The percentage of Protestants in the cities is significantly higher than the overall percentage. Whereas estimates have placed the total Protestant community at about 8.8% of the population, recent surveys show that approximately 15% of those who live in San Juan claim to be Protestant. Both numerical growth and percentage growth are reported on the rolls of the Protestant churches, and indicate that percentage growth in relation to the total population growth is on the increase.

NATIONAL CHURCHES

PROTESTANT

The largest Protestant denomination in Puerto Rico is the Pentecostal Church of God. It is one of several different Pentecostal bodies. The first Pentecostal missionaries were Puerto Ricans



who had been converted in Hawaii and California shortly after the Azusa Street Revival in Los Angeles. They returned to the southern part of the island in 1916 and formed loose ties with the newly-organized Assemblies of God. Following this congregations were formed in the northern and central sectors of the island. Within two years the first Pentecostal periodical was published and shortly afterwards the Puerto Rican church officially defined its indigenous approach to missions. This was the only Pentecostal body until the 1930's, when divisions began to appear. Some of the larger divisions included the Church of God of Cleveland, Tennessee; Iglesia de Cristo Misio-nera, the Defenders of the Faith, and the Assemblies of God. The Pentecostal Church of God became a national church in 1956 and almost immediately began an active missions program in the United States, other Latin American countries and Europe.

Among the historical denominations from the United States, the American Baptists, the United Methodists, Disciples of Christ, United Presbyterians, and United Evangelicals make up the largest church bodies, each having over 5,000 members. All five bodies entered the island in 1899, and a comity agreement was worked out to prevent overlapping of mission territory. Generally these groups have remained within these same comity areas, except for ministries in the larger towns and metropolitan areas. Cooperative efforts include joint work in seminary training, publications, and ecumenical councils.

Steps are now being taken toward a merger between the United Methodists and the United Evangelical Churches of Puerto Rico. When accomplished, the resultant church will become the largest evangelical denomination.

The Seventh-day Adventists began with a small mission in 1901 in the western sector of the island. Today they are expanding their missionary tasks throughout the entire island through church planting, religious schools, conferences, medical work and publications.

The fastest growing denominations in Puerto Rico are the Assemblies of God with a reported average growth per year of 35%, the Southern Baptists with over 12%, Church of God (Cleveland, Tennessee) with 9%, Seventh-day Adventists with 8%, Wesleyan Methodists with 8%, American Baptists with 6%, and Church of the Nazarene with 5%.

The second fastest growing denomination, the Puerto Rico Baptist Association (Southern Baptists), originally entered the island in 1956 to assist the English-speaking North American members of their denomination. However, they soon seized the opportunity to evangelize the Puerto Rican people also. They also have been successful in reaching Cuban immigrants. At present, they have 2,308 members in 22 congregations. Ministerial training is conducted mainly by the extension method in five strategically located centers

around the island.

Third in growth is the Church of God of Cleveland, Tennessee. In its initial efforts on the island, this Pentecostal denomination was able to bring together several independent Pentecostal groups. In 1971 they reported 6,104 members in 97 churches. Their ministerial training is conducted at the Instituto Biblico Interamericano in Saint Just, Rio Piedras.

Fourth is the Seventh-day Adventist Church. This group ministers through hospitals, schools, intensive literature promotion, tent meetings, and other means of evangelization. In 1970 they reported 12,207 members in 139 congregations. They had at that time 31 ordained ministers and 233 total active workers.

FASTEST GROWING DENOMINATIONS

| DENOMINATION | Average growth per year |
|---------------------------|-------------------------|
| Assemblies of God | 35% |
| Southern Baptist | 12.65% |
| Church of God (Cleveland) | 9.45% |
| Seventh-day Adventist | 8.25% |
| Wesleyan Methodist | 8.17% |
| American Baptist | 5.9% |
| Church of the Nazarene | 4.72% |
| United Methodist | 3.94% |
| United Presbyterian | 3.43% |
| Church of God of Prophecy | 3.30% |
| Pentecostal Church of God | 3.02% |
| United Lutheran | 2.92% |
| Disciples of Christ | 2.80% |

OTHER GROUPS

The Jehovah's Witnesses are reporting growth at the rate of 16% per year. A charismatic movement under Juanita Garcia Peraza (known as the Mita) gained very rapidly until the death of their leader in 1970. Since she claimed to be the incarnation of the Holy Spirit, it was expected that she would not die. With no successor able to command the loyalty of the group, the results remain to be seen. Reports showed a following of approximately 8,000 at the time of her death.

ROMAN CATHOLIC

From the time of the discovery of the island and its evangelization by Spanish missionaries, the Roman Catholic Church was the only official church on the island. A diocese in San Juan was erected in 1511. Roman Catholicism continued as the recognized religion of Puerto Rico though not the official religion after the island became a U.S. commonwealth in 1898. The present hierar-

chy was established in 1960. It consists of one archdiocese, with three dioceses, having one archbishop and four bishops. It is divided into 193 parishes with 669 priests, which means there is one priest for every 4,000 population.

COOPERATIVE AGENCIES

The Evangelical Council of Puerto Rico was formed in 1954 and affiliated with the National Council of Churches of Christ in the USA and with the World Council of Churches. The member bodies are the American Baptist, the United Methodist, United Presbyterian, United Evangelical, Disciples of Christ, Church of the Nazarene, Salvation Army, Mennonite and the Union Church. Its objectives are to carry out interdenominational projects assigned to it, to stimulate all possible denominational cooperation, and to represent the member denominations and local churches before governmental agencies and the general public. It represents less than 50% of the evangelical populace. Other inter-faith organizations include the Association of Evangelical Men of Puerto Rico, the Commission of the Puerto Rican Evangelical Child, and the Bible Society of Puerto Rico and the Virgin Islands.

FOREIGN MISSIONS

PROTESTANT

The first evangelical missions began their ministries in 1898 and 1899, and immediately initiated a comity agreement. Baptists began work in San Juan and Ponce, Presbyterians in Mayaguez and Aguadilla, Methodists in Arecibo and Guayama, Congregationalists in Fajardo and Humacao and the Disciples of Christ in Bayamon.

By 1916, the year of the Congress of Christian Work in Latin America and Panama, the larger towns and cities all had established works. During this same year the first two Pentecostal missionaries began preaching in Ponce.

The next big wave of Protestant missionary organizations arrived during and following World War II. Mission boards that entered in this period included the Mennonite, the Church of the Nazarene, Wesleyan Methodist, Southern Baptist, Assemblies of God, Conservative Baptist, and the Salvation Army.

At present the evangelical missions that arrived first are directing all of their missionary endeavors toward institutional missions. In most instances funds formerly allocated for the support of foreign missionaries are now applied to the salaries of national workers. In the case of the second wave of foreign missions to Puerto Rico following 1940, the foreign missionary force is still considerable. Most of the missionaries of these societies (numbering more than 12) are related to church-planting ministries.

ROMAN CATHOLIC

From the time of the Spanish colonization in the early 1600's, the Roman Catholic Church sent its emissaries to the island. During the period of Spanish Catholic supremacy, (1493-1898), all non-Catholic religions and literature were prohibited. The union of church and state and its enforcement by law and police action meant that almost 100% of the Puerto Ricans claimed to be Catholic. In 1898 the Catholic Church suddenly lost its official position, state financial support ceased and the church passed under the direction of a U.S. bishop. The most significant missionary activity was the establishment of a system of private and parochial schools within the larger towns. Elementary and high schools were established and one university. Other activities include homes for the elderly, poor and orphans' clinics, hospitals and health centers; and medical dispensaries. The Catholic forces represent 20 religious and missionary men's orders and 34 women's congregations.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The different churches and denominations maintain continuing evangelistic programs and at times conduct special evangelistic campaigns throughout the island. The last united effort was the Billy Graham Crusade in 1965, for which the largest stadium in the capital of San Juan was used. Other large centers were used in other major cities. Recent evangelistic crusades conducted by particular denominations include those of the Southern Baptists in 1966 and by Southern and American Baptists in 1968. The Pentecostal denominations frequently hold preaching services in the streets, public plazas and amphitheatres throughout the island.

BROADCASTING

The radio and television stations usually confine Christian programs to Sundays. Many of these programs are scheduled on free public time. While most of the programs are prepared by a denominational recording center outside Puerto Rico, a number of them are prepared and transmitted locally on a weekly basis. The number of Christian television programs in Spanish is very small. The Evangelical Council transmits a 30-minute program weekly with the cooperation of several denominations, agencies and organizations. Others are produced outside the island and transmitted either in English or dubbed with Spanish voices. There are 49 radio stations and 25 television stations on the island.

In 1973 the Seventh-day Adventists broadcast a weekly radio program over 32 stations. The Southern Baptists broadcast a program in Spanish during a period of 31 weeks and in English for a period of 16 weeks. They also carried two weekly television programs transmitted over 11 stations.

There are two evangelical radio stations in Puerto Rico, WCGB and WIVV. The former limits itself almost entirely to Spanish broadcasting, and divides its time between religious and non-religious programs. The second broadcasts predominantly in English, beaming programs from Puerto Rico to the adjacent English-speaking islands of the Caribbean.

The Roman Catholic Church has a radio station in Ponce operated on a commercial basis.

LITERATURE

Most of the Christian literature produced in Puerto Rico is in the form of magazines and tracts. Several denominations maintain official church publications produced on the island. These include the American Baptists, Disciples of Christ, Pentecostal Church of God, Church of God, Inc. Several other denominations use publications which are multinational in scope.

The publication of evangelical books on the island is very limited. Several Puerto Rican writers prefer to use publishing houses located outside the island, either in the United States, the Dominican Republic, or in Spain. These publications by Puerto Rican writers are mostly sermons, sermon outlines, hymns, biographies, and evangelical history.

Bible correspondence courses are readily available throughout the island. Many radio programs offer free Bible correspondence courses to the listening audience.

Since the 1950's, the number of evangelical book stores which sell a wide variety of evangelical publications has increased. The metropolitan area of San Juan with a population of less than 1,000,000, has at least five Christian book stores. Other cities on the island have at least one. Two of the book stores have colporteur projects, either for local church members to participate in book distribution or for young people to sell from door to door.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible has been translated into Spanish and English, and has been available in the two dominant languages spoken on the island. The Bible Societies of Puerto Rico and the Virgin Islands distribute Bibles and Bible portions primarily through local churches and church organizations. Each year Penzotti courses are given to instruct members of various denominations how best to go about the distribution of the Bible. The yearly distribution of

Bibles in Puerto Rico is one of the highest in the Spanish world.

In 1973 the International Organization of the Gideons had a special Bible distribution campaign entitled "Christ in the Police". Approximately 1,000 New Testaments were distributed in the metropolitan area of San Juan through this endeavor to the police.

The United Bible Societies report shows the following distribution:

| | |
|----------------|-----------|
| Bibles | 55,025 |
| New Testaments | 44,745 |
| Portions | 138,713 |
| Selections | 1,250,475 |

| | |
|-------|-----------|
| TOTAL | 1,488,958 |
|-------|-----------|

EDUCATION

Theological. To provide theological and biblical preparation for their leaders, evangelical churches and missions have set up Bible institutes and theological seminaries. There has been more concern for residential institutions than for extension programs. The historical denominations which arrived about 1900 cooperate with the Evangelical Seminary of Puerto Rico, the oldest educational institution for ministers on the island. The Pentecostal denominations maintain at least six ministerial training institutions. The oldest, established in 1937, is the Mizpah Bible Institute. The International Christian University, affiliated with the Churches of Christ, also provides missionary preparation. Five of the denominations arriving after 1940 have their own ministerial training programs. Some of these are experimenting effectively with seminary by extension programs.

Christian. Evangelical missions in Puerto Rico since 1899 have been associated with basic education. In the early years when illiteracy was prevalent, most local churches became centers where the pastor-teacher helped people to read. As the public schools expanded, and as the literacy level of the general public increased, the need decreased proportionately for the churches to work in this area. Now the churches concern themselves primarily with the youth in church academies, elementary and high schools. Although these exist in many parts of the island in conjunction with local churches, for the most part they are found in the larger cities. The first rural high school in the interior was a church-sponsored school. Some of the denominations active in the educational sphere have been the Episcopal, the United Methodist, the United Presbyterian, the American Baptist, the Congregationalist, and the Seventh-day Adventist.

Recently the Evangelical Council has been influential in encouraging the member churches to take

advantage of the government-sponsored programs of education for persons in lower economic classes.

On the post-high school level, evangelicals have also been active in providing educational facilities. The oldest and largest is the Inter-American University which has campuses in several interior cities. It has its roots in Presbyterianism. A second college is sponsored by the Seventh-day Adventists in Mayaguez, and a third by the American Baptists in Carolina.

SOCIAL CONCERN

Evangelical missions in Puerto Rico have a continuous history of social concern. Today four hospitals are directed by the evangelicals, and two others were initiated by them. Evangelical missions have operated several orphanages and medical clinics; ministered to the leprosy colony; provided agricultural assistance and development programs, maintained literacy programs, youth hostels, homes for the aged; and sponsored camps and civic youth organizations. The social concern of the Pentecostals has been demonstrated in their rehabilitation centers for drug addicts. At least one church is making efforts to help provide housing. All evangelicals have aided by sending clothes and other needed items to disaster areas outside the island. On the island one denomination has a mobile medical unit to be used for on-the-spot relief in disaster areas.

THE NATION AND ITS PEOPLE

POPULATION

At present there are 2.9 million people on the island of Puerto Rico. Its growth rate is 1.4% per year. 37% of its population is under 15 years of age and only 7% over 64.

The island is becoming more and more urban, for the people living in urban areas increased by over 50% from 1960 to 1970. In contrast, the rural population decreased by 13% during the same period. At present more than 58% of the population live in urban areas.

The population density is 314 inhabitants per square kilometer (812 per square mile), even higher than Japan. Puerto Rico is therefore considerably more densely populated than most of the Caribbean islands.

COMPOSITION

The people of Puerto Rico are basically one homogeneous ethnic unit. During the time when the Spanish ruled over the island, there were two social classes: the upper and the lower. These classes were based on wealth and ownership of land. It is now generally recognized that a middle class has come into being. As the middle class emerges, American-type cultural practices

are adopted. Puerto Ricans recognize that the process of Americanization is still going on, and few are resisting the change. The fact that English words are making their way so freely into everyday conversation is indicative of the American influence.

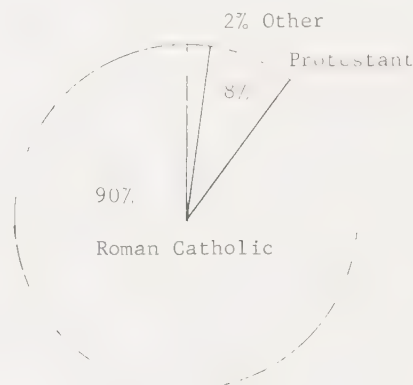
LITERACY AND LANGUAGES

Literacy is increasing steadily, and about 89% of the people are considered literate. Many Puerto Ricans are bilingual, but Spanish is used more than English. English is taught from the earliest grades in the schools as a second language. At present 30% of the population is enrolled in school from kindergarten up.

RELIGION

The professed religion of 90% of the population is Roman Catholicism. About 8% profess Protestantism.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

Puerto Rico is one of a chain of semi-tropical islands stretching from the tip of Florida to the northeast coast of Venezuela, separating the Atlantic Ocean from the Caribbean Seas. Its length east to west is 161 kilometers (100 miles) and its width 56 kilometers (35 miles). Its rugged terrain of broken mountain ranges prohibits cultivation of more than 50% of the land. Its climate is temperately tropical, and it has abundant rainfall.

HISTORY

The arrival of Columbus initiated four centuries of Spanish Roman Catholic colonial rule (1493-1898) during which the Indian population was amalgamated. African slaves were imported to

replace Indian labor and later were emancipated in 1873, and the fusion of the three races became common. After 1815 immigrants from Venezuela, Mexico, and the British Indies could settle in Puerto Rico. No religious freedom was permitted and all non-Catholic books were prohibited. In 1898 the United States took possession of the island and guaranteed the freedoms permitted by its Constitution. In 1900 free trade with the United States was introduced, and in 1917 the populace became U.S. citizens. The prevalent poverty compelled vast numbers to migrate elsewhere in search of employment. Many went to the northeast area of the U.S.

GOVERNMENT AND POLITICAL CONDITIONS

In 1952 the new constitution created a unique relationship with the United States, called a Commonwealth (Estado Libre Asociado). No longer termed a territory, the island began a new voluntary relationship with the U.S. through the bonds of free choice, affection, and common citizenship. In a referendum in 1967, 60% of the voters reaffirmed the desire to retain the prevailing political status between statehood and independence. The governor and legislature are elected by popular vote of residents who are at least 18 years old.

During all but one election since 1952 the Popular Democratic Party has received clear majorities. The present governor, Rafael Hernandez-Colon, took office in January, 1973 for a fourth term. Major divisive issues in the island are questions on how to ameliorate problems involving agriculture, unemployment, poverty, political status with the U.S., inflation, ecology, drug addiction, and inadequate housing. The other two major political parties favor either statehood or independence, with the former receiving many more votes in the last two elections than the latter.

ECONOMY

During the last two decades Puerto Rico has been moving from an agricultural to an industrial economy. The major agricultural products are sugar, coffee and tobacco. The thrust in recent economic growth has been in diversified manufacturing, including wearing apparel, textiles, electrical and electronic equipment, plastics and petrochemical industries. Tourism and its related service personnel and construction industries continue to play a vital part in the economy. The World Bank has now classified Puerto Rico among the rich nations, although the island continues to struggle with conditions of poverty.

Its gross national product (per capita) is \$1,650.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Communicants (Full Members) |
|-----------------------------------|--------------------------------|
| Pentecostal Church of God | 22,667 |
| Seventh-day Adventist Church | 12,207 |
| United Methodist Church | 12,062 |
| Disciples of Christ Church | 10,014 |
| American Baptist Church | 9,501 |
| Assemblies of God | 7,892 |
| United Presbyterian Church | 7,576 |
| United Evangelical Church | 5,348 |
| Church of God (Cleveland, Tenn.) | 4,654 |
| Iglesia de Cristo Misionera | 4,245 |
| Episcopal Church | 4,243 |
| Defenders of the Faith | 3,834 |
| Iglesia de Dios, Inc. | 3,250 |
| Iglesia Pentecostal de Jesucristo | 2,509 |
| United Lutheran Church | 2,448 |
| Southern Baptist | 2,308 |
| Iglesia de Cristo en las Antillas | 1,672 |
| Christian and Missionary Alliance | 935 |
| Church of the Nazarene | 800 |
| Samaria Iglesia Evangélica | 750 |
| Mennonite Church | 672 |
| Church of God of Prophecy | 473 |
| Wesleyan Methodist Church | 385 |
| Church of Christ | 327 |
| Brethren | 100 |
| Salvation Army | 59 |
| TOTAL | 120,933 |
| Roman Catholic | 2,585,824 |

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STATUS OF CHRISTIANITY COUNTRY PROFILE

SINGAPORE

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Singapore, and to increase the overall awareness of Christians in Singapore of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

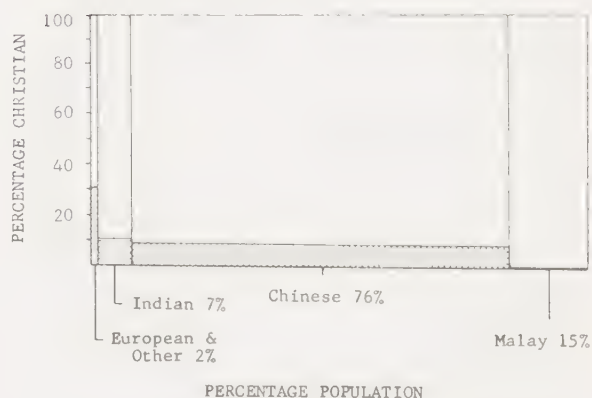
UNREACHED PEOPLES

About 76% of Singapore's 2.3 million population are of Chinese descent. Of These, 50% profess the traditional Chinese religion and Buddhism. About 40% profess secularism or no religion, and 10% profess Christianity. Malaysians are 15% of the total population who profess almost entirely to be Islamic. Approximately 7% are of Indian descent and approximately 75% of them profess to be Hindu, while about 10% profess Christianity. The remaining 2% are of European and other parentage or migration.

Only about 8% of the total population profess to be Christian. The greatest percentage of Christians is among the Europeans who form the minority of the population.

The graph below shows the major groupings of Singapore and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

The Christian population of Singapore is reported officially to be about 8% of the total population, equally divided between the Protestants and Roman Catholics. The percentage of Christians among the students and youth is much higher than among the older groups.

There is freedom of religious worship in Singapore, although the government discourages direct evangelism among the Malay (largely Muslim) people.

The strategic location of Singapore as well as its efficiency as a servicing and financial center has made it a natural meeting place for congresses and conferences, and a number of Christians missions and international agencies have offices or headquarters there.

NATIONAL CHURCHES

PROTESTANT

There are about 200 congregations in Singapore.

The largest Protestant church body is the Methodist Church with over 10,000 members. It traces its beginnings to 1885. Other large non-Catholic

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

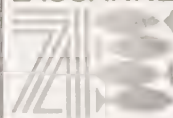
TO HEAL THE BROKENHEARTED

TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND

TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



bodies include the Presbyterian Church and the Anglican Church. There are about 16 non-Catholic church bodies in all.

In addition to the mainline denominations, there are between 50 and 70 independent local congregations with about 10,000 members. These, added to the traditional bodies, bring the total Christian church membership in Singapore to approximately 170,000 people.

Churches in Singapore have traditionally organized their programs of service along ethnic and linguistic lines, with a few multilingual congregations. Of the almost 200 congregations, a breakdown by language shows that 104 are English-speaking, 34 are Mandarin, 19 are Cantonese, 28 are Kokkien, and 8 are Tamil. Other languages and dialects make up the balance. This multiplicity of languages is a complicating factor when churches seek to work together on common projects, but increasingly churches are using English. This is partly due to the fact that church membership in the growing churches is predominantly from the young, who are English-educated.

Largely as a result of this ethnic and cultural self-containment, churches are reaching only a few of those people of the society who would be classed as factory employees, unskilled laborers, tradesmen, hawkers and shopkeepers and who constitute a large part of the population.

Leadership of the various churches is rapidly becoming national. This is especially true of the independent churches, the Presbyterians, the Methodists, and the Anglicans. However, according to the Graduates Christian Fellowship of Singapore, "The Church in Singapore is not recognized as indigenous to the local situation" and is too bound to Western culture.

Although the percentage of Christians for the population as a whole is estimated at about 8%, studies made by university students suggest that a much higher percentage of them are Christian. One such study at the University of Singapore revealed over 30 percent of the student sample claimed to be Christian.

The primary emphasis of the churches of Singapore has been evangelistic - calling people into the fellowship of the Body of Christ. The Chinese churches particularly have been noted for their conservative evangelical stance. According to Dr. Ray Nyce of the Institute for the Study of Religions and Society in Singapore and Malaysia, "The primary method of outreach has been by members acting in individual capacity to bring friends. Also important have been public evangelistic programs, house churches, and, less important, house calling."

Many methods of church expansion have been followed in Singapore, but one method which appears to have been successfully used by churches of

different traditions is fostering daughter congregations. A central or "mother" church encourages the forming of congregations which meet in other areas, often in homes or "shop houses."

Potentially significant developments for the future of churches in Singapore are the growing population combined with the scarcity of land and increasing so phenomenally that it is estimated that by 1975 almost 50% of the population will live in them. These factors suggest to some Singapore church leaders that the emphasis of the future must be on small "house churches" meeting in apartments or homes. This would allow groups of believers to gather informally and points to the need to develop a new and creative structure.

James Wong says that if the churches are to grow rapidly, at least 2000 house-based churches would have to be established in the next 20 years to handle the population increase. This number of small congregations also suggests the need to train hundreds of lay leaders to preach, teach and conduct services and programs for these groups. Wong suggests that "the key lies in the Church's ability to train sufficient leaders to become church planters so that new congregations might be increasingly planted in all responsive sections of the city."

ROMAN CATHOLIC

The largest single Christian church body is the Roman Catholic Church, claiming one half of the Christian population (over 80,000 members in 1972). Its first church dates back to 1832. Roman Catholics are active in a variety of educational, medical and social welfare programs.

COOPERATIVE AGENCIES

In addition to the Council of Churches of Singapore, cooperating bodies located in Singapore include the Coordinating Office for Asian Evangelism (COFAE); the international headquarters of the Overseas Missionary Fellowship; the regional office of Scripture Union (ANZEA); the United Bible Societies Asia-South Pacific Regional Center; the Asian Evangelistic Fellowship; the South East Asia Graduate School of Theology; the Discipleship Training Center for Asia; and the Seventh-day Adventist headquarters for southeast Asia.

FOREIGN MISSIONS

PROTESTANT

Missionary work in modern times began shortly after the start of British influence in 1819. Some of the earliest missions include the London Missionary Society (1819), the Anglicans (1826), Roman Catholics (1819), the Brethren (1856), and the Methodists (1885).

Some of the earliest ministries apart from evangelism included extensive educational and medical work. The types of social concern ministries have been expanded in recent years and are largely carried on through affiliated national churches.

Thirteen North American Protestant missionary agencies reported ministries in Singapore with a total staff of 128 missionaries. The largest of these agencies was the General Conference of Seventh-day Adventists, followed by the Overseas Missionary Fellowship and the United Methodist Church.

ROMAN CATHOLIC

The missionary work of the Roman Catholic Church in Malaysia and Singapore is administered as one unit since Malaysia has an apostolic delegate representing the whole area. Roman Catholic missionaries are active in Singapore, but no separate statistics are available.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism is carried on by various means, with strong emphasis given to personal evangelism and the formation of many "house churches."

Students have been one of the more responsive segments of Singapore's population. The Fellowship of Evangelical Students in Singapore was formed in 1959 to coordinate and pioneer Christian work among college and university students. Its component groups include the Graduates' Christian Fellowship; Nanyang University Christian Fellowship; Polytechnic Christian Fellowship; Varsity Christian Fellowship; and the Teachers' College Christian Fellowship. The Graduates' Christian Fellowship also sponsors the Lay Institute of Theology. Other organizations involved with university-level students include Campus Crusade for Christ and the Navigators. The Scripture Union, Youth for Christ and the Navigators are active among high school age youth, and together they reach more than 10,000 students in their weekly meetings.

BROADCASTING

Some Christian programming has been permitted over Radio Singapore facilities in the form of Sunday evening worship services. A recording studio also provides programs for broadcast over Far East Broadcasting Company transmitters in the Philippines. The number of radio receivers exceeds 500,000, while the number of television receivers is above 200,000.

LITERATURE

The Asian Action Press publishes books written by Christians of Singapore. It also encourages Asian Christians to write on subjects from an Asian and a Biblical perspective. The Christian Literature Center supplies Christian literature in different languages, Bible correspondence courses, and directs a follow-up program on its ministries. There are at least seven Christian bookstores which sell a large supply of Christian literature beyond Singapore to the neighboring countries in Southeast Asia. Recently, the Evangelical Audio Visual Center was formed by a small group of Singaporean Christians to promote the wider use of cassette tapes as a means of teaching and evangelism.

BIBLE TRANSLATION AND DISTRIBUTION

Distribution in 1972 (excluding commercial publishers). Figures include Malaysia and Brunei.

| | |
|------------|---------|
| Bibles | 17,226 |
| Testaments | 23,956 |
| Portions | 236,404 |
| Selections | 443,872 |
| Total 1972 | 721,458 |

EDUCATION

Theological. There are at least seven seminaries and Bible schools in Singapore. Among the larger ones are Trinity Theological College, the Singapore Bible College, and the Far Eastern Bible College. The Discipleship Training Center, begun under Overseas Missionary Fellowship sponsorship in 1969, provides training in discipleship, Bible, and communications to Asian graduate students. However, not all groups train their pastors in Singapore; for example, the Southern Baptists train local pastors at the Malaysia Baptist Theological Seminary in Penang, Malaysia. There are also several Bible correspondence course centers in Singapore which provide Biblical training for laymen in addition to being an evangelistic ministry. Theological education by extension programs are also being sponsored by the Anglican, Lutheran and Baptist Churches as a serious attempt to train local leaders for the ministry.

Christian. The church is playing a vital ministry in the educational program of the nation. Churches are operating kindergartens. The church and missions are operating schools.

RESEARCH

Two agencies engaged in church-related research are the Institute for Study of Religions and Society in Singapore and Malaysia, and the Asian Office of Evangelism-in-Depth. The former is affiliated with Trinity Theological College and promotes and carries out research and studies on various aspects of religion and society and their inter-relationships. The latter publishes studies and conducts seminars and lectures on church growth and evangelism.

The Graduates' Christian Fellowship of Singapore in 1971 has also organized seminars and study groups to determine an overall plan for church growth and pioneer new forms of Christian service for their community.

SOCIAL CONCERN

Churches and missions are engaged in a variety of social ministries. Such hospitals and clinics have been established by several denominations. Prison ministries, relief work, and feeding programs have also been significant ministries. The Singapore Urban Industrial Mission Committee has been active in community development. Personal and pastoral counseling training are available at the Churches Counseling Center, started as a joint project by the Anglicans and Methodists in 1966. A related service is the Samaritans of Singapore "hot line" counselling service for persons with severe personal problems.

The Roman Catholic Church is involved in education, community development, medicine and food programs, and social welfare for the disabled and needy.

THE NATION AND ITS PEOPLE

POPULATION

Singapore has an estimated population of 2.3 million. Its annual growth rate is about 2.2% which projects a total population of 3 million by 1985. The population density is 4,131 per square kilometer (10,700 per square mile), which is one of the world's highest. About 79% of the population lives in urban areas, which cover about 25% of the land area of the main island. Fifty percent live in high-rise apartment buildings. Thirty-nine percent of the population is under 15 years of age.

COMPOSITION

About 76% of the population is of Chinese descent, fifteen percent Malaysian and Indonesian, 7% Indian and Pakistani, 2% others, largely European.

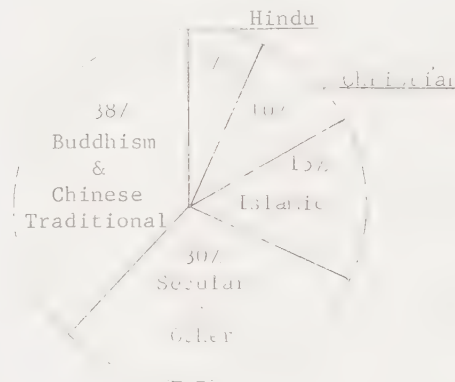
LITERACY

With over 75% of the population literate, Singapore has one of the highest literacy rates in Asia. Malay is the national language, although

Mandarin Chinese, English, and Tamil are also recognized as official languages. English is the most popular as a universal language. Primary education is now universal throughout the area, and emphasis has been put on extending secondary education.

RELIGION

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

Total land area is 582 square kilometers (225 square miles) including one large island and about 40 nearby smaller islands. The diamond-shaped island is separated from the Malay Peninsula by the Strait of Johore, which is spanned by a one-kilometer long road and rail causeway. Much of the main island is low lying and originally consisted of swamp and jungle. The city of Singapore lies on the southern part of the island, and much of it is built on land reclaimed from swamp and sea. The climate is characterized by high temperatures, high humidity, and plentiful rainfall. There are no pronounced wet or dry seasons.

HISTORY

The history of Singapore dates to the 11th century when it was considered an important trading center. Then, in the 14th century its importance diminished because of competition from Malacca, and Singapore did not regain significance until the 19th century when it was developed by the British as a trading port.

In 1959 Singapore became internally self-governing, and in 1963 it joined with the Federation of Malaya, Sabah and Sarawak to form Malaysia. After a period of friction, Singapore separated from Malaysia in 1965 and became an independent republic.

GOVERNMENT AND POLITICAL CONDITIONS

Singapore is a republic with a president elected every four years by the parliament. Primary political authority rests with the prime minister, appointed by the president, and a cabinet.

ECONOMY

Singapore acts as a strategic "middleman" for many Asian nations by processing, packing and marketing other nations' products. Foreign trade and shipping are major activities in Singapore, now the fourth largest port in the world. More than 100 major shipping lines serve the island, in addition to airline service to most parts of the world. Annual per capita gross national product (1972): 2,645 dollars (US \$1,140).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| <u>Church or Mission Name</u> | <u>Communicants, Full Members</u> |
|---|---------------------------------------|
| Anglican Church (Diocese of Singapore) | 5,500 |
| Assemblies of God | NA |
| Baptists (All groups) | 1,500 |
| Bible Church | 90 |
| Bible Presbyterian Church | 1,200 |
| Church of Christ | 550 |
| Christian Nationals Evangelism Commission | 250 |
| Elim Church | 2,000 |
| Evangelical Free Church | NA |
| Gospel Halls (Brethren) | 2,500 |
| Lutheran Church in Malaysia and Singapore | 900 |
| Methodist Church (All groups) | 13,000 |
| Pentecostal Churches | 260+ |
| Presbyterian Church in Singapore | 4,000 |
| Salvation Army | 230 |
| Seventh-day Adventist | 1,800 |
| Independent Churches | <u>2,500</u> |
| TOTAL PROTESTANT AND ANGLICAN | 36,280 |
| Mar Thoma and Syrian Orthodox Churches | 700 |
| Roman Catholic | 80,000 |

SELECTED BIBLIOGRAPHY AND INFORMATION SOURCES

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

SOUTH AFRICA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with South Africa, and to increase the overall awareness of South African Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

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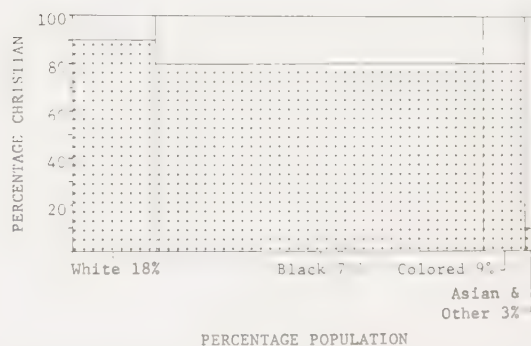
UNREACHED PEOPLES

In the complex multi-racial, multi-tribal population of South Africa, responsiveness to the Christian Gospel has varied, but overall, an estimated 50-73% of South Africans are considered to be Christian. The white population is largely Protestant, with a majority belonging to the three Afrikaans Reformed churches. Another church with a majority from the white community is the Presbyterian Church of South Africa. The Congregational Church has drawn most of its membership

from the Colored population, while black Africans form a majority of the Anglican, Methodist, Lutheran, Roman Catholic, Tsonga Presbyterian, Bantu Presbyterian, and the African Independent Churches.

According to missions historian John Thiessen, no area of South Africa is entirely unreached by missionaries, although paganism still exists in some places among the black African population.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Christianity in the Republic of South Africa presents a varied picture: the Church exists within a multi-racial society and one of the more highly developed economies in Africa. A conservative Protestantism is widely influential; there are thousands of black African separatist churches with diverse structures and doctrines; racial policies of the government have caused sharp disagreements and divisions within the community of Christians; there are hundreds of foreign missionaries in South Africa, while South Africans in turn are missionaries in other lands. Between half and three-fourths of South Africa's population are considered Christian.

These and other elements mean that the Church finds itself in a complex situation that allows for few generalizations. In particular, the element of apartheid (separation of races) is unique to South Africa and its effect on the churches and their view and reaction to it must be noted to have an adequate understanding of the Church's situation in this nation.

The dominant and theologically conservative Dutch Reformed Church has generally supported the government's positions on the separation of races in South Africa. However, in recent years, some

church leaders within the denomination have questioned this stance. In other churches, both Protestant and Roman Catholic, as early as 1960, some black African church leaders were elected, and there has been a limited exchange of pulpits. More recently, some black church leaders have decried what they feel is "tokenism" in white churches.

Since 1971 increasing action has been taken against clergymen (both South African and foreign) who were opposing or openly critical of the government's position on racial segregation. The government of South Africa states that no action has been taken against any clergyman who has limited himself to criticism of the government, but rather, measures are taken only when such a person also engages in subversive activities.

NATIONAL CHURCHES

PROTESTANT

Protestantism is the predominant form of Christianity in South Africa and is represented by about 50 church bodies and denominations. Protestants number over 2.3 million in actual membership, with a community (including non-member adherents) of at least 5 million. The Anglican Church claims a community of at least 1.5 million people, while the Roman Catholic community numbers over 1.8 million, or 6 to 7% of the population. Separatist African Independent Churches claim 3 million adherents.

Protestantism first came to South Africa in 1652 through Dutch Reformed Church clergy and lay workers who were assigned to look after the religious needs of the employees of the Dutch East India Company. That early legacy remains, and the greatest number of South African Protestants belong to one of the branches of the Dutch Reformed Church (DRC).

Over the years, political and religious differences have brought about the formation of three major groups within the DRC. After 1806, when the Cape Colony came under British rule, the Dutch church became independent of Holland, and was called the Nederduitse Gereformeerde Kerk. Thousands of Dutch settlers who did not want to live under British occupation moved to the interior. Some DRC leaders disapproved of this movement and this led to the establishment, in 1852, of another Dutch Reformed church. This church, the Nederduitse Hervormde Kerk, brought its clergy directly from Holland. A third division resulted in 1859 when the most conservative of the Calvinist settlers established the Gereformeerde Kerk van Suid-Afrika.

The DRC, as the largest church in the country and counting among its members many government officials and leading people in society, has exerted considerable influence in the life of the nation. It has also developed extensive ministries within

the country and, through its large missionary force, similar ministries in other countries, particularly in southern Africa.

Other large Protestant communions in South Africa include the Methodists and Lutherans, both including several denominations, and both with a large percentage of their membership drawn from the non-white population.

The second largest non-Roman Catholic body is Anglican, represented by the Church of the Province of South Africa. This too is a church with a large percentage of adherents who are non-white.

ROMAN CATHOLIC

Portuguese sailors first reached South Africa in 1487, but the earliest Catholic efforts were in providing chapels for seamen whose ships passed at the Cape of Good Hope. Dutch control of the region from 1652 to the early 1800's resulted in restrictions on Catholics, but the Catholic community has grown substantially since that time.

By the mid-20th century Roman Catholic adherents among the Black African population had grown percentage-wise more rapidly than had Protestants. About 75% of the Roman Catholic church membership in South Africa is from the non-white population. The 1974 Catholic Almanac reports a structure of four archdioceses, 922 parishes, 1205 priests, (many of whom are foreign), over 900 schools, 323 other institutions, and a community of 1,844,270.

Catholic church leaders have taken an outspoken anti-apartheid stand.

INDEPENDENT CHURCHES

African Independent Churches appear to be the fastest growing Christian groups in South Africa. There are estimated to be about 3,000 separatist church bodies with about three million followers.

Church historian K. S. Latourette writes that these churches arose from a wide variety of causes: "Rebellion against white control, desire to create a distinctive African expression of Christianity, impatience with imported forms of worship, personal ambitions of individual leaders, appeal to the emotions and a confidence in faith healing." Some of the sects broke away from traditional denominations, both Protestant and Catholic. Many of the leaders of these independent churches are men of little formal education and often must seek employment for support since their churches are not financially able to pay the ministers. Virtually all of the membership of these churches is drawn from the non-white community.

COOPERATIVE AGENCIES

The South African Council of Churches (SACC) is an autonomous, national council to which most of the larger denominations belong. There are 21 member churches and four "observer" churches

(including the Roman Catholic Church). There are also regional councils of churches throughout the country. In 1971, the African Independent Churches Association, representing 358 churches, was admitted to full membership. Black African churches now constitute over 70% of SACC's member churches.

Another inter-church agency, the Christian Institute, has been active in liaison among Christian bodies, in sponsoring programs for the clergy of the Independent African Churches, and in promoting a Christian view of race relations.

Various Christian associations and fellowships exist among university students. Active on English-speaking campuses are the YMCA, Students Christian Association (IFES), and various denominational student ministries. At Afrikaans-speaking schools, the DRC-oriented Afrikaans Student Federation is active. Among black African students, the Student Christian Movement has been ministering.

The Ecumenical Research Unit, formed in 1970, was created by the Anglican Church, Catholic Church, and the South African Council of Churches. It is engaged in church-related research as a service to the supporting agencies and others.

FOREIGN MISSIONS

The first Protestant missionary to South Africa was of the Moravian Church of the Brethren. He arrived in 1737 to work among the Hottentots. Other early missionary efforts were by the London Missionary Society, the English Methodist Missionary Society, the Presbyterians, the Dutch Reformed and the Paris Evangelical Missionary Society.

Over 60 Protestant missionary agencies from a number of nations have personnel in South Africa, including the U.S.A., Canada, the United Kingdom, Germany, Switzerland, Sweden, Finland and others. In 1973, 44 North American Protestant mission agencies alone reported ministries in South Africa, with over 500 missionaries. Largest of these were The Evangelical Alliance Mission, the Church of the Nazarene, and Christian Churches/Churches of Christ.

Roman Catholic missionary personnel from a number of nations (largely European) are also in South Africa.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelistic campaigns and missions are carried out by denominational and non-denominational

groups, normally on a racially separated basis. The South African Congress on Evangelism was held in Durban in March, 1973, and was a notable gathering of church leaders to consider the situation of the Christian Church in South Africa. This meeting served as a catalyst for planning further evangelistic ministries in many churches. Extensive youth evangelism has been carried out within denominations and by independent groups such as African Enterprise.

BROADCASTING

The government-owned South African Broadcasting Corporation has a large number of religious programs, largely from established church bodies. Other Christian organizations have recording studios which prepare programs for broadcast over shortwave transmitters located outside of South Africa. For example, the Africa Evangelical Fellowship produces a Zulu-language program in South Africa for broadcast back to Southern Africa over Trans World Radio.

LITERATURE

Christian literature is widely distributed and used among South African Churches, and there are a number of publishers of Christian material, as well as Christian bookstores for outlets.

BIBLE TRANSLATION AND DISTRIBUTION

Bible distribution for 1972 (not including commercial outlets):

| | |
|------------|---------|
| Bibles | 517,048 |
| Testaments | 217,171 |
| Portions | 557,873 |
| Selections | 136,013 |

| | |
|--------------|-----------|
| TOTAL - 1972 | 1,482,105 |
|--------------|-----------|

| | |
|--------------|-----------|
| TOTAL - 1971 | 1,552,071 |
|--------------|-----------|

The Bible or New Testament has been translated into the following vernacular languages: Xhosa, Venda, Zulu, Afrikaans, Setswana: Rolong, Setswana: Central, Sesotho: Northern, Sesotho: Southern. Modern translations include one in Afrikaans, and a modern paraphrase in various Bantu languages.

EDUCATION

For years most of the general education of Africans was carried on by Christian churches and missions. In 1953 a government act authorized the transfer of primary and secondary schools to local and regional authorities and of training institutions to the Union Department of Native Affairs. This involved withdrawal of government subsidies to mission schools. Subsequently, many missions shifted their efforts into other functions.

There are a number of Bible schools and institutions operated by churches and missions, and there is an Association of Southern African Theological Institutions. Theological education is also provided for leaders of African Independent Churches through the theological colleges of the African Independent Church Association. Correspondence courses are available for those who cannot attend. Similar training for these leaders is given through the All Africa School of Theology.

There are at least nine Bible correspondence course centers in South Africa, including those operated by the Bible Institute of South Africa, the Emmaus Bible Correspondence Course, Every Home Crusade, Dorothea Mission, Johannesburg Bible Institute, Light of Life, and Living World Bible Correspondence School.

SOCIAL CONCERN

Many churches and missions are engaged in providing medical care and training, literacy training, rural development, childcare homes, adult education, relief, vocational training and related programs.

THE NATION AND ITS PEOPLE

POPULATION

In 1973 the population of South Africa was approximately 21.7 million, with an annual growth rate of 2.4%. An estimated 40% of the population is under 15 years of age. According to the 1970 census, about 48% of the total population live in areas classified as urban. The most populous regions are the countryside of Natal, Witwatersrand and the Cape. There are about 17 persons per square kilometer (43 persons per square mile). In the Kalahari desert area the density is less than 0.4 persons per square kilometer (1 person per square mile). The following shows an approximate racial geographic distribution: 46% of the black Africans live in tribal reserves, or homelands, according to the 1970 census. The Xhosas are found mostly in the Cape region; Zulus in Natal; Sotho in Orange Free State; and various tribes in Transvaal. Many Bantu are industrial workers in urban areas. The whites live mostly in large cities. The majority of Coloreds are found in the Cape region, and Asians live mostly in Natal.

COMPOSITION AND LANGUAGES

There are four basic categories of South Africa's population: White, Black African, Colored, and Asian.

Racially speaking, the indigenous people of South Africa are negroid, and could be called negroes. They speak Bantu, a designation referring to a family of languages spread across southern Africa. Terms such as Zulu, Xhosa, etc., refer more to

distinct language groups within the Bantu-speaking peoples. The government of South Africa uses the term "Bantu" to refer to black Africans, i.e. as a racial classification. Others prefer the terms "black African" or "Bantu-speaking African" when referring to the black population.

Black Africans are the majority group, numbering about 15.1 million in 1970. Within this number are various ethno-linguistic groups, including Zulu (4.0 million), Xhosa (3.9 million), West Sotho (1.7 million), North Sotho (1.6 million), and South Sotho (1.5 million). Each group has its own language but many members are bilingual.

The white population numbers 3.8 million, of whom about 60% are descended from Dutch, German, and French Huguenot settlers. They are generally called Afrikaners and speak Afrikaans, a language of Dutch origin. The other 40% of the white population are mostly of British background and are English-speaking.

The two million Coloreds have resulted from an intermixture of Europeans, Africans, and Asians, while the 620,000 Asians are largely of Indian, Chinese, or Pakistani descent.

Whites, as a percentage of the total population, have decreased in the last 20 years, while black Africans have increased. Asians have remained about the same percentage, and Coloreds have increased slightly as a percentage of the total.

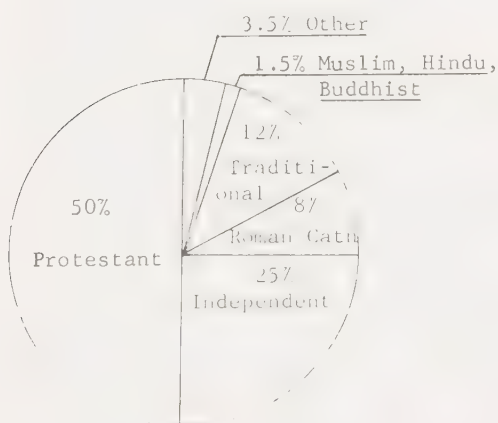
GEOGRAPHY AND CLIMATE

South Africa has an area of 1,223,412 square kilometers (472,360 square miles). It borders South-West Africa (Namibia), Botswana, Rhodesia, and Mozambique, completely surrounds Lesotho, and partially surrounds Swaziland. An extensive interior plateau ranges from 900 to 1800 meters (3,000 to 6,000 feet) in altitude. Climate varies according to location. The east coast is hot with average temperatures of 21° C. (70° F.); the plateaus average 13° C. (55° F.). Rainfall varies from 25 to 76 centimeters (10 to 30 inches) per year, depending on location.

RELIGION

A 1972 study reported that 75% of the population were non-Catholic Christians (Protestant, Anglican, Orthodox, and Independent). About 8% are Roman Catholic. Some 12% of the black African population follow traditional religions; those who are Christians are divided among main-line denominations and the 2-3,000 independent or separatist churches, many of which are breakoffs from Protestant church bodies. A 1967 estimate stated that about 20% of the black population belonged to these separatist churches. The majority of the white Protestant Christians belong to churches of the Dutch Reformed tradition. A small percentage of the population (1.3%), largely among Asians, are Muslims, Hindus, and Buddhists.

ESTIMATED RELIGIOUS AFFILIATIONS



HISTORY

Pre-European inhabitants included food-gathering Bushmen, nomadic Hottentots, and the Bantu-speaking tribes who herded cattle and also raised crops.

Portuguese and English sailors began using South African harbors in 1487, but it was not until 1652 that Dutch settlers formed a colony there. Later, Germans, Scandinavians and French Huguenots joined the colony. Clashes with Bantu tribes eventually forced the Bantus into present-day reserve areas.

The British obtained possession of the Cape Colony in 1806 following the Napoleonic War. The Dutch and Huguenot farmers (Boers) moved farther into the interior. Anglo-Boer interests clashed and resulted in two wars and Boer defeat in 1902. A constitution in 1910 established the Union of

South Africa, within the British Commonwealth of Nations. In 1961, South Africa declared itself a republic.

GOVERNMENT AND POLITICAL CONDITIONS

The Constitution stipulates the election of a President for a seven-year term, but in practice executive power is exercised by a Cabinet composed of a Prime Minister and 17 other ministers, and real power is vested in the Prime Minister. The Parliament is bicameral with a Senate and a House of Representatives. The South African legal system has evolved from customary Dutch law. Each province has an elected one-house legislature (Provincial Council).

Under a law enacted in 1959, it is planned that the Bantu, after a period of internal self-government, will have full autonomy in reserve areas. The territory of Transkei received its constitution in November, 1963; in 1967 North Sotho received similar semi-autonomy.

Major parties include: the Nationalist Party, which has been in power since 1948; the United Party, the main white opposition party; the Reconstituted National Party; the Progressive Party; and the Democratic Party. Mass African parties which advocated universal franchise, the African National Congress and the Pan-African Congress, were banned in 1960. Both are now essentially underground movements. The non-racial Liberal Party was disbanded when non-racial parties were declared illegal in 1967.

ECONOMY

South Africa has only 4% of Africa's land area and 6% of its population, but generates about 20% of the continent's geographic income and accounts for about 40% of its industrial production. It produces 90% of Africa's coal, 80% of its steel and about 60% of its electricity. About half of all automobiles and telephones in Africa are in the Republic. About 90% of all goods handled by retailers in South Africa are of local manufacture. The country's gold mines produce 65% of the world's annual output.

Manufacturing is the largest contributor to the gross domestic product (21.7%). Mining and agriculture remain important and earn substantial net balances in international payments. South Africa is self-sufficient in most foods other than wheat, rice, and tea. Leading agricultural exports are wool, maize, sugar, citrus and deciduous fruit.

The average annual per capita GNP is 510 South African Rands (U.S. \$760). Actual average annual salaries range widely, from about U.S. \$100 for many non-white workers, to over U.S. \$1,000 for whites.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable. (Denominations with 5,000 or more.)

| Church or Mission Name | Communicants (Full Members) | Community (Estimate) |
|--|--------------------------------|-------------------------|
| African Evangelical Church (1) | 2,905 | 8,367 |
| African Methodist Episcopal Church | 41,509 | 80,000 |
| Assemblies of God, International | 1,660 | 5,000 |
| Bantu Evangelical Church (2) | 9,581 | 17,000 |
| Bantu Presbyterian Church of South Africa | 43,413 | 47,520 |
| Baptist Union of South Africa (3) | 45,015 | 135,000 |
| Church of England in South Africa | 25,000 | NA |
| Church of the Nazarene | 1,780 | 39,000+ |
| Church of the Province of South Africa (4) | 336,740 | 1,500,000 |
| Congregational Church in Africa (5) | NA | 70,000 |
| Congregational Union on South Africa | 68,281 | 130,335 |
| Evangelical Lutheran Church in Southern Africa (6) | NA | 416,300 |
| Free Church of Scotland | 3,000 | 10,000 |
| Full Gospel Church of God | 79,000 | 140,000 |
| Gereformeerde Kerk in Suid Afrika | 69,764 | 118,101 |
| Hannoverian Evangelical Lutheran Free Church Mission | 11,323 | 28,351 |
| International Church of the Foursquare Gospel | 3,867 | 5,611 |
| Methodist Church of South Africa | 338,604 | 1,250,000 |
| Moravian Church, Eastern and Western Provinces | NA | 70,300 |
| Nederduitsch Hervormde Kerk van Afrika | 90,550 | 153,454 |
| Nederduitse Gereformeerde Kere (Dutch Reformed Churches) | | |
| Dutch Reformed Church (Whites) | 713,533 | 1,168,632 |
| Dutch Reformed Mission Church (Coloreds) | 111,420 | 341,017 |
| Dutch Reformed Church in Africa (Blacks) | 132,930 | 423,584 |
| New Church in South Africa | 9,994 | 18,500 |
| Pentecostal Assemblies of Canada | 20,000 | 60,000 |
| Pentecostal Holiness Church | 10,000 | 20,000 |
| Presbyterian Church of Southern Africa | 44,943 | 100,000 |
| Salvation Army | 23,300 | 34,400 |
| Seventh-day Adventist Church | 12,252 | NA |
| Swedish Alliance Mission (includes Swaziland) | 16,335 | 20,000 |
| Swedish Holiness Mission (Zulu Mission) | 6,020 | 19,100 |
| Tsonga Presbyterian Church (7) | 9,787 | 21,004 |
| United Evangelical Lutheran Church (white congregations only) | 10,000 | 25,000 |

plus many other smaller Protestant churches

| | | |
|-----------------------|----|-----------|
| ROMAN CATHOLIC (1971) | NA | 1,348,400 |
|-----------------------|----|-----------|

NA Information not available.

Associated Missions:

- (1) Africa Evangelical Fellowship SAGM
- (2) The Evangelical Alliance Mission
- (3) Mahon Mission
- (4) United Society for the Propagation of the Gospel
- (5) United Church Board for World Ministries
- (6) American Lutheran Mission, Berlin Mission Society, Church of Sweden Mission, Missionsanstalt Hermannsburg, Norwegian Mission Society
- (7) Mission Suisse dans l'Afrique du Sud

AFRICAN INDEPENDENT CHURCH MEMBERSHIP STATISTICS*

| Church Name | Adherents** | Major Tribe |
|-----------------------------------|-------------|-------------|
| African Congregational Church | 45,000 | Zulu |
| African Presbyterian Church | 20,000 | Zulu |
| Church of Christ | 120,000m | Xosa |
| Ethiopian Catholic Church in Zion | 18,819 | Sotho-2 |
| Nazirite Baptist Church | 80,000 | Zulu |
| Zion Christian Church (ZCC) | 200,000 | Pedi |
| Zulu Congregational Church | 8,000 | Zulu |

* These are the major South African Independent Churches according to David B. Barrett, Schism and Renewal in Africa, Oxford University Press, 1968.

** These figures are the total nominal Christian community unless followed by an "m", which are full adult members.

ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Dr., Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Professor David J. Bosch and Mr. Graham Cyster.

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South African Council of Churches, P. O. Box 31190, Braamfontein, Transvaal, South Africa.

STATUS OF CHRISTIANITY COUNTRY PROFILE

SPAIN

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Spain, and to increase the overall awareness of Spanish Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

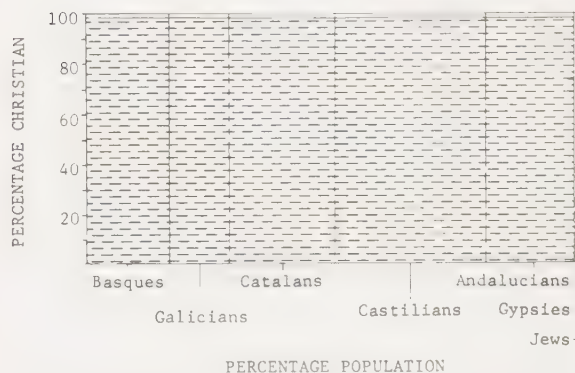
UNREACHED PEOPLES

The 34 million people of Spain largely share the same cultural and social heritage. However, there are cultural divisions among the Castilians of central Spain, the Basques of Vizcaya, and other northern provinces, the Catalans of Catalonia, the Galicians of the far northwest, and the Andalusians of the south. The Basques and Catalans consider themselves separate nations within Spain.

The Roman Catholic Church claims that over 99% of the population is Roman Catholic. There are some

Jews and small distinct, migrant ethnic groups such as Gypsies. There has been more responsiveness to evangelical Christianity in major cities and less responsiveness in the economically depressed areas of the south and west. A thriving ethnic church also exists among the Gypsy population.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitudes, not precise.)

CURRENT STATUS OF CHRISTIANITY

In Spain the Catholic Church has enjoyed a position of power unparalleled in any other country of the world. For the past five hundred years, with only brief exceptions, the Roman Catholic Church has been recognized as the State religion of Spain. In 1945 the Charter of the Spanish People (Fuero) reemphasized that union in Article 6 stating that "the profession and practice of the Catholic religion, which is that of the Spanish State, shall enjoy official protection." When the Concordat was signed with the Vatican in 1953 the connection between the Church and the State was again made official. Article 1 of the Concordat begins: "The Catholic Apostolic Roman religion will continue to be the sole religion of the Spanish nation and will enjoy the right and prerogatives which are due it in conformity with the Divine Law and the Canon Law." This official recognition of the Catholic Church as the State religion continues until the present day.

The Protestant Church in Spain has only recently received legal recognition. Quickly eliminated in the 16th century and successfully suppressed for three hundred years the Protestants have not been numerous in Spain. The "Second Reformation" of 1868 is usually considered the birth of the present Protestant Movement in Spain. After the Civil War (1936-1939), Protestant churches were

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

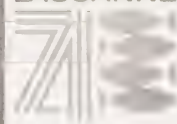
TO HEAL THE BROKENHEARTED

TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND

TO SET AT LIBERTY THEM THAT ARE BOUND

LAUSANNE



prohibited and Protestant believers were discriminated against. In 1968 the Law of Religious Liberty was passed and Protestant churches were legally recognized. Today the Protestant Church of Spain numbers about 30,000 adherents with over 400 meeting places and 350 national pastors and workers. Churches are allowed to carry on many types of ministry, and foreign missions are permitted to operate in the country.

NATIONAL CHURCHES

ROMAN CATHOLIC CHURCH

The Roman Catholic Church, being the recognized church, claims the allegiance of almost the entire population. In the 1974 edition of Catholic Almanac the Catholic Church listed the population of Spain at 34,551,345 with 34,162,178 Catholics, 20,883 parishes, and 34,802 priests. Despite the predominant position of the Catholic Church, Catholic observers recognize that the number of active, practicing members is a much smaller percentage of the population.

THE PROTESTANT CHURCH

To avoid some of the bad feelings attached to the word "Protestant", the Protestants of Spain prefer to be called "Evangelicals".

The largest evangelical group in Spain is the Plymouth Brethren. The first missionary, Robert Chapman, arrived in 1828 and after a short stay left again without having accomplished anything of importance. He returned in 1863 and this time was successful in establishing a work. Since that time the Brethren have continued and today have 95 meeting places, 120 elders, and a church membership of a bit over 5,000.

The second largest evangelical group is the Spanish Evangelical Baptist Union (UEBE) officially organized in 1928. Associated with the Southern Baptists, it dates its origins to earlier mission work of Swedish Baptists in the late 19th century. At present they have 58 places of worship, 60 ministers, and a church membership of 5,000.

The Federation of Independent Evangelical Churches of Spain (FIEIDE) was formed in 1957 and presently is comprised of 40 meeting places, 32 ministers, and a membership of a little over 3,000.

These three church groups make up about two-thirds of the Spanish Protestant community. In addition, two other well-known church bodies are the Spanish Reformed Episcopal Church (IERE) and the Spanish Evangelical Church (IEE), both of which were established in the 19th century. In 1971 the Spanish Evangelical Church had 45 meeting places, 29 ministers, and a church membership of about 4,000. During the same year the Spanish Reformed Episcopal Church had 40 meeting places, 32 ministers, and a membership of a little over 3,000.

There are about 19 Protestant church bodies in Spain, plus some pseudo-Christian cults.

Concerning the geographic distribution of Protestants in Spain, the provinces having the most churches (1971) were Catalonia (in the north-east) including Barcelona with 121; Andalusia (in the south, including Sevilla), with 80; Valencia (on the east central coast), with 55; and New Castile (central, including Madrid), with 42.

CHURCH GROWTH

From 1961 to 1971 the most rapidly established churches, as a percentage of all churches, were the Pentecostal churches. In 1961, Pentecostal congregations represented less than 4% of all Protestant churches in Spain. By 1971, they represented over 29%. In terms of membership growth, the Spanish Evangelical Church, the Spanish Reformed Episcopal Church, and the Plymouth Brethren Church have shown a moderate and steady rate of growth over the past 40 years. The Baptist Union, and Seventh-day Adventists, have grown more rapidly as has the Federation of Independent Evangelical Churches (although it was only formed in 1957).

Cults such as Jehovah's Witnesses claim exceptional growth and their presence is often confused with the various evangelical church bodies. The Witnesses claimed a membership in 1970 of about 10,000, almost twice as large as any evangelical group in Spain. The Latter-day Saints (Mormons) are also present and have a small following.

COOPERATIVE AGENCIES

Cooperative church organizations and church-related organizations in Spain are becoming more numerous and, in general, they are well organized. Their purposes vary and fill in the many gaps of service that cannot be carried on by one local church. Because of the diversity of these organizations they are considered under separate headings according to the function of each.

The Evangelical Service of Legal Assistance. Formed in 1951 as the Evangelical Defense Commission, for the purpose of representing the Evangelical Churches of Spain before the government, it has become the center of much activity. All questions of a legal nature are handled in the office in Madrid. Advice is given to pastors and missionaries on matters concerning the laws and their relationships to the churches.

The Spanish Evangelical Alliance. This is an organization which is open to all believers who affirm the doctrinal statement of the alliance, and who pay the nominal annual membership fee. It is open in its structure and mainly devoted to affording a united front in fellowship, defense, and extension of the Gospel.

The alliance has also been the organization responsible for the preparation of the Universal Week of Prayer programs in Spain.

Evangelism in Action. This is an interdenominational organization which seeks to serve all evangelical groups through evangelistic campaigns, films, radio and literature distribution.

The Spanish Evangelical Council. Originally an organization composed of representatives of the major evangelical churches of Spain, the council seeks to provide opportunities to exchange information and a place to discuss mutual problems. In recent years some groups have withdrawn their support and presence from the council and it is no longer the voice of the united Spanish Protestants that it used to be.

Spanish Association of the Evangelical Press and Publications. With the enactment of the new Law of Religious Liberty press cards have been issued to various evangelical individuals. This means the privileges of the press have been granted by the government. This organization has interests in advancing quality publications and using journalistic abilities of the evangelical community for the good of all.

In addition, three ecumenical centers, (Salamanca, Madrid, Barcelona) are active in promoting dialogue and mutual understanding between Protestants and Roman Catholics.

FOREIGN MISSIONS

The beginning of Protestant foreign mission activities is generally dated back to the entrance of George Borrow into Spain in 1835. By 1874 there were 59 foreign missionaries, 32 national workers, 36 churches and preaching points, and a Protestant community of 1,840. Since 1960 there has been more progress and, in light of the more open atmosphere, an increase in missionary efforts. In 1972 there were 234 foreign missionaries in Spain representing 54 mission agencies. The larger of these agencies includes the Assemblies of God, Gospel Missionary Union, Literature Crusades, Inc., and Southern Baptist Convention - Foreign Board.

These agencies originated in Europe, North America, and one from Central America. The various groups may be distinguished in their ministries between church-planting and service agencies. Institutional ministries have been less emphasized than in some other countries because of legal and other restrictions.

A cooperative missions agency is the Evangelical Foreign Missions Consultation Committee which serves as an information agency on activities and policies of missions working in Spain.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelism in recent years has been more open, widespread and has taken many forms. Public meetings, literature distribution, traveling evangelistic teams, films, personal witnessing, and house visitation. Many of the new converts in Protestant churches are the result of door-to-door visits.

Under the auspices of the Spanish Evangelical Alliance, an Iberian Conference on Evangelism has been scheduled for the spring of 1974. This Conference on Evangelism is an outgrowth of the European Congress on Evangelism held in Amsterdam in 1971. The delegates from Spain and Portugal decided that a congress of this type would be beneficial to the two countries and the Spanish Evangelical Alliance was asked to be responsible. The conference has a threefold purpose: 1. to present a clear testimony of who Evangelical Christians are and what they believe, 2. to study all of the possible means of communication to carry the evangelical message to all of the Spanish and Portuguese people, 3. to do everything possible that the result of the "Congress" (in Amsterdam), the best and most effective fruit, be established by means of fraternal collaboration that will perpetuate the animated spirit of that meeting, contributing a better testimony, and a better work, for the evangelization of the Iberian Peninsula.

YOUTH MINISTRIES

The Evangelical Church in Spain is becoming more aware of the potential of its youth and the necessity of preserving them in the church. They are also coming to recognize the need of the youth of Spain in general being confronted with the truths of God's Word and that they need to be given the opportunity to have a life directed from above. This concern has caused at least three groups to organize and emphasize their work among the youth of Spain. There are other less formally organized groups among the university students, but in general this is a neglected area of work.

Juventud para Cristo (Youth for Christ). Originally formed some years ago, before the passing of the Law of Religious Liberty, Youth for Christ had to be disbanded. It has recently been revived and a new committee formed. Aimed at the youth of Spain, it has been active in the immediate Barcelona area. It has named a director for the area of La Mancha and has plans for other areas of the nation. It carries out its work through monthly youth rallies and the ministry of special evangelistic teams sent out to local churches, as well as special emphasis during summer vacation periods.

Grupo Bíblico Universitario (IFES/Inter-Varsity). In Barcelona, where the name of GBU originated, Bible study groups are under the direction of a representative of Inter-Varsity. At the present there are small groups in Madrid, Barcelona, Valencia, and Santiago de Compostela. They have been able to hold some weekend retreats for the students at camps and some conferences have been held but the work still needs more leaders to tie it together. There are several large universities in Spain where there is no evangelical group at all and the work among university students of Spain is a neglected area in general.

Cruzada Estudiantil y Profesional para Cristo (Campus Crusade for Christ International). This organization is centered in Barcelona and through its Bible study groups in the university, courses in the local churches, and by evangelistic teams the work is growing and its influence spreading to other parts of the country. In 1972 the organization announced new ministries in the various faculties of the University of Barcelona and the University of Madrid.

CAMPS AND CONFERENCES

There are about 12 evangelical campgrounds and retreat sites in Spain, and camp and conference programs are limited, both in number and facilities. The Southern Baptists have the most adequately equipped campsite in Spain. The Plymouth Brethren have the largest number of facilities and these are located in the various areas of Spain, where they have the largest concentration of churches. It seems that the youth of Spain are responding to camp-type activities and several of the denominations and mission boards are actively engaged in these ministries.

BROADCASTING

The broadcasting of evangelical radio programs within Spain has been reduced. After the Law of Religious Liberty was passed in 1967, many evangelicals had hoped to be able to air radio programs. Four programs were initiated, and continued for about three months in 1970. Until 1972 no more permits were issued for evangelical radio programs. In 1972 radio programs were again broadcast but later discontinued by the government. At the present time no evangelical programs are allowed to be broadcast within the country, although programs are recorded in Spain for broadcast from other countries.

While broadcasting from within the country has not been permitted with regularity, there are a number of programs beamed into Spain from Portugal and Monte Carlo. The response to these programs indicates that a good number of non-evangelicals are listening, although it has been observed that short-wave broadcasts generally serve only the evangelical community. The average Spaniard does not have a short-wave radio and, therefore, purchased time on medium wave (AM) stations (as in Portugal) is more effective for evangelistic purposes.

LITERATURE

Many Spanish believers have said that literature, especially the Bible, provided their first contact with the Gospel. Several organizations have emphasized literature ministries, and there are at least two widely-read evangelical popular magazines, Portavoz Evangelico and Restauracion.

The Spanish Association of the Evangelical Press and Publications is encouraging a high quality of work in Christian publication efforts for all the Spanish-speaking world. Books, magazines, and newspapers are all being used as media for communicating the Gospel message. Correspondence courses are also being more widely used and are much in demand. There are at least four major courses being distributed by various groups.

BIBLE TRANSLATION AND DISTRIBUTION

The Spanish Bible Society reports the following distribution of Scripture for the year 1972.

| | |
|----------------|---------|
| Bibles | 11,557 |
| New Testaments | 22,959 |
| Portions | 146,125 |
| <hr/> | |
| Total 1972 | 180,641 |
| Total 1971 | 117,634 |

The entire Bible is available in the Basque-Guipuzcoan and Catalan dialects. Portions of Scripture have been published in the Romany, Basque-Navarrese, Spanish-Asturian, Galician, Basque-Biscayan and Basque-Marquina dialects.

EDUCATION

Theological. At present there are nine evangelical training institutions in Spain. None is very large and the combined enrollment probably is not more than 200. Three are seminary-level and the rest are Bible schools or have short-term programs. There has been limited use of extension education. The funding for most of these programs comes from foreign sources. These schools are: *Centro Evangélico de Estudios Bíblicos*, *Cursos de Estudios Bíblicos*, *Escuela Bíblica Bethel*, *Escuela de Teología*, *Instituto Bíblico Español*, *Instituto Bíblico de Málaga*, *Seminario Adventista Español*, *Seminario Bautista Español*, *Seminario Evangélico Unido*.

Christian. The problem of educating their children can be a difficult one for evangelical Christians in Spain. There are few evangelical schools, the public schools are crowded and run by the Catholic Church, and the private schools are expensive. The law does allow the parents to write to the school officials and have their children exempt from the religious instruction classes but the social pressures and regular textbooks, which emphasize Catholic doctrine, constantly place the children in difficult circumstances.

Much emphasis is given to the preparation of the children for their first communion and the child who does not participate is not looked upon with favor either by the officials or by their peers.

Before the Civil War schools were an important part of the evangelical church program. In 1932 there were 116 such schools in Spain. Since the War there has not been the ability to revive these to any extent and at present there are only eight such schools being operated, two in Madrid, two in Alicante, and the rest in other cities. There need to be many more.

SOCIAL CONCERN

Although their resources are not great, Spanish evangelical Christians attempt to care for their own. They have established homes for the aged and homes for infants and there is an Evangelical Hospital in Barcelona. These are modest attempts in some ways but they do demonstrate the genuine desire of the evangelicals to serve. At present there are seven homes for the aged and five children's homes.

THE NATION AND ITS PEOPLE

POPULATION

In 1973, Spain had an estimated population of 34,200,000. Its annual growth rate is 1.1%, which gives an estimated population of 38,100,000 by 1985. The population density is about 68 people per square kilometer (176 per square mile). More than 50% of the population live in cities of 10,000 or more.

COMPOSITION

The people of Spain form a generally homogeneous group, although there are some language and cultural distinctions in some regions, notably the Basque and Catalan.

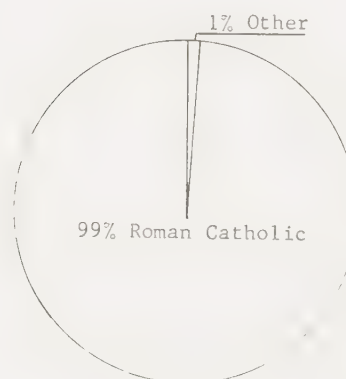
In the past 60 years Spain has moved from a basically two-class system of the upper and the lower, to a three-class structure. The social structure is estimated as being approximately one percent upper class elite, 56% middle class, and 43% lower class.

LITERACY AND LANGUAGES

Castilian is the official language. Catalan is spoken by over 5 million in the northeastern provinces. Galician, similar to Portuguese, is used in the northwest region. Basque, a completely distinct language, is used by the Basques in northern Spain. The literacy rate is estimated at 97%, with primary education free and compulsory.

RELIGION

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Spain occupies the larger part of the Iberian Peninsula located at the west of the Mediterranean Sea. It has an area of about 504,750 square kilometers (194,883 square miles). It is separated from France by the Pyrenees Mountains at the north, and is bounded by Portugal on the west.

The climate is as varied as the terrain, moving from cool, humid regions in the north, to the central plateau which is cold in winter and hot in summer and temperate climates to the south and along the oceanfront. For the most part the climate of Spain is considered very agreeable.

HISTORY

The recorded history of Spain begins about 1000 BC. The Iberian culture was changed by the Celtic tribes from the north and the Phoenician and Greek colonists. Rome implanted its influence between 133 BC and the Barbarian invasions of the 5th century AD. During the Roman period, cities and roads were built, the Spanish language developed, and Christianity was introduced. The Muslim influence entered Spain in 711 and, though governmentally controlling Spain, it never occupied the religious position. In 1492 the last Muslim stronghold in Spain was destroyed and Spain became unified.

The 16th century was the "Golden Age" of Spain. Its expansion and empire in the Americas produced vast wealth, and its fleet ruled the high seas. Spain lost its continental power during the 17th century with the wars with England, the Netherlands, and France, followed by the War of the Spanish Secession in the early 18th century. The French took occupation of Spain early in the 19th century but were soon expelled. The 19th

and early 20th centuries were consumed in passionate struggles between radical republicanism and absolute monarchy. In 1939 the commander in chief of the armed forces, General Francisco Franco, took control as head of the Falange Party. Under General Francisco Franco a new constitution has been put into force approved in 1966, providing for gradual liberalization of Spain's political system, and for the restoration of the monarchy.

GOVERNMENT AND POLITICAL CONDITIONS

Only one political party exists in Spain, the Falange. The legislative organ is known as the Cortes, with 585 members representing all sectors of national life. These members are elected for three-year terms and may be re-elected. Recent years have shown political activity on the part of anarchists, communists, socialists, Christian Democrats, and monarchist groups.

ECONOMY

The economy of the country has grown substantially since 1959 when special programs were introduced, and today Spain is considered to be economically stable. Industry is diversifying and tourism is a major revenue source. About one-third of the population is engaged in agriculture and about 52% in industry and commerce. The per person gross national product is 58,650 pesetas (US \$1,020).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Places of Worship | Communicants (Full Members) | Community (Estimate) |
|---|----------------------|--------------------------------|-------------------------|
| Apostolic Church of Spain | 2 | NR | |
| Assemblies of God of Spain | 35 | 3,500+ (61) | |
| Association of Independent Evangelical Baptist Churches | 3 | NR | |
| Association of Spanish Evangelical Baptists | 5 | | |
| Bible Church | | 100 (71) | |
| Churches of Christ | 19 | 400 (65) | 1,200 |
| Church of God in Spain | 10 | NR | 70 (71) |
| Church of God Pentecostal | 15 | 200 | 2,200 |
| Churches of the New Testament | | NR | |
| Christian Evangelical Church of Pentecostals | 23 | NR | |
| Communion of Independent Baptists | 10 | NR | |
| Darby Brethren | 15 | NR | |
| Evangelical Churches of the Brethren (Plymouth) | 95 | 5,500 (71) | |
| Evangelical Church of Spain | 25 | NR | |
| Evangelical Community Church | 3 | 125 (71) | 200 |
| Evangelical Movement of Spanish Gypsies | 30 | 3,000 (71) | |
| Evangelical Pentecostal Church of Spain | 23 | NR | |
| Federation of Independent Evangelical Churches of Spain | 40 | 3,000 (71) | |
| Friends Church | 5 | | |
| Jesus Only Church | | NR | |
| Pentecostal Assemblies of Spain | 5 | 43 | 60 |
| Reformed Episcopal Spanish Church | 15 | NR | |
| Spanish Adventist Church | 11 | 2,974 (71) | |
| Spanish Evangelical Baptist Union | 35 | 5,750 (71) | |
| Spanish Evangelical Church | 45 | 4,000 (71) | |
| Spanish Gospel Mission | | NR | |
| ORTHODOX | | | |
| Greek Orthodox Church in Spain and Portugal | 3 | 1,000* (71) | |

* Some in Portugal

NR Not reported

Sources: Survey, Church Yearbook, Handbooks, and reports from church headquarters.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

SRI LANKA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Sri Lanka, and to increase the overall awareness of the Christians of Sri Lanka of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

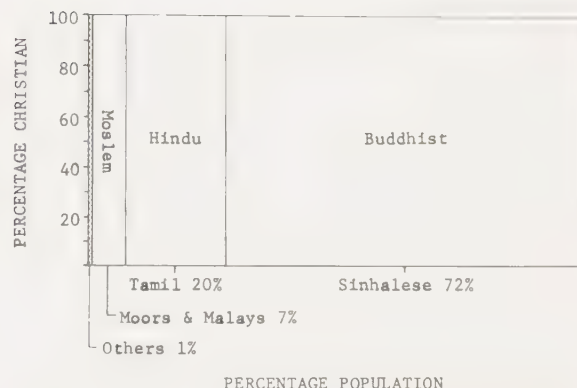
This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The dominant ethnic group of Sri Lanka is the Sinhalese which comprises 71.9% of the total population of 12.7 million, and is largely Buddhist. The second largest group is the Tamil which comprises 20.5% of the total population and is largely Hindu. The third group is comprised of the Moors and Malays which comprises 7.0% of the population and mostly follows Prophet Mohammed. Other groups total only about 0.1% and are largely Christian. The graph below is indicative of the major people groupings of this area and their respective religious affiliation. It is to be understood that the religious population shows total religious

affiliation as reported in the population census of 1971. For example, the total Buddhist population is 67% of the total population and the percentage Hindu is 18% of the total population.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

CURRENT STATUS OF CHRISTIANITY

Tradition traces the beginning of Christianity in Sri Lanka back to apostolic times. The earliest record is that of a group of Nestorian Christians in the island who had come from Persia. However, there is no clear record of Christianity in the island apart from this early record until the arrival of the Portuguese in 1505. The Portuguese introduced Roman Catholicism, the Dutch who followed brought Reformed Christianity, and the British still later offered the people the Anglican tradition of Christianity.

The total population in Sri Lanka is 13,500,000 (1973 report). The total Christian population totals 986,687 or 7.3% of the total population. Roman Catholics outnumber other Christians combined nine to one (Roman Catholics 883,111 and all other Christians 103,576). The distribution of Christians in Sri Lanka is very uneven and most are found in the North and Southwestern areas, specifically along the coastal regions. The majority of the Christians live in the urban areas, whereas the bulk of the general population is in the rural areas. About one in five persons live in the Colombo district, which has a total population of 2,672,620. The percentage of Christian population in the Colombo district is 18%. (Roman Catholics 13.9%, other Christians 2.1%.)

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



Church growth in Sri Lanka is very slow, in some places almost at a standstill. Although numerically the Christian community seems to be increasing, percentagewise, it shows a marked decrease. Between 1953 and 1963 (ten years) it decreased by .05%. Between 1963 and 1971 (eight years) it decreased by 0.7%.

Since 1948 when Ceylon obtained independence, the Christian Church in Ceylon has witnessed a great movement for evangelism. There are several organizations and groups active in this field, using various methods. The fruits of their enthusiastic and aggressive labors are few. The Christian Church at present asks - "Why is this?" and "Where are all these persons who are said to have accepted Christ or made decisions for Christ?"

Almost everyone has heard about Jesus Christ and Christianity. Through tracts, correspondence course ministries, radio, newspaper evangelism and literature distribution, contacts have been made in virtually every part of the island. Yet it cannot be said that a valid communication of the Christian Gospel has been made to all these masses.

The majority have been prejudiced against Christianity due to some of the unfortunate activities of the previous Christian colonial powers. For an effective Christian witness to penetrate the unreached people of this country, these barriers of prejudice and misunderstanding will have to be broken down.

With some individuals, contacts have been made through literature distribution, and the ground has been prepared, but the seed of the Gospel message still needs to be planted in their hearts. With others, the seed has already been planted, but needs to be watered, by follow-up through systematic teaching and instruction in the Christian life and growth. In this very neglected area of the Christian ministry in Sri Lanka, it is encouraging that there are a few who have been challenged and are working toward this end.

The government of Sri Lanka is not anti-Christian, but it is constitutionally committed to safeguard and foster Buddhism. On all state official occasions and functions, Buddhist ceremonies take place. The official attitude of the government towards other religions is stated in the constitution of Sri Lanka as follows: "The Republic of Sri Lanka shall give to Buddhism the foremost place and accordingly it shall be the duty of the state to protect and foster Buddhism while assuring to all religions rights granted by Section 18 (1) (d)." (Constitution of Sri Lanka, Chapter 2.)

"Every citizen shall have the right to freedom of thought, conscience, and religion. This right shall include the freedom to have or to adopt a religion or belief of his choice and the freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and

teaching." (Constitution of Sri Lanka, Chapter 6, Section 18 (1) (d).)

NATIONAL CHURCHES

PROTESTANT

While there are about a dozen denominations in Sri Lanka, there are in addition several independent church groups of various doctrinal emphases, which have sprung up in recent years. Five denominations, namely, the Church of Ceylon, Presbyterian, Baptist, Methodist, and a Church of South India, are involved in a union plan. When the united church comes into existence, it will be known as "Church of Sri Lanka."

Church of Ceylon. Formerly known as the Church of England in Ceylon, it obtained its autonomy in 1930 and became known as the Church of Ceylon. This Church is the result of the missionary outreach of the Church of England from about 1818 through its missionary societies, mainly the Church Missionary (CMS) and the Society for the propagation of the Gospel (SPG). They are the largest non-Roman Church in the island. The two dioceses into which the work is divided, Colombo and Kurunegala, are in charge of two Ceylonese Bishops (one for each diocese). Total Christian community: 48,000 approx.

Ceylon Methodist Conference. The Methodist Church was founded in Sri Lanka in 1814 when English Methodists began work in the island. It is the second largest non-Roman Church in the island. It became autonomous in its 150th year in 1964 with a Ceylonese President. Total Christian community: 26,000 approx.

Sri Lanka Baptist Sangamaya. The Baptist Church was introduced into the island by the Baptist Missionary Society. There are four missionaries of BMS still assisting the Baptist Church in Sri Lanka. Total Christian community: 3,000 approx.

Dutch Reformed Church. The Dutch Reformed Church has a history dating back to the days of the Dutch period. The Church was founded in 1642 and its membership is mainly made up of ethnic Burghers. The membership has dwindled considerably because of the rapid exodus of its members to other lands. Total Christian community: 1,900 approx.

Salvation Army. The work of the Salvation Army began in Sri Lanka in the year 1883. They have 150 Officers and 46 Corps. Apart from their evangelistic work they play a very significant part in the social work of the country, for which they are well respected by the government of Sri Lanka. Total Christian community: 5,000 approx.

Church of South India. The Ceylon Mission of the United Church Board of World Mission in 1947 became the Jaffna Diocese of the Church of South India. When the United Church of Sri Lanka becomes a reality this diocese will withdraw from

the CSI and become a part of the United Church of Sri Lanka. Total Christian community: 4,000 approx.

Since the beginning of the 20th century the Christian Church witnessed the arrival of the Pentecostal Church movement in Sri Lanka. Their members have shown great fervor, and quick increases in membership have taken place.

Assemblies of God. The Assemblies of God work was initially started in 1921, and in 1947 the Assemblies of God (Ceylon) was incorporated in the State Council. Total number of worshippers: 1,300 approx.

Ceylon Pentecostal Mission. The year 1923 saw the birth of the Ceylon Pentecostal Mission which has even established branches in some Eastern and Western countries. Total number of worshippers: 7,000 approx.

Free Churches of Ceylon. The Free Church Movement was introduced into the island by Swedish missionaries in 1953. Total number of worshippers: 1,500 approx.

Lutheran Church. In 1927 the Lutheran Church started work in Sri Lanka. Their work is more or less concentrated among the Tamil-speaking peoples. They have four full-time pastors, two of whom are foreign missionaries. Total membership: 600 baptized.

Seventh-day Adventist Church. The Seventh-day Adventist Movement was introduced into Sri Lanka in 1923. They have 18 full-time pastors and 18 places of worship. In the social work of the country they too make a significant contribution. The first Bible correspondence school ministry was introduced to Sri Lanka by this movement. Total membership: 1,500 approx.

Apart from the above Protestant denominations, there are several independent, autonomous Church groups of various backgrounds and doctrinal emphasis, such as The Scots Kirk, the Presbyterian Church, Plymouth Brethren Assembly, Christian Fellowship Centre, Church of Christ, Harvester Baptist Church, Apostolic Church, Tent Mission, etc.

ROMAN CATHOLIC CHURCH

Ninety percent of the total Christian population is Roman Catholic. Roman Catholicism in Sri Lanka dates back to the Portuguese period (1505). The Roman Catholic Church has one Ceylonese cardinal, six other bishops for each diocese, and about 600 priests. The Roman Catholic community is a very significant and influential one in Sri Lanka with its contribution to the development of the country through educational, social, and rehabilitation centers. Total community: 890,000 approx.

COOPERATIVE AGENCIES

While there are several Christian programs sponsored by the various churches and denominations, there are a few inter-denominational and inter-organizational programs directed by various groups and individuals. Some are of foreign origin and internationally connected, while others are of local origin. These are actively engaged in evangelistic and social work.

Ceylon Bible Society. The first Auxiliary Society was formed in Colombo in 1812. In 1905 the organization centralized in the Ceylon Auxiliary which in 1944 became part of the autonomous Bible Society of India and Ceylon. In 1965 the Ceylon Bible Society became independent and by 1969 it was raising half its budget locally. There are 16 Scripture depots and stalls in association with Ceylon Bible Society. The Sinhala Bible issued as a Union version in 1938 had a second edition in 1953. One of the main undertakings is a complete revision of the Sinhala Bible.

The Young Men and Young Women's Christian Associations. The YMCA and YWCA work was introduced into Sri Lanka in the year 1882. In June, 1962 the National Council of YMCA's of Ceylon was established and admitted to full membership in the World Alliance.

The YMCA is a Christian movement, which pioneered in the field of physical education, youth camping, rural development and community service. Today there are 20 YMCA's in Sri Lanka and over 4000 members.

The YWCA was reorganized in 1951 as a national association and has ten local associations with a membership of about 2,500 and is affiliated to the World YWCA in Geneva.

Student Christian Movement. The Student Christian Movement was instituted in 1912 as a part of the YMCA work. Their primary work is among the students in universities and schools.

Christian Workers Fellowship. The Christian Workers Fellowship was founded in 1958. It is now an active movement which brings together those who want to be involved creatively in the life of the working people.

Back to the Bible Broadcast. This radio ministry was introduced into Sri Lanka in 1955 by the Good News Broadcasting Association Inc., USA, and in 1972 it was incorporated under a Parliamentary act as a national body and managed by a local board of directors. When the government of Sri Lanka curtailed broadcasting of Christian programs over Radio Ceylon, Back to the Bible Broadcast continued to beam their broadcasts into this region through the Far East Broadcasting Company stations in Manila and Seychelles. Their program also includes correspondence courses in three languages, rallies, counseling and follow-up. The correspondence course ministry has given them many contacts in

almost every town and village in Sri Lanka. The office which is located in Colombo has a staff of about 22 with a managing director.

Ceylon Youth Crusade. Ceylon Youth Crusade, formed initially by two foreign missionaries in Sri Lanka in 1962, was later organized under a local board. They carry on the work with local contributions. This is primarily a youth ministry, but it ministers to the whole family as well. Their program includes regular rallies, annual Bible camps, and periodical gospel choir programs.

Ceylon Youth for Christ. Ceylon Youth for Christ, founded in 1965, is affiliated with Youth for Christ International. The programs include Bible clubs, discipleship training, camps, crusades, and youth rallies. Sixty-five percent of their annual budget is raised locally. The work is concentrated in the Colombo district at present, but they hope to expand into other areas.

Ceylon Every Home Crusade. Ceylon Every Home Crusade, which is sponsored by World Literature Crusade, was formed in Sri Lanka in 1970 with a national director. This is mainly an evangelistic literature ministry which has its objective to visit every home systematically in the island with gospel tracts. Their program includes correspondence courses, rallies, counseling and follow-up work.

New Life Fellowship. New Life Fellowship, founded in 1968, is an evangelistic organization which includes work among the poor, slum dwellers and non-Christians. Regular crusades, periodical healing campaigns and social projects and a Bible institute are included in their program.

Campus Crusade for Christ. Campus Crusade for Christ is an international body whose work was introduced into Ceylon in 1968. Their objective is evangelism through campus ministry. Through their short-term training programs they encourage Christians to be effective witnesses.

Ceylon Evangelization Campaign. This organization was founded in 1970. Its ministry is chiefly directed through open-air meetings and tract distribution at the *polas* (village fairs). Systematic visitation is done district by district. Other programs include correspondence courses, counseling and follow-up.

Christian Enquiries. Christian Enquiries was founded in July, 1972 and is involved in a follow-up ministry which is mainly done in the Sinhala language. The work is concentrated specifically in the rural areas and inland villages. Its main objective is to see "Church-in-the-home" or "Community Church" fellowships established through systematic teaching and lay-leadership training programs, with the emphasis on personal evangelism and church growth.

There are several other evangelistic and social ministries carried on by groups and individuals,

such as vacation Bible schools, Child Evangelism Fellowship, rehabilitation centers, orphanages, etc.

FOREIGN MISSIONS

PROTESTANT

The number of foreign missionaries in Sri Lanka has decreased over the past several years due to government restrictions. Those missionaries who are already serving may continue, but replacements are allowed only if made within a year. Visas have to be renewed annually. There are very few missions in Sri Lanka at present which are under direct supervision of foreign missionaries. There are some organizations and missions of foreign origin, which are now under national management. There are about 40 foreign missionaries serving in Sri Lanka at present. (Fifteen Methodist, four Baptist, two Church of Ceylon, two Free Churches of Ceylon, two Lutheran Churches, 11 Salvation Army, two Seventh-day Adventist, and two others.)

ROMAN CATHOLIC

Actual statistics concerning the number of foreign Roman Catholic missionaries in Sri Lanka are not available. It is reported that the Roman Catholic Church is almost completely under its own bishops and priests, and those from other countries who are serving there must renew their visas yearly.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Individual churches, denominations, independent fellowships and missionary agencies carry on respective Christian ministries emphasizing evangelism in several parts of the island. Much work seems to have produced very little results. Crusades, rallies, Bible correspondence courses, and personal evangelism supported by literature and broadcasting are carried on. Contact has been made in almost every village and town. Annual and periodical reports and newsletters show vast numbers of people attending such crusades and rallies and following Bible correspondence courses. But on the whole one cannot see much of Church growth or Christian community growth in Sri Lanka.

BROADCASTING

Very limited free time is given to the Christian Church as a whole by the Ceylon Broadcasting Corporation (Radio Ceylon). This time is shared by both the Roman Catholic and Protestant Churches. Time can be purchased through the English medium of the All Asia beam of the Ceylon Broadcasting

Corporation. Several Christian organizations from different denominational groups (foreign) are using this medium to relay their prerecorded programs. There are very few Christian radio studios in Sri Lanka, the most popular and well-equipped one being that of Back to the Bible Broadcast. Prerecorded programs produced locally in the vernacular languages are beamed to Sri Lanka through the Far East Broadcasting Company stations in Manila, Philippines and Seychelles. There is a good response to the Christian programs that are presented through Radio Ceylon, but the response to the programs that are transmitted from outside stations is not so good.

LITERATURE

Several churches and various Christian missions are presently engaged in literature production and distribution in Sri Lanka. Because of the high literacy rate, several Christian leaders are emphasizing literature evangelism.

The Bible Society, Ceylon Every Home Crusade, Ceylon Evangelization Campaign, etc., sometimes with the help of foreign literature agencies such as Scripture Gift Mission, World Literature Crusade, World Home Bible League, Operation Mobilization and various tract distributing agencies, have distributed millions of pieces of literature throughout Sri Lanka.

Bible correspondence courses have been a significant evangelistic medium in Sri Lanka. Two of the most popular are the "Voice of Prophecy" and "Light of Life." They are being followed by students in almost every village of Sri Lanka.

Several denominational Protestant Christian periodicals are published for circulation among their own members. There is a lack of Christian literature in the Sinhala language, especially in the sphere of Christian life and growth.

There are no literature coordinating agencies in Sri Lanka at present. Recently a Christian publishing house, sponsored by The Evangelical Alliance of Ceylon, has been established. There are a few Christian bookshops run by literature agencies such as Christian Literature Society, Pragna Publishers and other church groups and denominations.

BIBLE TRANSLATION AND DISTRIBUTION

According to the latest Bible Society Report (1972) the Bible distribution in Sri Lanka totaled:

| | | |
|------------|-----|----------------|
| Bibles | ... | 3,667 |
| Testaments | ... | 6,563 |
| Portions | ... | 70,661 |
| Selections | ... | 129,147 |
| Total 1972 | | <u>210,038</u> |
| Total 1971 | | 170,713 |

One of the main tasks of the Bible Society is a complete revision of the Sinhala Bible. Bible

distribution is sponsored by various international bodies such as World Home Bible League and Gideon International. A unique distribution of Scriptures was made in the year 1962/3 when over 2,500 Buddhist temples and several hundred community centers and public libraries were given a Bible or New Testament each. One of the Sinhala daily newspapers at that time carried a front page headline entitled "Bible comes to the Temple."

EDUCATION

Christian. In the 19th century the initiative in educational matters was largely with the Christians. Gradually other religions, particularly the Buddhists and Hindus, showed an increasing interest. The state gradually assumed more and more responsibility for education, and in 1951 it accepted full responsibility for the payment of teachers' salaries, even in the case of schools run by religious bodies. At that stage, about ten Christian schools opted to stay out of the government plan and did not receive any government assistance. They were allowed to charge fees and they still do so. In 1960 the state took over complete management of the schools run by religious bodies, for which they were previously paying only the teachers' salaries. In view of strong protests, the government allowed some schools to continue independently, but at the same time imposed the condition that such schools should not levy fees. The Roman Catholic Church was affected most as they had an extensive system of parochial schools. There are at present about six private non-fee levying schools run by the Protestant churches. These schools must meet their own expenses, not from school fees or government grants, but through voluntary donations and funds raised by special efforts.

Theological. There is only one major theological training program which offers a diploma course in Sri Lanka. It also offers a degree course in affiliation with the Serampore Theological Seminary in India. This Theological College of Sri Lanka, which is situated in Pilimatalawa, is a joint program of the Church of Ceylon, Methodists and Baptists. Apart from this college of theology, there are a few small denominational Bible schools and training institutes in Sri Lanka. Plans are underway to set up an evangelical Bible college to introduce a diploma course.

SOCIAL CONCERN

The Christian Church as a whole takes an active interest in meeting the physical needs of the Ceylonese people and society. Since the beginning of the 19th century ministries such as hospital care, leprosy colonies, maternity care, community development, agriculture, literacy training, schools for the deaf and blind, orphanages, and other social work has been carried on by various Christian bodies. The government gave these institutions much encouragement and grants to carry on the work. However, these ministries have diminished, as the government has taken over about 90%

of this work. There is now a separate ministry in the government to develop social work.

THE NATION AND ITS PEOPLE

POPULATION

Sri Lanka is one of the most densely populated countries in the world, with an average density of more than 212 persons per square kilometer (550 persons per square mile). The total population as reported by the Population Reference Bureau is 13.5 million.

Almost half the population is under 18 years of age. There are more males than females (51.3% and 48.7% respectively). Three-fourths of the population live in rural and estate areas. Colombo, which is the most populated district in the island, has a density of over 1,274 persons per square kilometer (3,300 persons per square mile), and one in five persons in Sri Lanka live here.

COMPOSITION

There are two predominant ethnic groups among the Ceylonese population. They are the Sinhalese (Aryan strain) and the Tamils (Dravidian strain). There are also the Moors or Malays, and the Burghers (descendants of the Portuguese and Dutch). Sinhalese are in the majority with 71.9% of the population, while Tamils are 20.5%. Of the remaining 7.4% of the population, 7% are Moors and Malays, and 0.3% are Burghers. The other nationalities, such as Chinese, Afghans, etc., are 0.1%. The Tamil community is divided into Ceylon Tamils who live mainly in the Northern and Eastern districts of Sri Lanka, and India Tamils who predominantly live in the hill country and in the urban areas. Recently a good percentage of the Tamils of Indian origin has been repatriated to India, while others have been given citizenship rights by application.

LITERACY AND LANGUAGES

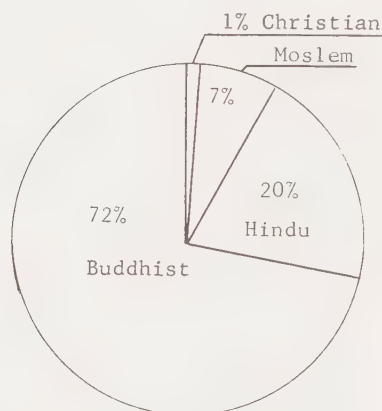
The three main languages are Sinhala, Tamil and English. Sinhala, the official language of the country, is spoken by about 80% of the population. The literacy rate in Sri Lanka is estimated at 80% to 85%. Education from lower school to university is free. Children begin school at age six.

RELIGION

The earliest religion found in the island of Sri Lanka was a crude form of animism. At present, Sri Lanka is a pluralistic society with each of the major groups practicing its own religion. The Sinhalese have been mainly Buddhists ever since Buddhism was introduced into the country from India in the 3rd century BC. The Tamils are mainly Hindus. Christians are found both among the Sinhalese and Tamils. The Moors and Malays are the followers of Prophet Mohammed.

Religious harmony between the various faiths is being promoted in Sri Lanka through dialogue and various interreligious organizations, such as Congress of Religions and the Religious Harmony Movement, etc.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Sri Lanka is an island lying at the southern extremity of India. It is separated from India by the very shallow Palk Straight. The island's southern point is situated on the sixth degree, whereas the northern extremity lies almost on the tenth degree. Its length is about 435 kilometers (270 miles) and breadth 225 kilometers (140 miles). The total area is 60,430 square kilometers (23,332 square miles). Sri Lanka has a variety of climates largely dependent on the monsoons and the elevation above sea level. There are no well marked seasons. The hill country is found in the south central part of the island with rivers flowing to the coast in each direction. The highest point is reached in Pidurutalagala, 2,700 meters (8,300 feet), while its maritime districts are chiefly lowlands. For its small size, Sri Lanka has an astonishing variety of tourist attractions. Within an area of a little more than 6,000 square kilometers (2,300 square miles) are found cities more than 2,000 years old, beautiful scenery and lush tropical lowlands. The British called it "The Pearl of the Indian Ocean."

HISTORY

Civilization in Sri Lanka dates back to ancient times. Tradition asserts that the ancestors of the Sinhalese race came from India when an Aryan prince of North India, named Vijaya, came and settled in the island along with his followers. From 543 BC the Sinhalese race occupied the island, and

during this period, under her kings and princes, the island progressed and prospered. The remains of ancient Sri Lanka are today a reminder of the glory of a whole civilization, a philosophy and a history of a proud people.

Buddhism was introduced in the year 307 BC to the island by an Indian prince, named Mahinda, during the reign of King Devanampiyatissa.

Tamil and Malabar influences in Ceylon had been strong in the beginning. Since the 16th century the island was ruled by three Colonial powers in succession - the Portuguese (153 years), the Dutch (138 years), and the British (152 years). These three powers had great influence on the people with respect to education, culture and religion. Under the British rule the first Legislative Council was formed. In 1948, Ceylon received its independence from British rule. The first Ceylonese prime minister was Mr. D. S. Senanayake, who has been revered as the "Father of the Nation."

Since that date the nation as a whole has been trying to regain its lost rights and is making every effort to restore its culture, religion and economic freedom. In 1961 Sri Lanka made world history when Mrs. Sirimavo Bandaranaike became Prime Minister, the first lady ever in the world to achieve this position.

GOVERNMENT AND POLITICAL CONDITIONS

The Sri Lanka Freedom Party (SLFP) in coalition with two major leftist parties form the United Front Government under the leadership of the Prime Minister, Mrs. Sirimavo Bandaranaike. After an overwhelming victory in the general elections in 1970, her leadership produced rapid changes in the government and economic spheres.

In 1971 Sri Lanka was declared a free, sovereign and independent republic. The sovereignty of the people is exercised through a National State Assembly of elected representatives. The National State Assembly is the supreme instrument of state power of the republic. There is a president whose duties are mostly ceremonial. The prime minister heads the government with a cabinet of ministers. The judicial system consists of the Supreme Court, and presidentially-appointed justices. The state is endeavoring to strengthen national unity by promoting cooperation and mutual confidence between all sections of the people of Sri Lanka.

ECONOMY

Tea, rubber and coconut continue to be the main exports of Sri Lanka. In recent years the gemming industry has flourished and export of gems has become one of Sri Lanka's main projects. Tourism is also a thriving industry as it brings foreign exchange to the country. There is a special ministry in the government to promote the tourist industry.

Agriculture is still the main occupation of the majority of the population. One time Sri Lanka had been known as the "Granary of the East." This situation has deteriorated and now Sri Lanka is facing a grave economic crisis. The income derived from the major exports is not sufficient to meet the needs of the population. The government has taken drastic measures to curtail some of the privileges enjoyed, and has launched an island-wide campaign to gain economic freedom and be self-sufficient in food. Grave problems that confront the nation at present are unemployment, shortage of houses, and population explosion.

The per capita GNP of Sri Lanka is 702 rupee (U.S. \$110).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Denomination | Total Christian Community |
|----------------------------|---------------------------|
| Church of Ceylon | 48,000 |
| Methodist | 26,000 |
| Baptist | 3,000 |
| Dutch Reformed Church | 1,900 |
| Salvation Army | 5,000 |
| Church of South India | 4,000 |
| Ceylon Pentecostal Mission | 7,000 |
| Assemblies of God | 1,300 |
| Free Churches of Ceylon | 1,500 |
| Presbyterian | 500 |
| Lutheran | 600 |
| Seventh-day Adventist | 1,500 |
| Other Protestants | 500 |
| | 100,800 |
| Roman Catholics | 890,000 |

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ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special recognition to Rev. Arnold Mendis and Rev. B. E. Fernando.

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

SWAZILAND

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Swaziland and to increase the overall awareness of Christians of Swaziland of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

About 59% of Swaziland's 500,000 population are animist, with about 20% professing membership with the churches related to the Christian missions, and 20% professing relationship with one of the various separatist or indigenous churches. There are also a few Muslims who are completely unreached.

CURRENT STATUS OF CHRISTIANITY

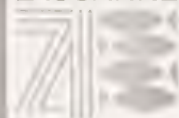
The Christian community in Swaziland represents about 40% of the total population, and is divided into adherents of mission and traditional denominational churches, and the followers of more than 40 African Independent churches. Overall growth of the Christian community appears limited. Churches and missions have been active in providing educational and medical ministries as well as in establishing churches.

NATIONAL CHURCHES

There are perhaps 15 denominations of Western origins and some 40 different African Independent (separatist) churches. Less than 2% of the population belong to the mission and denominational churches and numerical growth seems slow. The Roman Catholic Church with 38,000 members (about 8% of the population), is perhaps the fastest growing of the traditional churches. The separatist churches have a larger total community than do the mission and denominational churches, and their attractiveness is due in part to the Swazi's high esteem for everything Swazi and in these indigenous churches, members can be both Christian and Swazi. The largest of these indigenous churches is the Swazi National Church which claims the King as its spiritual head.

Cooperative ministries and interchange of information is provided by the Swaziland Conference of Churches.

Most younger Christians are involved in the sudden economic growth of Swaziland. Wages have increased considerably, educational opportunities are unlimited, scholarships for overseas study are abundant. This means that material advancement comes first in the thinking of many of these Christians. Few seem to feel the responsibility to



enter various Christian ministries. Rapid advancement in the social, economic and political fields have captured the imagination of many.

Highly placed government officials do not hesitate to publicly criticize Christianity for having robbed Swazis of their traditional way of life. However, there are Swazi Christians who speak strongly for Biblical truth regardless of these nationalistic expressions.

The most responsive age groups are the teens and early twenties in the educational institutions. Elsewhere materialism, secularism and a renewal of the traditional religious system claim the attention of the people.

FOREIGN MISSIONS

Missions have been at work in Swaziland since 1840, but the going has not been easy. The Methodists and Lutherans early sought to establish mission stations but after some abortive attempts permanent work was initiated in the 1880's. The Anglicans soon followed but success in missionizing was primarily limited to women. During the 1890's a number of smaller mission groups appeared including the South African General Mission (African Evangelical Fellowship), the Scandinavian Alliance Mission (the Evangelical Alliance Mission), and the Seventh-day Adventists. The Church of the Nazarene established its first work at Piggs Peak in 1910 and some Pentecostals arrived in the same year. Child Evangelism Fellowship began work in the early 1950's. The Roman Catholic Church began to work in 1914.

The missions are primarily involved in educational and medical work and they have played an important role in providing these facilities for the Swazi people. Although many Swazis have been educated and trained in mission institutions they resist conversion to western-oriented Christianity. They remain loyal to the traditional religious system and the ancestral cult. Christians are tolerated but watched carefully.

Mission stations and missionary activity is strategically located across the country with the heaviest concentrations in the vicinity of the main population centers.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The New Life for All evangelism movement has begun to reach out but it is still too early to judge the results. Thus far not much has been accomplished.

The Student Christian Association, newly arrived in Swaziland, already feels that it has more grassroots leadership among the Swaziland youth than in the other countries surrounding Swaziland. There is a growing core of outstanding Christians among the youth. Campus Crusade has just begun a ministry but it is too soon to know what impact they will make. The Agape movement (Campus Crusade) has sent in several workers to serve in institutional ministries.

BROADCASTING

The Swaziland Broadcasting Service, the government radio agency, provides time for religious broadcasts by the various churches, working through the Swaziland Conference of Churches. There are also plans by Trans World Radio to construct a short-wave broadcast station in Swaziland.

BIBLE TRANSLATION AND DISTRIBUTION

The complete Bible is available in English. Portions of Scripture are available in Tsonga and Zulu.

EDUCATION

Missions have been actively engaged in educational ministries for a number of years and many of the educated Swazis have received their training in mission schools.

SOCIAL CONCERN

Missions have been active over the years in providing medical facilities and training. For example, the Church of the Nazarene has a large hospital and nurses training institute at Manzini.

THE NATION AND ITS PEOPLE

POPULATION

About 460,000 people live in Swaziland, 96% being Swazi and the rest being other Africans, Europeans and people of mixed race. Less than 10% of the people live in urban areas and overall density of 27 people per square kilometer (69 persons per square mile). There are fifteen towns and villages, most having less than 2,000 residents. Mbabane has 16,000 residents and Manzini approximately 6,000. Lobamba, the spiritual and legislative capital of Swaziland is also the site of the King's Village.

COMPOSITION

The Swazi are predominantly negroid in appearance, but skin color ranges from dark brown to honey gold; occasional individuals have profiles reminiscent of Friezes from ancient Egypt and others show Bushmanoid features. Three main Bantu-speaking groups have been absorbed into the Swazi Kingdom: the Nguni (the group of the royal Dlamini clan), the Sotho and the Tonga.

There is a European community of about 12,000 (half of whom were born in South Africa). There is also a small coloured community (mixed race) of about 6,000.

LITERACY AND LANGUAGES

The national tongue is siSwati, a Bantu language akin to Zulu. English is the trade language and fairly widely understood. In 1967, illiteracy was 75% but this is steadily decreasing. In 1970, 60% of the population was under 24 years of age, and of these, 71,455 were in 366 primary schools and 9,001 in 54 secondary schools. A teacher training institute provides the teaching staff for a good percentage of the schools with 349 trainees in attendance in 1971.

A more recent development is the establishment of a University College located near Manzini. The Swazi Youth Centre provides training for young Swazis to become good citizens and progressive farmers.

Missions were at one stage largely responsible for the educational facilities but the Swazi government has increasingly taken over this responsibility.

RELIGION

Traditional tribal religion is challenged by Christianity. In 1946 nearly 40% of the population claimed to be Christians. The figure is the same for 1974. At least half of those who claim Christianity belong to the Separatist churches. (African Independent Church movement). These churches have a greater appeal to the Swazi for they seek to incorporate traditional forms into their Christian expression.

The Swazi National Church, constituted with a flexible dogma and great tolerance of traditional customs, claims the King as its figurehead. King Sobhuza thus serves both as head of the traditional ancestor cult and as priest-king of the Swazi Church.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Swaziland lies in the shadow of the Republic of South Africa, which adjoins it on three sides. To the east lies Portuguese East Africa, or Mozambique. With only 17,366 square kilometers (6,705 square miles) - less land area than New Jersey - Swaziland is Southern Africa's smallest country. Mbabane is the administrative capital, a bustling center nestled in a sheltered valley of the north-western highveld. Manzini, situated in the middle-veld at the foot of the western mountain ranges, is the commercial center of the Kingdom.

Swaziland offers considerable regional variation. In the west are rugged highlands where the grass is short and sour. Trees grow mainly in deep ravines and the weather is cool and exhilarating. The mountains slope into undulating plains of the more fertile and warmer midlands checkered with productive fields of citrus and pineapple groves. These plains give way to the low-lying bushveld, subtropical in climate. Between these lowlands and the eastern seaboard, the windswept Lebombo mountain range forms the fourth topographical region.

Most of the rain falls in the summer (between October and March) but even during the summer long dry periods are not unusual. Except in the bushveld, it is seldom uncomfortably hot and no part of Swaziland is ever exceptionally cold although on rare occasions some snow has fallen on the high mountainous regions. Four large rivers and their tributaries drain the landscape.

HISTORY

The Swazi are part of the millions of Bantu-speaking peoples of Africa who migrated at different times from central and east Africa and eventually arrived in the southeastern region between the Drakensberg mountains and the Indian Ocean. The Swazi moved into what is today called Swaziland in about 1750. For the next 100 years, the clans were brought together and by the mid-nineteenth century, King Mswati, son of Sobhuza I, had completed his forebears' struggle to weld some seventy of these clans into the Swazi nation. About the same time, the Swazi had to defend their lands against the onslaughts of the Zulus. The coming of the European concessionnaires further threatened the peace of the Kingdom. British help was sought and reluctantly granted following the Anglo-Boer War of 1899-1902, when Swaziland was declared a British protectorate. The Swazi monarch, King Sobhuza II, secured independence for the territory on September 5, 1968.

GOVERNMENT AND POLITICAL CONDITIONS

In the process of historical growth, the Swazi developed a dual monarchy. At the head is a hereditary king, titled by the people Ingwenyama (Lion) and the Queen mother, Idlovukati (Lady Elephant). Tradition traces the king's descent through the Nkosi-Dlamini royal family to the 15th century.

Swaziland was a constitutional monarchy. Executive authority was vested in the King and was exercised through a Cabinet presided over by the Prime Minister. Parliament consisted of two chambers, the House of Assembly with 24 elected members and six members appointed by the King, and the Senate with twelve members, six appointed by the King and six by the House of Assembly.

The Swazi National Council, the traditional assembly of all adult male Swazi, served to bind the nation together and was solely responsible for Swazi law and custom. Under the rule of the King, Swaziland has been able to develop a peaceful climate free from overt racial and tribal tensions.

In April 1973, King Sobhuza repealed the constitution and took over all judicial, legislative and executive powers himself.

ECONOMY

Agriculture and cattle raising are the chief occupations. Cash crops are primarily raised on the large farms. Most Swazi are engaged in subsistence farming, raising just enough crops for their own use. Cattle, the riches of the Swazi, are used for paying bride-price, ritual purposes and occasionally trading. A huge man-made forest, covering 104,000 acres of pine and eucalyptus trees, one of the fastest growing forests in the world, provides wood-pulp for export. Iron ore is exported to Japan, carried to the coast by Swaziland's only railway link with a neighbouring country. Asbestos is also a major source of revenue. About 10,000 Swazi are employed outside the country.

The annual per capita gross national product is U.S. \$180 - 120.8 rand, same as South Africa.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

TAIWAN (Rep. of China)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Taiwan, and to increase the overall awareness of Taiwanese Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

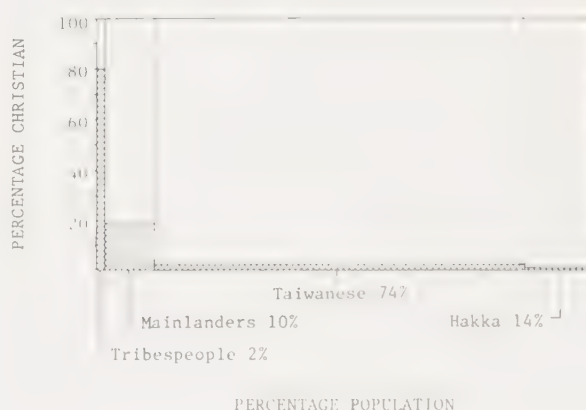
The Taiwanese (Hoklo) are the largest ethnic group in Taiwan, comprising approximately 74% of the total population of 15.5 million. Only about two percent of the Taiwanese are professing Christians. Most others follow the traditional Chinese folk religion which is basically animistic, including a varying mixture of elements from Buddhism, Taoism and Confucianism.

The second largest group is the Taiwan-born Hakka, originally the educated and moneyed people from the cradle of Chinese civilization. They comprise about 14% of the population. Among this group there are very few professing Christians. The reason for the low percentage of Christians among the Hakka is that early missionaries were not aware of the Hakka's strong self identity. They chose to use only the language of the Min-nan majority. Because the only Bible was a romanized character version, the Hakka rejected it. From 1872 to 1952 only one or two missionaries considered the Hakka dialect important enough to learn it. As of 1973 only 6 missionaries can speak the dialect with any fluency and there are 1,750,000 Hakka on Taiwan. Even the recent translation of the Bible into Hakka is in romanized characters and is not likely to be used since romanization is disliked by the government and is not used by the people. The Hakka dialect is the dialect most like the old Chinese even though the Hakka left their home more than 1,500 years ago. Today as few as 0.2% of the Hakka on Taiwan are Christians.

The third largest group is made up of the mainlanders who are mostly war refugees. A great many missionaries, expelled from the mainland, came to work with them. There is a relatively high percentage of Christians among them (8% Protestant and 11% Roman Catholic). They form the chief part of some 40 denominations.

The graph below shows some of the major people groupings of Taiwan and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS
(GRAPH)



NOTE: These figures are approximate.

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE

Most Taiwanese Christians are aboriginal tribes people. Missionary work among the aboriginal mountain tribes people has generally met with great responsiveness. Although the tribal peoples make up only two percent of the total population, 80% are estimated to be professing Christians.

The tribal people of Taiwan are divided into 10 distinct linguistic groups with a total population of 256,040 people. Some live in the mountain areas, where they comprise the dominant portion of the population. Others live on the plains, where they are a small minority among the Chinese. The religion of the tribal people in mountain areas breaks down as follows:

TRIBAL PEOPLE IN MOUNTAIN AREAS

| | | |
|------------------|---------|--------|
| Roman Catholic | 45,300 | 32.83% |
| Presbyterian | 58,870 | 42.67% |
| Other Protestant | 14,920 | 10.82% |
| Buddhist | 5,280 | 3.83% |
| Taoist | 0 | |
| "No" Religion | 13,590 | 9.85% |
| Total | 137,960 | |

TRIBAL PEOPLE IN PLAINS AREAS

| | | |
|------------------|---------|--------|
| Roman Catholic | 44,540 | 37.72% |
| Total Protestant | 45,240 | 38.30% |
| Buddhist | 20,850 | 17.66% |
| Taoist | 1,190 | 1.01% |
| "No" Religion | 6,270 | 5.31% |
| Total | 118,080 | |

CURRENT STATUS OF CHRISTIANITY

Taiwan has a long history of Christian witness but to date only about 4 to 5 percent of the total population can be considered Christian. Foreign mission work is extensive, with about 80 Protestant agencies on the island in the early 1970's. There is freedom to proclaim Christianity, and the churches and missions are using a wide variety of methods for this. Observers of the church scene have noted that Christianity in Taiwan is, by and large, western and only slowly are the traditional churches adapting themselves to their setting. Because of the multiplicity of small denominations or independent works, the small Christian minority is very fragmented. However, the former great responsiveness of the tribal peoples, the consistent growth of some indigenous churches, and the changing customs of migrants who have moved from rural to urban areas are indications that there may be a fertile field for proclamation of the Christian faith.

Within the society itself, there appears to be growing secularism and materialism, due in part to the breaking of traditional ties and relationships

as urbanization draws more people to cities, uprooting families and dislocating lives.

The rural church is suffering from loss of leadership and loss of financial strength because many young adults are moving to urban and industrial areas for education and employment. In urban and suburban areas the presence of these young adults makes it relatively easy to start churches. Because of new pressures and responsibilities there is, however, a considerable loss of members.

Taiwan and her churches are losing a large number of college and university young people. These students, including theological college graduates, travel abroad for further studies and then do not return. This emigration has had a serious impact on trained leadership potential of the churches. Intellectuals are respected in Chinese society but there are few of them in the churches.

Training of laymen to take an active role in church life is another problem in the church. Many laymen do not see that they have a role in the ministry of the church; rather, they tend to leave it all to the pastor. Recently there has been an increase in literature available for laity training.

The unique political situation on Taiwan has, in the view of some observers, prevented church leaders from speaking out on social and political issues.

Theological education efforts have produced an increased number of seminaries and Bible schools, but there has sometimes been a lack of interest in theological education on the part of potential students. Many schools have very small student bodies and, in 1970, the ratio of students to teachers in these schools was only about 4 to 1. One observer pointed out that seminary education in Taiwan is not training men to interpret Christianity in their Chinese cultural context. In many cases both the content and format of theological training are transferred directly from the West without being transformed to fit the local scene. Often core courses are taught by foreigners through interpretation. The first steps toward theological education by extension have been taken since 1971.

Much Christian work is done among middle and upper class peoples, although the lower classes are larger in number and are perhaps potentially more responsive. Most of the missionaries are in urban areas, although nearly one half of the population is rural. Over half of all non-institutional missionaries work mainly with mainland Chinese who comprise only ten percent of the population, although it is becoming increasingly difficult to follow clear-cut ethnic divisions except in rural areas which are populated only by non-mainlander Chinese.

NATIONAL CHURCHES

PROTESTANT

The 1972 Taiwan Christian Yearbook lists 40 Protestant church bodies with a reported communicant membership of about 120,000 excluding independent churches. This total is divided among approximately 1,900 congregations, which means that the average size of a congregation is fairly small. About 2,000 national pastors and workers serve these congregations. In addition, about 65,000 independent Christians belong to about 400 local congregations.

The oldest and largest Protestant church on Taiwan is the Presbyterian Church in Taiwan. In 1971 it had about 41,000 communicant members in churches in the plains or lowland areas, and about 29,000 in the mountain churches. During the period 1955 to 1965, the Presbyterian Church made a successful effort to double its membership, although by the late 1960's, the rate of growth had slackened. This church has theological colleges in Tainan and Taipei, a theological training institute for tribes people, plus hospitals, clinics, secondary and professional schools and an agricultural training center. Missionaries and aid are received from six related mission boards in the United Kingdom, Canada and the U.S., and there are about 80 foreign missionaries (including wives) working with the church.

Of other Protestant church bodies, the larger ones include the Taiwan Baptist Convention, with 10,100 communicant members, the Seventh-day Adventist Church, with about 5,190; The United Methodist Church, with 3,458; the Taiwan Holiness Church, with 2,700, and the Taiwan Lutheran Church with approximately 2,400.

Churches and missions are able to carry on a large number of functional and institutional ministries, including programs in the areas of evangelism, theological and Christian education, broadcasting, literature, medicine and public health, Bible translation and distribution, and others.

ROMAN CATHOLIC

Roman Catholicism was introduced briefly to Taiwan in the 16th century, but continuous presence dates from the mid-1800's. A hierarchy was established in 1952. The Roman Catholic Church also grew rapidly during the period of general church growth during the late 1940's and 1950's but this growth was similarly slackened. In 1972, there were 302,000 members of the Catholic community, with about 800 priests.

INDIGENOUS CHURCHES

One of the unique aspects of the Christian scene on Taiwan is the appearance and exceptional growth of independent Chinese churches, completely apart

from western missionary efforts. In 1960 almost one third of the non-Catholic community belonged to the independent churches.

The second and third largest non-Catholic churches on Taiwan are independent Chinese churches: The Assembly Hall Church (Little Flock), and the True Jesus Church. Both of these churches are indigenous, and emphasize the lay ministry. The combined communicant membership is over 50,000.

The Assembly Hall Church came to Taiwan in 1948 with the arrival of refugees from Mainland China. By 1970, it had about 30,000 baptized adult members and had established meeting halls in several other countries. Most of the members are mainlanders. Services are held in Mandarin. Formal systematic theology is not stressed. The emphasis is on Bible study. Although the local churches have highly developed internal structures, formal, bureaucratic organizations are strictly rejected. There is no liturgy in the worship service. Baptism is by immersion and the Lord's Supper is highly regarded. They emphasize the importance of local and home churches, and most of the church workers depend on outside employment for part of their income. The third largest is the True Jesus Church, which began in Taiwan in 1926. By 1972 it had grown to 192 congregations with a total membership of 31,600 including children. Slightly more than half of the members are Taiwanese and their services are held in the Taiwanese language. In contrast to the Assembly Hall, the True Jesus Church is highly organized, with local churches grouped into five regions.

Doctrinally, The True Jesus Church emphasizes the unity of God and has three sacraments, which include a Pentecostal view of the baptism of the Holy Spirit. The True Jesus Church has established churches in 8 other countries, the largest in Sabah. Those churches are self-supporting.

CHURCH GROWTH AND RESPONSIVENESS

Evangelistic work among the aboriginal mountain tribes people has generally met with great responsiveness. Thousands of them turned to Christianity after World War II as a result of ground work done prior to the war. Protestant missionary contact with the tribes people began in the 1920's but practically all evangelism was carried out by the tribal people themselves with some notable assistance from Taiwanese Christians on the plains. Roman Catholic missions begun in 1949 include significant institutional ministries.

FOREIGN MISSIONS

The first of 34 Dutch missionaries arrived in Taiwan in 1627 following the occupation of Taiwan

by the Dutch East Indies Co. in 1624. The conquest of Taiwan by Koxinga in 1662 resulted in the expulsion of the Dutch from the island. Dominican missions began work in 1628 but were driven out together with the Spanish traders by the Dutch in 1642. During this short period of missions by the Dutch and Spanish, a total of 9,900 converts were reported. Except for brief visits by Roman Catholic missionaries in 1662, 1673, 1694 and 1715, no further Christian missionary work was done until 1859 when Taiwan ports were opened once again to foreigners. At that time, the Dominicans resumed their work.

English Presbyterians arrived in the South in 1865 and Canadian Presbyterians in the North in 1872 and, along with the Catholics, were at most the only foreign missionaries on the island until after World War II. In 1895 Taiwan was ceded to Japan as part of the treaty that concluded the Sino-Japanese War. Several Japanese denominations established churches in Taiwan for the Japanese speaking population, and some, notably the Holiness Church, sent missionaries to the Taiwanese people. There were also a few independent missionaries. The increasing militarism of Japan in the late 1930's forced Western missionaries to leave. By 1940, with the Pacific War approaching, all missionaries, with the exception of a few old Spanish Catholic priests, had left.

With the conclusion of the war in 1945, and the consequent return of Taiwan to China, Presbyterians led the re-entry to the island. The unsettled conditions after World War II made many Chinese receptive to the Gospel. The number of Christians on Taiwan grew with the addition of many Chinese Christian refugees who came from the Chinese mainland. In addition, a large people movement among the mountain tribes people of Taiwan brought thousands into the Christian church. Within ten years the total Christian missionary force has risen to 300 Western missionaries. There was rapid church growth during the 1950's and many new missions rushed to take part in that growth. By 1963 the total force of "full-time" Christian workers, including missionaries, exceeded 2,000.

PROTESTANT

In 1972 there were missionaries from approximately 80 Protestant foreign missions and mission service agencies and over 30 independent missionaries comprising a total of 770 missionaries. Sixty of the agencies were North-American based, accounting for 75% of the missionaries.

There are also Japanese and Korean missionaries to Taiwan.

In 1971, Protestant churches and missions were operating 8 colleges and universities, 18 hospitals and clinics and 21 seminaries and Bible schools. Two agencies were engaged primarily in radio work.

That year the Presbyterian Church of Taiwan had the largest missionary force (76), composed of missionaries from six different reformed mission agencies; the largest number being from the Presbyterian Church in the U. S., with 26 missionaries.

The Presbyterian Church in the United States began work on Taiwan in 1949 with missionaries who had served on the China mainland. Their ministry started with the founding of the China Sunday School Association. Later, it was expanded to hospitals, mountain tribes and mainlander communities. The mission founded a university student center and helped found two Bible schools. In 1965 the denomination came into full cooperation with the Presbyterian Church of Taiwan.

The largest denominational agency is the Southern Baptist Mission with a staff of 58 in 1972. The first workers came in 1948. Their churches are now called the Taiwan Baptist Convention. Its 102 churches and preaching centers have a total communicant membership of 10,000, with a Sunday School enrollment of 7,400. Additional evangelistic work is done through student centers, literature distribution, radio and TV programs which offer Bible correspondence courses. The mission has started two junior college level schools, a seminary, and two Bible schools.

The Overseas Missionary Fellowship entered the island in 1952 and is the fourth largest with 42 workers. Rather than establishing yet another denomination, the O.M.F. concentrates on assisting existing churches at the congregational level and sends some of its missionaries to various Taiwan-based organizations such as the Campus Evangelical Fellowship (equivalent to the IVCF). Its ministry of evangelism has been carried out through Bible teaching and literature production and distribution.

The largest single non-denominational mission is The Evangelical Alliance Mission (TEAM) with a roster of 65 missionaries in 1972. The first workers arrived on the island in 1951, and today the mission's evangelistic efforts are directed through literature production and distribution, tribal literacy work, radio programs with correspondence courses, and Bible translation, in addition to direct evangelism. It also operates an orphanage, youth camp, and hospital. Increasingly, the attention of this mission is given to evangelism among Taiwanese and Hakka communities. TEAM has founded 26 churches and preaching centers, with a total community of 1,600.

ROMAN CATHOLIC

The total Roman Catholic missionary force is about 875. U. S. Roman Catholic orders send about 161 missionaries to the island. Others come mostly from France, Germany, The Netherlands, Spain, Switzerland, Canada, and the Philippines. In 1966 twenty percent of the Catholics' total male missionary force was concentrated among the Hakka

speaking people. The highest percentage of Roman Catholic membership is among the Taiwanese.

FROM TAIWAN TO OTHER COUNTRIES

Since the late 1950's a growing number of Taiwanese missionaries has served overseas Taiwanese communities in Brazil, Hong Kong, Japan, Malaysia, Mauritius, Singapore, Tahiti and Thailand. The expenses of these missionaries are largely born by the overseas churches that invite them.

In 1967 the Burning Bush Society was formed to send tribal missionaries from Taiwan to the ethnically related tribal people of Sarawak, Indonesia. At present there are seven such missionaries, largely supported by funds from North America.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

A number of missions, denominations and independent churches, are engaged in various evangelistic efforts, including mass meetings, visitation evangelism, and personal work. In November, 1969, the Chinese Congress on Evangelism was held in Taipei with almost 400 participants from most Protestant denominations in Taiwan. The Congress' declaration called for cooperation between different denominations in mobilizing the whole church for evangelism; concern for church growth and renewal; evangelization of mainland China; and sending Chinese missionaries to other nations.

BROADCASTING

Radio and TV are extensively used in Taiwan. Religious broadcasting on radio and television is permitted and several missions and denominations produce programs for broadcast. Among these are Overseas Radio and Television Incorporated, TEAM, The Taiwan Lutheran Church, the Taiwan Baptist Convention, Gospel Crusade, Glad Tidings Missionary Society, Inc., the Far East Gospel Crusade, and the Roman Catholic Church. Programs are produced both in English and Chinese.

LITERATURE

For many years Hong Kong has been the publishing center for Chinese Christian literature, but an increasing amount is being produced in Taiwan. Taiwan has also been a major distribution area for Hong Kong-produced materials. An increasing number of Chinese-language Christian books are available, including some original works. There are 18 Protestant bookstores and at least as many Roman Catholic ones around the island. Several Christian newspapers and magazines are also printed in Taiwan.

BIBLE TRANSLATION AND DISTRIBUTION

The Bible Society in the Republic of China reports a significant increase in distribution from 1971 to 1972:

| | |
|------------|-----------|
| Bibles | 41,934 |
| Testaments | 193,131 |
| Portions | 1,329,484 |
| Selections | 2,504,386 |
| <hr/> | |
| TOTAL 1972 | 4,068,935 |
| TOTAL 1971 | 2,895,805 |

At present 47 church bookstores sell Scriptures for the Bible Society. In addition to these bookstores there are a colporteur superintendent, and 9 colporteurs who help with Scripture distribution in northern, central, and southern areas of Taiwan.

Every morning there is a Scripture reading program on the radio sponsored by the Bible Society.

Publication and translation works are all progressing well. The new translation of the Amoy New Testament has been completed by a committee of Protestant and Roman Catholic scholars.

Publication of various translations is underway. They include the Amoy New Testament and the common-language Chinese translation, with the Tayal and Paiwan to be finished shortly. Those completed and being distributed are the Amis and the Bunun New Testaments.

EDUCATION

Theological. There are 21 Protestant seminaries and Bible schools on Taiwan, some very small. Only five have more than 50 students. There are a total of 846 full-time students and 224 part-time. About 40% of the total are women. There are between 200 and 300 full-time Taiwanese and foreign teachers. Roman Catholic seminarians totalled 90 in 1973. (A complete listing of schools is found in the Taiwan Christian Year Book, 1972.)

Christian. There were 8 Protestant church-related colleges and universities in Taiwan in 1970, with a total enrollment of over 14,800 students. There were also 12 pre-college level Christian schools (exclusive of kindergartens), with a total enrollment of about 6,800. Two of the schools were for missionary and non-Chinese children. The Roman Catholic Church was operating 53 schools with a total enrollment of about 18,500. Several missions and churches provide financial support and missionary teachers for secular schools and universities as well as operating schools of their own. Among them are the Friends Foreign Missionary Society of Ohio

Yearly Meeting, the Overseas Missionary Fellowship, the Presbyterian Church in the U.S., the Reformed Church in America, the Roman Catholic Church, and the United Board for Christian Higher Education in Asia.

Several churches and missions, particularly the Presbyterians, Lutherans, and Southern Baptists have established student centers and hostels, sometimes for high school students but usually for university students. There are approximately 30 Protestant student centers and hostels and 63 Roman Catholic ones.

SOCIAL CONCERN

Churches and missions have been engaged in a number of social action programs. The largest agency is Taiwan Christian Service. Several operate student and child care homes and centers, including Lutheran World Relief, The Christian Children's Fund, the Presbyterian Church, the Roman Catholic Church, and World Vision. Others are involved in community development, in agricultural assistance, and in the distribution of supplies, both routine and during disasters.

The first Protestant missionary to Taiwan in the 19th century was a doctor, and Christian medical work has been and still is a key factor in winning a hearing for the Gospel. Many churches and missions operate or support hospitals and clinics. In 1971 there were 18 Christian hospitals and clinics on the island, including one specializing in leprosy treatment. The total number of patients in 1970 was over 607,000. In addition to these hospitals and clinics, some other medical services such as mobile clinics are provided by the American Lutheran Church, the Evangelical Covenant Church of America, the General Conference Mennonite Church, and the Presbyterian Church. These clinics often provide both medical care and public health instruction.

THE NATION AND ITS PEOPLE

POPULATION

Taiwan's population in 1973 was estimated at 15.5 million, with about 60% of the population living in urban areas. In 1952, 33% lived in urban areas and by 1964 this had increased to 51%. The estimated population projection for 1985 is 19.4 million, based upon an annual population growth rate of 2.3%.

COMPOSITION

Ninety-eight percent of the population is Chinese subdivided as follows: 74% Taiwanese (Hoklo), 14% Taiwan-born Hakka, 10% mainlander; 2% of the total population are aboriginal tribes people.

LITERACY AND LANGUAGES

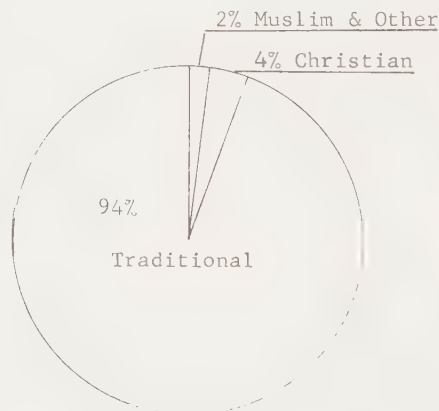
Approximately 85% of the population is literate in their own language, and a growing percentage is becoming literate in English.

Mandarin Chinese is the official language. Many adults also understand Japanese. Mainlanders speak Mandarin and a mixture of regional dialects. Most Taiwanese speak either Minnan (Taiwanese) or Hakka. Tribes people speak dialects of a Malayo-Polynesian family.

RELIGION

Ninety-four to ninety-five percent of the population follow the traditional Chinese folk religion of Taiwan, at least for weddings and funerals. This religion is basically animistic and includes a varying mixture of elements from Buddhism, Taoism and Confucianism. In high school, however, up to 30% of the students claim to have no religion. There is a resurgence of Chinese Buddhism. There are about 10,000 to 15,000 Muslims and approximately 650,000 Christians (about 4.5% of the population).

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

The island of Taiwan lies about 145 kilometers (90 miles) off the southeast coast of mainland China. It has an area of about 36,260 square kilometers (14,000 square miles), is 418 kilometers (260 miles) from north to south, and 145 kilometers (90 miles) across at its widest point. This makes it larger than the Netherlands but smaller than Denmark or about the same size as Massachusetts, Connecticut and Rhode Island combined. Rugged mountains cover almost 70%

of the island along its central and eastern side. The western side is generally flat and fertile. Climate is semi-tropical, often hot and humid. The island lies in an earthquake and typhoon zone and suffers periodic damage from these natural forces.

HISTORY

Although expeditions from the mainland were sent to explore Taiwan as early as the third century, no attempt was made to settle the island until the 12th century. The major influx took place during and after the 17th century. The Dutch held a base on the island during the mid-1600's but were driven out. The Manchu Dynasty exercised control over Taiwan until 1895, when it was ceded to Japan following the Sino-Japanese War. Following World War II, Chinese control was re-established. The government of the Republic of China established its capital at Taipei in December 1949 following the Communist conquest of the mainland.

GOVERNMENT AND POLITICAL CONDITIONS

The government of the Republic of China is republican in form, but President Chiang Kai-shek holds strong powers. Under the Constitution the sovereignty of the people is exercised by the National Assembly, which elects the president and vice-president. The present National Assembly was elected in 1947. Supplementary elections for Taiwan districts were held in 1971 and 1972. The government is organized into five national branches: legislative, control, examination, judicial and executive.

Political conditions are relatively stable, with overwhelming influence by the ruling Kuomintang (KMT) Party. The constitution was amended to allow President Chiang Kai-shek to be re-elected to a fifth six-year term in 1972. He is now eighty-six and his son, Chiang Ching-Kuo, is Premier. Following the admission of the People's Republic of China to the United Nations, many nations broke off diplomatic relations with the Republic of China. At the same time, however, commercial relations with these countries have grown considerably. Strong military forces are maintained in light of the threat posed by Communist forces on the mainland. Semi-martial law has been in force for about twenty years.

ECONOMY

Taiwan is in the transition from a basically agricultural economy to an industrialized one and has one of the most rapidly growing economies in Asia. Industrial production has been increasing rapidly, 300% between 1966 and 1972. Exports of goods and services in 1973 will reach an estimated 159,600 yuan (U.S. \$4,200 million) with the excess of exports over imports reaching an estimated U.S. \$700 million. Agriculture is intensively carried out and although only one-fourth

of the land area is arable, virtually all of the arable land is cultivated, and most of it produces two or three crops per year.

The 1973 per capita GNP is 14,288 yuan (U.S. \$376).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| <u>Church or Mission Name</u> | <u>Communicants</u> |
|---|---------------------|
| Assembly Hall (Little Flock) | 33,000 |
| China Assemblies of God | 1,161 |
| Baptist Bible Fellowship | 1,440 |
| Conservative Baptist Association | 505 |
| Gospel Baptist Church | 375 |
| Taiwan Baptist Convention | 9,917 |
| Christian & Missionary Alliance | 382 |
| Christians Assemblies | 1,000 |
| Covenant Church of China | 600 |
| Taiwan Episcopal Church | 1,023 |
| The Evangelization Society | 290 |
| "Evangelize China" Fellowship | 1,800 |
| China Free Methodist Church | 1,914 |
| Friends Church | 1,621 |
| Full Gospel Assemblies | 925 |
| Glad Tidings Church | 440 |
| Taiwan Gospel Church | 500 |
| Gospelaires Church | 741 |
| China Holiness Church | 400 |
| Taiwan Holiness Church | 2,731 |
| Local Churches | 840 |
| China Evangelical Lutheran Church | 1,140 |
| China (Chang-Hua) Lutheran Church | 1,145 |
| China (Chung-Kuo) Lutheran Church | 914 |
| Lutheran Church of South Taiwan | 436 |
| Taiwan Lutheran Church | 2,400 |
| Mandarin Christian Church | 2,000 |
| Mennonite Church | 652 |
| The Methodist Church | 3,673 |
| Christian Mission | 320 |
| Church of the Nazarene | 502 |
| The New Life Church | 450 |
| China Peniel Church | 320 |
| The Presbyterian Church of Taiwan | 69,463 |
| Taiwan Reformed Presbyterian Church | 481 |
| Christian Revival Fellowship | 360 |
| The Salvation Army | 108 |
| Seventh-day Adventist Church | 1,180 |
| Spiritual Food Church | 1,180 |
| The Evangelical Alliance Mission (TEAM) | 1,112 |
| The True Jesus Church in Taiwan | 11,000 |
| Independent Churches | 1,000 |
| Total Protestant Community | 370,000 |
| Total Roman Catholic Community | 302,000 |
| Total Indigenous Church Community | 78,500 |

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

THAILAND

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Thailand, and to increase the overall awareness of Thai Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

Over 80% of Thailand's population of approximately 37 million are ethnic Thai stock. Ninety-four percent of the population of Thailand subscribes to Buddhism. Though all sects of Buddhism are present, Theravada Buddhism is the strongest; however it is tempered by syncretistic practices borrowed from animism, Brahmanism, etc. by the majority of the people. Four percent of the population is Muslim, while approximately 1.3% adhere to the doctrines of Confucianism. Slightly more than 0.5% are Christians.

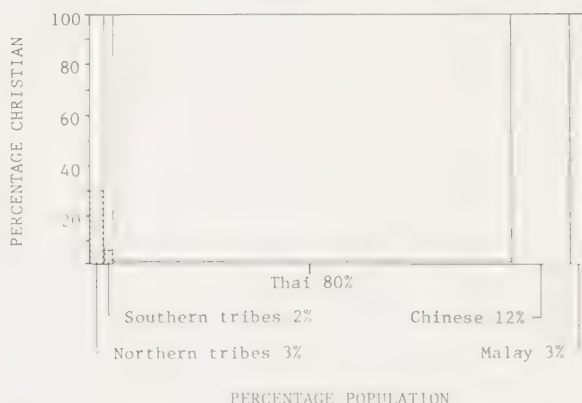
The main ethnic groups are Central Thai (or

Siamese), Lao (or Isan) in the northeast, Yuan (or Khon Mung) of the north, and the Pak Thai in the extreme south. Smaller Thai groups are the Pu Thai in the northeast along the Laos border, the Shan (or Great Thai) in the north, and the Lu. Minor differences in language occur from area to area.

The Chinese, forming the most important minority group, are generally estimated between three and four million. Most of them live in Bangkok and the provincial towns as well as the Kra Peninsula in the south. The Chinese population is estimated at between 12 and 14% of the total population. Approximately 3% of the population is of ethnic Malay origin, concentrated in four provinces of south Thailand; they comprise about 80% of the population of that region. Over 20 other tribal minorities are present but not generally detailed in the population census. In the nine northern provinces, nine tribes comprise over 270,000, approximately 150,000 of which are Karen. Kui So and Vietnamese may total 250,000 in the northeast of Thailand. Several groups of Sea Gypsies and Negroid tribal mountain peoples are located in the south.

The graph below shows some of the major people groupings of Thailand and their response to Christianity. The graph shows the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: Thai figures are representative approximations)

CURRENT STATUS OF CHRISTIANITY

The Christian community in Thailand is numerically small and relatively young, despite over four and a half centuries of Roman Catholic missions and almost one and a half centuries of Protestant activity. In this predominantly Buddhist land,

Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED

TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND

TO SET AT LIBERTY THEM THAT ARE BOUND

LAUSANNE

Christianity claims slightly more than 200,000 people, or 0.5% of the population. Of these only 42,700 (one-fifth) are Protestant. This is just over 0.1% of the total population. Thus, Christians constitute a small percentage in this Buddhist country.

Although Thailand's Christian community has been growing, it has not kept up with general population growth. The 1960 government census declared the Christians to be 0.6% of the population, but at present they are approximately 0.5%. During the past decade, the Protestant community has shown encouraging growth, rising from slightly below 0.1% to slightly above 0.1% of the population. The Roman Catholics, on the other hand, though they are growing in numbers, have dropped slightly from 0.5% to 0.4% of the population.

The Christian influence throughout the Kingdom of Thailand is seen particularly in the medical and educational institutions. Some 40 hospitals and general clinics, augmented by another 40 leprosy clinics and over 180 schools, contribute to the general standard of health and education, while they bear a Christian witness. Some 35 missionary agencies are presently working in Thailand, most of them concerned with propagation of the Christian faith and planting of the Church.

Although some witness in each of the 71 provinces of Thailand is maintained, over 60% of the Protestant Christians are concentrated in the northern section. Some 50% of Roman Catholic Christians live in Northeast and East Thailand, particularly along the borders of Laos and Cambodia. About another 30% of the Catholics are located in the Bangkok Archdiocese.

In 1878 King Chulalongkorn (Rama V) pronounced the Edict of Religious Toleration. Since that time, every constitution of Thailand has recognized religious freedom. Missionaries have not been curtailed from coming to this land, though they are expected to come under the requirements of the immigration quota. The Thai government has given the people and missionaries freedom to profess and proclaim their faith anywhere in Thailand. However, this does not mean there is no opposition or persecution of the Church. In fact, the majority of the Thai people feel that to be truly Thai means to be Buddhist. Consequently when someone becomes a Christian, or embraces another religion, he often receives considerable family pressure and village opposition, but he is rarely physically persecuted.

In the past two decades, influences such as modern communications, broadening knowledge, and the goodwill of medical and educational ministries, have had a marked effect on the Thai people. There seems to be more general openness toward, and inquiry after, Christianity. In addition, the evangelistic impetus of the Church has been renewed by recent spiritual revival, especially in northern churches, and by the influx of newer missions. In

the face of these developments, the Thai church is expectant and hopeful for dramatic advances in the Christian faith.

NATIONAL CHURCHES

The Christian community in Thailand totals about 210,000. In 1973 Protestants numbered 42,700 while Catholics numbered 167,000.

PROTESTANT

There are 480 Protestant churches, most of which are small, and approximately 300 church groups in Thailand. There are over 350 full-time Thai church workers in the 17 churches or denominations in Thailand.

The Church of Christ in Thailand is the largest denomination, accounting for 56.7% of all Protestant Christians. One-third of the organized churches and one-fifth of the Thai workers belong to the CCT. At least 11 missions are affiliated with the Church of Christ in Thailand, including the United Presbyterian Church of the USA, the American Baptist Mission, the American Churches of Christ, the Marburger Mission, and the United Christian Missionary Society (Disciples). Several Asian church missions are also associated with the CCT.

The Karen Baptist Convention, the largest of the ethnic minority churches, has a membership of about 3,800. Other associations are: The Gospel Church of Thailand in the northeast (numbering 1,800), the Lahu Baptist Association (1,600), and the Thailand Southern Baptists (1,200). Of several Pentecostal churches across Thailand, the Finnish Free Foreign Mission has the largest membership (3,000).

Two church bodies are officially recognized by the government. They are the Church of Christ in Thailand (CCT) and the Evangelical Fellowship of Thailand (EFT). The CCT is a denomination, but the EFT, more recently organized, is a loosely structured fellowship which now represents 17 missions, 45 national churches, and a few Christian hospitals, schools, and Bible schools.

ROMAN CATHOLICS

On December 31, 1972, the 167,194 members of the Catholic Church comprised four-fifths of the Christian community in Thailand. The majority of them are located in Northeast Thailand and in Bangkok. Many are of Chinese, Vietnamese and Cambodian origin. About 290 priests of 11 different orders and over 130 Catholic nuns from 14 orders are serving in Thailand. However, the percentage of Thai clergy is increasing. The two archbishops in Thailand are Thai, as well as three of the eight bishops.

Christianity probably first came to Thailand through Roman Catholic priests accompanying the embassy of Alfonso de Albuquerque to Siam in 1511. In 1555 two Dominicans came to live in Thailand. Both were martyred, one in 1556 and the other in 1569. More priests from other Portuguese orders followed. Conditions were so difficult that the 1967 Catholic Directory of Thailand records, "having failed in their attempts to convert the Thai people, they turned their attention to the Portuguese and other Christians of foreign origin." By 1680 there were only 600 Thai Catholics. Then 1875 saw the inauguration of a strong emphasis in modern Catholic schools. Today the percentage of Catholics in universities is higher than that of Catholics in the general population. Although the progress of the church has been slow, the last half century has seen an accelerated pace in church growth. In December 1965 Thailand's first Catholic archbishops were appointed.

COOPERATIVE AGENCIES

Cooperative agencies are operating among the various functional ministries of the churches and organizations such as in the field of radio and communications. There are no church-related cooperative agencies.

FOREIGN MISSIONS

The 1973 Christian Directory to Thailand showed a total of 783 Protestant missionaries from about 35 missions and organizations. Although missions under the CCT are generally reducing their foreign personnel, most of the groups are continuing to receive new recruits regularly.

Although Ann Judson had contact with Thai prisoners in Burma and translated Matthew's Gospel and the catechism into Thai, the first Protestant missionaries to live in Thailand were Dr. F.A. Gutzlaff, formerly of the Netherlands Missionary Society, and Rev. Jacob Tomlin of the London Missionary Society. They left after a short period. The first American missionaries came in 1831 under the American Board of Commissioners. In 1833 the first American Baptist missionaries arrived, and in 1837 they established the first indigenous Protestant church in the Far East, namely the Maitri Chit Chinese Baptist Church, which continues in Bangkok today. Both these missions had withdrawn from Thailand by 1893, although the Baptists reentered in 1952.

The Presbyterian Board of Foreign Missions has labored longer in Thailand than any other Protestant group. Their first missionaries arrived in 1840. Dr. Daniel McGilvary was distinguished from among many Presbyterian missionaries by the thousands of miles he traveled over northern mountains by elephant and pony to establish Christian churches. By 1910 the Presbyterian church had a membership of about 6,000. The present membership is 24,000.

The English Disciples of Christ entered in 1903, and with their American counterparts have labored within the Church of Christ in Thailand. In 1918 the Seventh-day Adventists entered, and like many other missions, centered their activities in hospitals. The Christian and Missionary Alliance entered in 1929 and accepted missionary responsibility for Northeast Thailand.

Although the Japanese occupation of World War II suspended mission work, the Church continued to grow. Following the war, an influx of new missions continued steadily, starting with the World-wide Evangelization Crusade and Finnish Foreign Mission. The largest of the newer missions is the Overseas Missionary Fellowship, formerly the China Inland Mission, which presently has about 240 missionaries designated to work in north, central, south and northeast Thailand. Other groups who entered after the war are the American Southern Baptists, the Churches of Christ, the Marburger Mission, the Scandinavian Pentecostal Mission, and the New Tribes Mission. Several smaller missions followed.

Christian missionaries are distributed across the whole land, although there are more in Bangkok, Chiangmai, and in mission hospitals, like the OMF Christian Hospital, and the SDA Bangkok Mission Hospital.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make the readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Despite the evangelistic fervor of many missionaries down through the history of missions in Thailand, this country has always been viewed as a hard field in terms of true evangelistic response. One notable exception was the movement among the northern Thai peoples in the days of Dr. McGilvary (1858 - 1911). However, in very recent years, growing pockets of responsiveness through the kingdom have given a new impetus and potential for evangelistic outreach. Because of the increased manpower from new missions in the last two decades, together with the rising Thai evangelists, the Church is growing in this land, as the goals of evangelism, church planting, and discipling are implemented.

This vision was expanded at the All Thailand Congress on Evangelism in January, 1970. Some in-depth evangelism projects were started, particularly in northeast Thailand, and in the Chiangmai area. Emphasis on prayer cell evangelism has brought encouraging results in north Thailand, especially in the McCormick Hospital and surrounding churches. Meanwhile, the spirit of revival

moving in the Chiangmai area is being used of God in continuing church growth and dynamic evangelism.

When the Congress on Evangelism Committee ceased to function effectively following the death of the chairman, the newly established Thailand Church Growth Committee took on the responsibility to help train for nationwide evangelism and church growth. Annual seminars on evangelism and church growth principles have been held the last few years.

Although personal evangelism, particularly to relatives and friends, is a major emphasis, small evangelistic teams, including Bible school students on vacation, and larger crusades are also important. Recent campaigns have been held in Bangkok by the Southern Baptists, the Pentecostals, and the Revival Committee of Thailand. Annual gatherings in Phayao, Chiangmai, and in south Thailand repeat the evangelistic challenge in these days of growing opportunity. Tent campaigns are also held in northeast Thailand.

BROADCASTING

According to the Government Bulletin of Statistics (September 1972), of the over two and a half million radio sets in Thailand, the majority were outside the municipal area. Forty-five percent of the households had radios. Thus, the potential for radio evangelism and teaching is readily recognized. In September 1973, 220 Christian programs, totaling 75 hours per week, were being beamed across 34 radio stations in Thailand.

Five Christian studios produce these programs in Thai, although some are in Lao, Karen and other tribal languages. The Far East Broadcasting Company (FEBC) also coordinates the relaying of 11 other language programs to Burma, Laos, Cambodia, etc. FEBC has the largest Thai staff, which numbers 20. Other studios are Voice of Peace (VOP), Baptist Mass Communications, Church of Christ in Thailand, and Full Gospel Mass Communications (IBRA). It is anticipated that a Christian radio station with the support of Trans World Radio will begin operation possibly this year. Training programs for Thai staff are held jointly each six months. The Thailand Christian Mass Communications (TCMC) Committee meets each quarter to coordinate inter-mission programs.

The Baptists also run the only Christian television programs to date on two stations for one hour per week. The TV coverage is helpful, though limited, since only 4.18% of Thai households have TV.

Although people responding by mail receive literature and Bible correspondence courses, it is generally felt that a more adequate follow-up system is required to cope with the vast opportunities to counsel inquirers, and to integrate new believers into churches. The VOP studio in Chiangmai has concentrated in producing over

10,000 evangelistic and teaching cassettes in the last two years.

FILMS

In Thailand it is common to see traveling salesmen with film units, drawing evening crowds to buy their wares. Following this pattern a number of missions have film units operating to proclaim Christ. Probably 1,000 gospel film showings, with preaching, are viewed each year, and most are outdoors. The Pentecostals alone have six vans and one boat involved in film evangelism.

The Baptist Mass Communication Center operates a valuable and well used film library, available to all groups, though some missions do have some films of their own. The Baptists are also recording Thai sound tracks on films. Recently the Roman Catholics obtained a set of color films on the life of Christ.

In the past two years the Baptists have also produced films in Thai style on the biblical themes of the "Prodigal Son" and the "Good Samaritan". The "Rich Fool" is presently in production.

LITERATURE

In 1836 an American missionary brought the first printing press to Thailand. Today seven missions and churches operate publishing or printing departments, and four have their own offset printing presses. Ten Christian bookstores operate in Bangkok and Chiangmai. Prasert Book Store of Christian Literature Crusade is the major supplier of English Christian literature, though Thai titles are also sold. Evangelistic tracts, one of the main contributions in Christian literature, are primarily produced by Alliance Literature Dept., Overseas Missionary Fellowship Publishers, and World Outreach. About 30 book titles have been produced in the last year, 12 of them by the Church of Christ in Thailand.

Approaches to overcome the communication and literacy problems of Thailand have resulted in a number of publications in comic or picture form. In recent years at least five missions have placed evangelistic articles, or cartoon strips, in the regular newspapers or magazines. Every Home Crusade has also been operating to place literature in each home, especially in Northeast and South Thailand. World Outreach has also attempted to place Christian literature in the hands of all high school students in the country. The C&MA, the CCT, and Pentecostals produce their own church periodicals. "Scripture Union Notes," "Upper Room," and "Guideposts" are also printed regularly in Thai.

BIBLE TRANSLATION AND DISTRIBUTION

Distribution figures for the Bible Society in Thailand for the year 1973 are as follows:

| | |
|----------------|-----------|
| Bibles | 7,998 |
| New Testaments | 44,618 |
| Portions | 862,927 |
| Selections | 2,374,262 |
| Total | 3,009,626 |

(Note: These statistics include Laos.)

BIBLE CORRESPONDENCE COURSES

Since many Thai people often think of religion as a course of study, completion of which brings one higher on the religious ladder, Bible correspondence courses are very popular. Over the past decade, more than 166,000 applications have been made for one or another of the 70 different courses available. Most of these are in Thai, though some are in English. A number of the simpler courses with an evangelistic approach are very popular; they are often sent to people responding to radio programs, or distributed with tracts and books. However, only about 38% of the applicants complete these courses. On the other hand, courses designed for Christians, such as the Emmaus or Khon Kaen Bible School courses are completed more faithfully. The Emmaus course has a particularly high completion rate for their 36 Thai courses. Their ratio is 86.4% completion. A further development has been the Cassette Bible School commenced by the Voice of Peace studios. These courses incorporate Bible, course texts and the cassette player for a small charge. The other correspondence courses are all free of charge.

EDUCATION

Theological. Seminaries are operated by the Church of Christ in Thailand at Chiangmai and by the Southern Baptists in Bangkok. The Bangkok Bible College is a cooperative venture between C&MA and OMF. There are 12 other Bible schools throughout the country with terms varying between three months and five years. About 400 students are studying in these institutions.

Four missions are running their own lay pastor/elder training programs. Some programs are held regularly in the local areas, while others are short-term institutes. At least 200 elders are under this training across Thailand. Furthermore, others have begun a new theological education by extension program, which has its own national consultative committee. Students are scattered across most regions under at least five missions. In these ways competent leaders are being trained locally, inexpensively, and practically to supplement the graduates from resident institutes.

Christian. Of the 181 Christian schools for general education listed in the 1970 Thailand Chris-

tian Information Directory, 33 are run by the Church of Christ in Thailand, five by the Seventh-day Adventists, and 143 by the Roman Catholics. In the Catholic schools, non-Christian students generally outnumber the Christian students four to one. Thus Christian schools provide a considerable evangelistic potential. However, strong parental pressure in this Asian society prevents many from open profession in baptism.

SOCIAL CONCERN

Most missions are involved in projects of social concern, particularly through hospitals, leprosy clinics, public health, and schools. Missions in many areas also help in agriculture, irrigation, and family planning. Flood and disaster relief is distributed by missions and churches when need arises. The Church of Christ in Thailand has many other projects including an agriculture training center, handicraft projects for tribal peoples, and a farm in Chiengrai under the Rural Life Department. Their Urban Industrial Evangelism Division is developing community centers in the slum areas around the Bangkok dock, as well as ministering to factory workers in the spreading industrial areas. Many of these projects give ample opportunity for evangelism and church planting, aimed at a transformed society through transformed lives.

In the early days, missionaries gained the government's favor through the introduction of smallpox vaccinations and Western surgery, as well as by their selfless practice of medicine. Today over 1,900 Thai staff are employed in the 18 Protestant hospitals, and a dozen other medical clinics are scattered across the land from north to south. The Church of Christ in Thailand operates six hospitals, and the American Baptists have three. Both the OMF and SDA operate three hospitals each, while the Southern Baptists have one. A couple of private hospitals are supplemented by six Roman Catholic hospitals and four clinics. Several hospitals run nurses and staff training programs.

McKean Leprosy Hospital (CCT), a separate wing of the Manorom Hospital (OMF), and the Camillian Leprosy Hospital (RC) care for the special needs of leprosy patients requiring hospitalization and rehabilitation. Of at least 36 leprosy clinics held regularly, 33 are operated by OMF and reach several thousand patients. Leprosy control programs using Thai paramedicals are also gaining strength.

Many of the hospital and clinic missionaries have valuable opportunities for involvement in evangelism and church work. However, heavy work loads often limit their active participation in these ministries. Nevertheless, the standard of Christian hospitals has produced much goodwill and considerable evangelistic opportunity.

STUDENT MINISTRIES

Four churches or missions run eight student hostels in several university cities. C&MA, OMF, and other groups run youth and children's camps. At least 14 camps were held last year.

During the last ten years, campus Christian groups have been organized. The Student Christian Movement of the CCT has groups in four universities with two junior groups in high schools. The Southern Baptists have about ten groups. Campus Crusade for Christ has developed groups at Kasetsart University and elsewhere. The Thai Christian Students, started by a pharmacy student in 1966, continues to develop with 15 cells in Bangkok, including five faculties at Chulalongkorn University. It also has groups for graduates, teachers, medical students, and high school youth.

Youth for Christ, which is just beginning here, aims to reach high school students through clubs, camps and rallies. Christian Youth (Yoo-Wa-Krit), an interdenominational group, reaches out in team evangelism. The Child Evangelism Fellowship continues to train Thai to teach children, as well as to instruct Christians for Sunday School ministries.

THE NATION AND ITS PEOPLE

POPULATION

The population of Thailand is estimated at 39.9 million. The population of Thailand is increasing at a rate of approximately 3% per year, which is among the highest rates of increase in the world. Bangkok, the capital, is increasing at almost 5% per year and has a present population of approximately 3.5 million. At current growth rates, Thailand's population is anticipated to be approximately 90 million by the year 2000. However, the goal of the government's Five-Year Plan is to reduce this population growth to 2.5% per annum by 1976.

COMPOSITION

Eighty-five percent of the population is spread over the rural areas, with 15% residing in large cities. Approximately 45% are under 15 years of age.

The great majority of the population is of the ethnic Thai group, with the largest minority group being the Chinese who form more than 12% of the total population. In the south there are approximately 700,000 Muslim Malays, Cambodians near the eastern border, and scattered hill peoples of the Meo, Lahu, Yao, Lisu, Lawa, Lolo and Karen tribes.

LITERACY AND LANGUAGES

Central Thai, or Siamese Thai, is the official language across the kingdom, although at least three other major Thai dialects are used in the

north, northeast, and south, respectively. Another 30 different dialects, including several varieties of Lao and Karen, are used in the respective ethnic groups.

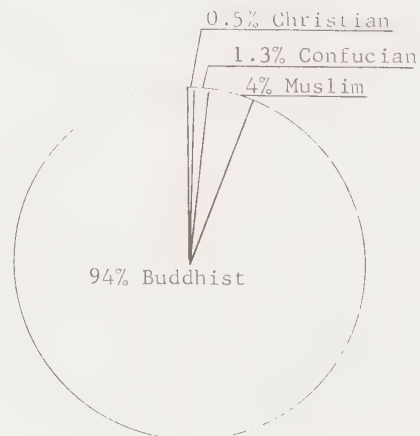
Officially, children between the ages of seven and 14 must attend primary school, unless they have already completed the seventh grade. Although great improvements in facilities and teachers have been made, there are still insufficiencies which prevent enforcement of these statutes in many areas. Consequently, the vast majority of children in Thailand today complete four or less years of schooling. Of all the children who start school, only 15% get to grade five. Only a quarter of those completing four years will study any further.

On the other hand, adult education is a major focal point. Even in Bangkok and the larger towns, the problem of adult illiteracy exists today. The most successful attempts in recent years have used programmed materials in the functional literacy programs for adults. Although an adult literacy rate of 70% is claimed, the standard of such literacy is generally poor. Rural children completing grade four often become illiterate in a couple of years because of the lack of reading materials. Although some libraries and newspaper reading rooms have been established in country areas, they are not yet effectively overcoming this problem.

RELIGION

Under the constitution the king is obliged to be a Buddhist and the upholder of this religion. Also, 94% of the population of Thailand subscribe to Buddhism. Four percent of the population is Muslim, approximately 1.3% profess Confucianism, and 0.5% profess Christianity.

ESTIMATED RELIGIOUS AFFILIATIONS



GEOGRAPHY AND CLIMATE

Known as Siam prior to 1939, Thailand (The Free Land) is located on the Indo-Chinese peninsula. With its shape resembling an elephant's head, it is bounded on the west by Burma, on the north by Laos, on the east by Cambodia, while its trunk runs down into Malaysia. Mountains and rivers form most of the boundaries of this 514,000 square kilometer (200,234 square mile) kingdom, which is slightly larger than Spain.

The country falls into four natural regions - the mountainous north, the plateaued northeast, the fertile, aluvial central plain, and the southern peninsula. The life-giving Chao Phya river system focuses in on the metropolitan nerve center of Bangkok, the capital. Thailand's climate is tropical and marked by monsoons, with a rainy season from May through September.

HISTORY

Despite conflicting opinions on the origins of the Thai, it is now generally accepted that they originated in northwestern Szechuan about 4,500 years ago. They spread out along the Yangtze Valley. Later conflict with the encroaching Chinese forced them into waves of migration south, starting just prior to the Christian era. Several kingdoms in the Lao-Thailand area were established, with Thai lords as vassals of the Khmers, until the Thai gained their independence in the 13th century by establishing the kingdom at Sukhothai. Under King Ramkhamhaeng more widespread acceptance of Buddhism was realized.

Later the capital of the kingdom was moved to Ayuthaya, where in the 16th century contact with the West was established. In the 18th century the capital was moved to Thonburi, and then to Bangkok, a short time after which the Chakri dynasty was established, which continues until today. Thailand's independence of colonial rule was preserved throughout the reign of King Mongkut (Rama IV), although territories in Laos, Cambodia, Malaya, and Burma were ceded in order to preserve sovereignty. King Chulalongkorn (Rama V) is famous for his introduction of many Western reforms and the abolition of slavery. In 1932 a revolution for constitutional government overthrew the absolute monarchy. Nevertheless, the king still represents a strong unifying national symbol in Thailand today.

GOVERNMENT AND POLITICAL CONDITIONS

On October 14, 1973, King Bhumibol Adulyadej (Rama IX) announced the resignation of the former prime minister and the appointment of university rector Sanya Dharmasakdi to fill this position in the interim. This followed a week of student demonstrations demanding the release of 13 imprisoned students calling for a new constitution immediately. Peace was restored only when the former government leaders left the country.

Previously, in June, 1968, a constitution had been

declared, after almost a decade of drafting, under the military martial law government ruling under executive primacy. However, on November 17, 1971, the military government of Field Marshal Thanon Kittikachorn had seized power again in a bloodless coup, because of the alleged threat of communist uprising. The delay in returning the country to democratic rule as promised led to the recent insurrection. The new prime minister, the first civilian at this post in 16 years, has promised a new constitution.

ECONOMY

A growing, prosperous agrarian economy is the backbone of the national economy. Agricultural products are the main exports. Eighty percent of the population is employed in farming. About 30% of the total Gross Domestic Product originated in agriculture, though this percentage is decreasing as the economy diversifies. An economic development plan in 1967-1971 has seen rapid growth in the manufacturing sector, particularly in the construction and textiles industries. Mining and quarrying industries continue to flourish. Increased power, communications, and transportation have greatly added to the national income. Major exports in order are: rice, rubber, teak, tin and textiles. Loans from the International Bank, the United States, and other countries have helped finance hydroelectricity, highway improvements and communications expansion. The Thai "baht" is one of the most stable currencies in Asia. In 1970 the Gross National Product (GNP) per capita was estimated at 4,000 baht (U.S. \$200).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| <u>Church or Mission Name</u> | <u>Baptized Communicants</u> |
|--|------------------------------|
| American Churches of Christ (non CCT) | 293 |
| Christian Brethren | 100 |
| Church of Christ in Thailand | 24,108 |
| Gospel Church of Thailand | 1,785 |
| Karen Baptist Convention | 3,791 |
| Lahu Baptist Association | 1,650 |
| New Tribes Mission | 449 |
| Overseas Missionary Fellowship | 1,382 |
| Philippine Association of Baptists | 45 |
| Thailand Southern Baptists | 1,219 |
| Seventh-day Adventist Church of Thailand | 1,686 |
| Worldwide Evangelization Crusade | 700 |
| Pentecostal Churches | 5,450 |
| TOTAL PROTESTANT | 42,658 |
| TOTAL ROMAN CATHOLIC | 167,194 |

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(Printed in the U.S.A.)

STATUS OF CHRISTIANITY COUNTRY PROFILE

UNITED STATES of AMERICA

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with the United States of America, and to increase the overall awareness of Christians in America of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

To discuss unreached peoples in the United States in the sense of distinct groups of people who have not had a clear communication of the Christian faith, one must recognize that studies of the process of communication of any idea or concept have shown that people tend to be highly selective in what they hear or read or pay attention to. Thus, in the midst of a great amount of visual, printed and audio messages, it is still very possible for many people not to have really "heard" and understood what was being presented.

Such unreached segments of American society would appear to be mainly certain socio-economic groups (sometimes living in a particular region), some ethnic units, and perhaps certain age groups. Categories of people often described as being the focus of specific "missionary" efforts include American Indians, Alaskan Eskimos, students, persons living in inner cities or in remote rural or mountain areas, migrants, those in institutions (hospitals, prisons), and followers of non-Christian religions. Those who live in tall ("high rise") apartments, so common in cities, are often largely without affiliation, and the leadership groups of some professions, businesses, and educational fields are other distinct groups that often lack a viable Christian witness.

CURRENT STATUS OF CHRISTIANITY

Christianity has had a long and significant impact on the United States, and the place of the Christian faith is well recognized in many aspects of public and private life. In numbers, those who claim allegiance to traditional Christianity are well in the majority of the population, although specific statistical totals may be misleading. US Christian church bodies claim about 122 million adherents, or about 58% of the total population. However, this figure may understate the actual situation by not counting members of non-structured Christian movements or numerous house churches. In addition, some churches do not count children in their membership totals while other churches do. On the other hand, some individual congregations belong to more than one denomination, thus inflating the totals.

As a percentage of the total population, church membership (of all faiths) has increased fairly steadily since the late 1800's, although since 1967 this appears to have levelled off. According to polls, church attendance has been generally declining over the past decade, but there are significant variations among denominations and church bodies. About 40% of adults (of all faiths) attend weekly church worship services according to these polls.

Freedom of religious worship is guaranteed under the national constitution and strongly defended. Christian churches are a clearly evident and often active part of American life, although the full extent of their impact and influence is debated. Church buildings are found in almost every community. Church leaders frequently speak out on political and social issues. Use of the printed and broadcast media is extensive.

The diversity within US society and its churches contributes to a wide range of views on theology and the role of the Church in society. Interpretation of Scripture, the role of churches in meeting material as well as spiritual needs, the charismatic movement, church mergers and ecumenism and the place of non-institutional church move-

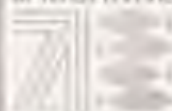
Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR

TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES

AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED

LAUSANNE



ments are but a few of the major issues that are being debated. Some observers feel that the influence of Christianity is declining as a distinct and vital belief system. For evidence, they point to the exclusion of prayer and Bible reading from public schools, the alienation of youth from the churches, a decline in public morality, and a tendency of churches and denominations to split, with theologically conservative groups separating from those who are seen as theologically liberal. Churches are faced with external competition from widespread secularism and materialism in US society, from the increased interest in non-Christian and anti-Christian beliefs, and from a superficial religiosity that identifies Christianity with the "American way of life" and turns Christianity into a kind of "folk religion". At the same time, in recent years, there has been a resurgence of evangelicalism and emphasis on personal Christian commitment, and most observers see evidence of a religious revival or awakening taking place.

NATIONAL CHURCHES

Christianity in the United States has certain distinctive features. There is separation of church and state, and no "established" or state church. There is wide variety among religious groups, although the vast majority of Christians are found within only a few church bodies. The distribution of members among denominational families is different from that in Europe, although much of US Christianity traces its roots to Europe. Denominational affiliations for many persons are fluid and are determined more by geography than by theological conviction. (This is encouraged by the generally high mobility of much of the US population.) Many communities have seen the development of "community churches" as a partial response to the multiplicity of denominations and to the lack of ties with a specific denomination caused by frequent moving of the population. The activism of churches on local and national levels is another aspect of US Christianity not often found in other countries.

Church historian Kenneth S. Latourette, in describing US Christianity, notes that US churches have attempted to counter the tendency toward secularization in various ways. These include an emphasis on evangelism which takes many forms; encouragement and recognition of great preachers; formation of home mission societies, conference centers, and summer camps with Christian programs; emphasis on religious education, both in churches and in church-related schools; encouragement of private and public worship and the wide-spread use of the Bible; and the implementation of programs to meet material and social needs of minority and disadvantaged groups within the society.

Among the major Christian traditions, Protestants form a majority, with at least 69 million adherents; Roman Catholics are second, with over 48 million. Eastern Orthodox churches claim almost four million followers. Within Protestantism, Baptists are the largest church family.

The number of persons who regularly attend worship services is much lower than the total number of followers who are claimed. A 1973 Gallup Poll indicated that about 40% of all American adults attend a church or synagogue during a typical week, a percentage that has not changed in three years. Average Protestant attendance was 37%, while Roman Catholic church attendance was 55%. From 1964 to 1973, typical Protestant attendance dropped only from 38% to 37%, while Catholic attendance decreased from 71% to 55%.

There are distinct differences among churches according to geographic region, socio-economic status, and ethnic background of the members. Ethnic minorities and their churches are found in many urban areas. About 90 percent of black Christians (over 14 million) belong to predominantly black denominations, mainly Baptist or Methodist; three Baptist conventions claim membership of nearly half of the US black population. Baptists and Methodists are predominant in the southern and southeastern parts of the nation; Roman Catholics form a significant proportion of the populations of many major urban areas, as well as some states in the Northeast, North central, West and Southwest; Lutherans are dominant in the upper Mid-West; and other groups are locally predominant in different areas. Certain denominations also tend to attract persons of specific social and economic levels.

PROTESTANT

There are about 176 Protestant church bodies listed in the 1973 Yearbook of American and Canadian Churches, but some sociologists of religion estimate that there could be two or three times that number of groups actually in existence (most of them very small). There are also many strong independent congregations, some with 5,000 members, and larger than some denominations. Of church members listed in the Yearbook, 53% belonged to Protestant denominations. In terms of reported full (communicant) membership, the largest denominations in the US are the Southern Baptist Convention (11.8 million), the United Methodist Church (10.5 million), and the National Baptist Convention USA (5.5 million). Other large church bodies include the United Presbyterian Church in the USA, National Baptist Convention of America, Churches of Christ, Lutheran Church in America, and the Episcopal Church. These eight denominations alone account for about 60% of the adherents of US Protestant church bodies.

The total US Protestant church membership reported in the Yearbook is found in about 280,000 congregations, served by about 220,000 pastors. Growth among church bodies varies, with those of more conservative theological emphasis tending to show more membership growth than churches of a liberal orientation.

Some indications of the diversity of church bodies can be seen in the numbers of denominations within

several major ecclesiastical families listed in the Yearbook. Twenty-seven bodies are classified as Pentecostal; 24 as Baptist; 22 Eastern Orthodox; 13 Methodist; 11 Mennonite; 9 Lutheran and 8 Presbyterian.

ROMAN CATHOLIC

According to the 1973 Catholic Directory, there are almost 48.5 million Roman Catholics in the US, or about 23% of the total population. This total represents a smaller numerical increase compared with 1972 and a slight decrease in percentage of the population. There are 32 archdioceses, 133 dioceses, and 18,384 parishes in the 50 states. The largest concentrations of Catholics (more than one million each) are found in the urban areas of Chicago, Boston, Los Angeles, New York, Newark, Detroit, and Philadelphia.

The number of Catholic clergy totals about 57,000, a slight decrease from the 1972 total. Declines were also reported in number of seminarians, religious brothers and sisters, baptisms, and converts. There continues to be a significant Catholic commitment to institutional programs including 11,258 educational institutions, 813 hospitals, 171 nursing schools, and over 400 homes for the invalid and aged. Most of these categories have seen a decline in numbers in recent years.

EASTERN ORTHODOX

There are at least 22 Eastern Orthodox church bodies in the US, with a total membership of almost four million. The majority of this total is found in three churches: Greek Orthodox Archdiocese of North and South America; Orthodox Church in America; and the Russian Orthodox Church in the USA. The Eastern churches are growing only slowly and draw most of their members from persons of certain European origins.

OTHER CHURCHES

Several large church bodies claim representation in the US Christian community, although they would not categorize themselves within the three traditional Christian church families. These other groups include the Church of Jesus Christ of Latter-day Saints ("Mormons"), four branches of which claim a total of 2.2 million members, and the Jehovah's Witnesses who report a US membership of 417,000.

COUNCILS AND ASSOCIATIONS

In the US, numerous councils, fellowships and associations provide coordination, direction, or inter-communication functions. Several of these bodies link together only churches, while others include only organizations with a specific functional ministry. Among major church councils are the National Council of Churches of Christ in the USA, with 32 member bodies (both Protestant and Orthodox) and a constituency of 41.6 million;

the more conservative National Association of Evangelicals, with 33 member bodies plus some church conferences and affiliated individual congregations, and with a constituency of over three million; the American Council of Christian Churches, also conservative in orientation, which claims a constituency of about 750,000; the US Catholic Conference, which assists coordination and cooperation among elements of the US Roman Catholic Church at a national level; and the Standing Conference of Canonical Orthodox Bishops in the Americas, which is the central clearing-house agency for its ten member Eastern Orthodox churches.

Other channels for inter-church communication exist. For example, since the early 1960's the Consultation on Church Union (COCU) has been engaged in discussions aimed at the merger of nine major denominations, affecting about 25 million Protestants. While progress toward actual merger has slowed, COCU does provide a forum for the discussion of ecumenical interests.

In functional ministries, there are possibly hundreds of councils, associations and fellowships, some national in scope, most only local or regional. National Religious Broadcasters, American Association of Theological Schools, National Association of Christian Schools, Evangelical Press Association, Associated Church Press, National Home Missions Fellowship, Christian Booksellers Association, and the American Bible Society and its state affiliates are only a few examples of these organizations. Other agencies link together bodies of similar theological heritage: Lutheran Council in the USA, Pentecostal Fellowship of North America, and the Christian Holiness Association are examples.

CHURCH GROWTH AND RENEWAL

Although many denominations are reporting declining memberships, or at least decreased rates of growth, such statistics can be misleading. While the overall percentage of the population that claims affiliation to Christian churches has changed little in recent years and adult church attendance seems to be declining, examination of specific denominations and individual congregations presents a varied picture, with some churches experiencing substantial growth. Among the latter there has been an emphasis on revitalization of the spiritual life and commitment of the members, leading perhaps to a qualitative growth in the faith that is not measured by numbers.

In recent years much attention has been focused on the response to Christianity shown among younger peoples and the appearance of evangelistic and Christian teaching efforts outside of traditional church structures. The "Jesus People" movement is one example. A charismatic movement has also appeared among churches of many traditions and communions. The continuing appearance of newly-formed Christian organizations (often

missionary in nature) and the interest in such events as Billy Graham crusades and Campus Crusade's EXPO (Dallas) reflect a spiritual hunger and dynamic underway that should not be overlooked or underestimated. Careful surveys of denominational church members in recent years have also revealed a continuing concern for, and commitment to, the basic historic Christian beliefs and the spiritual ministry of the organized church.

HOME AND FOREIGN MISSIONS

US churches have provided missionaries at home since the 17th century, with an early emphasis on the indigenous Indian populations. This was later broadened to include ethnic immigrant minorities, then persons in remote areas or inner-city situations. Both denominational and independent agencies continue to be very active in such domestic ministries.

In foreign missions, the first US Protestant missionaries went abroad in the early part of the 19th century, but their numbers did not increase significantly until the early part of the 20th century. US Roman Catholic overseas missionary efforts did not commence until after World War I.

The US contribution to the Protestant missionary force in the world increased generally (with a decline during the depression of the 1930's), and came to represent as much as 70% of the Protestant missionaries in the world. In recent years, the number of missionaries declined and is presently about 35,000, not including a rapidly growing number of short-term missionaries. US mission agencies report an income for overseas ministries at at least \$400 million per year.

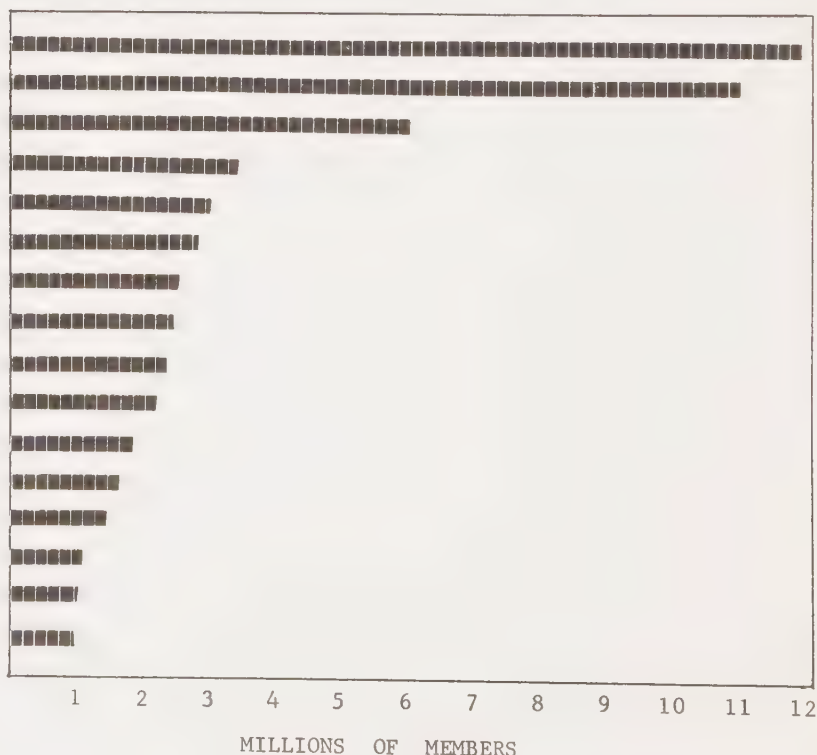
The Roman Catholic missionary force has seen a similar decline and presently totals about 7,600. Although most Roman Catholic missionaries come from countries other than the US, a significant proportion of their income comes from the US.

The Orthodox churches have sent very few personnel overseas as missionaries but have provided some funds and literature to assist sister churches in other countries.

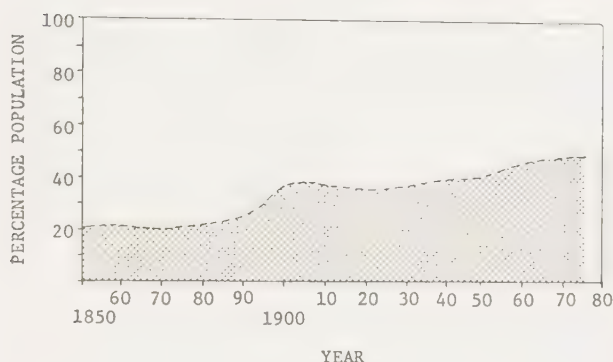
In recent decades, the US has not been a "receiving" nation for Christian missionaries, although some individuals from other nations have come to conduct ministries for limited periods, either as individuals or as representatives of their churches.

MAJOR PROTESTANT DENOMINATIONS

Southern Baptist Convention
 United Methodist Church
 National Baptist Convention, USA
 Episcopal Church
 Lutheran Church in America
 United Presbyterian Church, USA
 Lutheran Church-Missouri Synod
 National Baptist Convention of America
 American Lutheran Church
 Churches of Christ
 United Church of Christ
 National Primitive Baptist Convention
 American Baptist Churches in the USA
 Christian Churches (Disciples of Christ)
 African Methodist Episcopal Church
 Christian Churches & Churches of Christ



CHURCH MEMBERSHIP AS PERCENTAGE OF POPULATION



MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Public evangelistic activities of US churches and Christian organizations are frequent, many-sided, and sometimes highly visible to the general populace in local areas. Most denominations have departments of evangelism which coordinate church programs. Numerous independent agencies are also active. The specific forms of evangelism include such things as mass meetings, radio and television broadcasts, films, literature and tract distribution, Bible distribution, localized saturation and in-depth cooperative evangelistic efforts, home Bible study groups, and person-to-person encounters.

Programs are directed toward specific groups within the population as well as to general audiences. Student and youth evangelism is a notable example, and local congregations, denominations and independent organizations such as University Christian Fellowship, Campus Crusade for Christ, Young Life, Youth for Christ and Child Evangelism Fellowship are all active with a variety of ministries.

Major events, such as the nationwide, multi-denominational KEY 73 evangelism emphasis, Billy Graham crusades, and the mass rally EXPLOR 72 (Dallas), sponsored by Campus Crusade for Christ, are widely publicized and attract the attention of secular media and the general public. This visibility has increased in recent years, aided by use of mass media, the sponsoring of large programs, and a resurgence of an emphasis on a personal commitment to Christ. A US Congress on Evangelism was held in 1969 in Minneapolis, and a similar congress in 1970 focused on the Spanish-speaking populace in the US.

BROADCASTING

Radio and television are widely used by churches and Christian organizations in the US, and the listening audience has easy access to both radio and television receivers. Broadcasts of church worship services, radio preachers, evangelistic crusades and Christian-oriented musical and dramatic programs are only a few examples of the use of the broadcast media. The secretary of National Religious Broadcasters has stated that there are 7,000 radio and television stations in the US that broadcast at least some religious programs, and each year, some two million religious radio programs are broadcast (many of them on Sunday mornings at conventional church attendance hours).

About 300 radio stations are largely or exclusively oriented to religious broadcasts, and there are at least a dozen Christian television stations as well. Many broadcasts are accompanied by related correspondence courses.

LITERATURE

Printed materials in many forms are widely available in the US and the printed page is used extensively by churches and Christian organizations. In a recent typical year, over \$100 million was spent in the US on purchase of religious books. There are hundreds of Christian periodicals (although many have small or limited circulation); religious books are produced by both secular and religiously-oriented publishers; most major secular newspapers have a weekly religious news section; and associations of Christian organizations are engaged in literature production and distribution. Tract and Scripture portion distribution totals in the hundreds of millions of pieces each year. Religious journalism and writing courses are available at several colleges and universities.

BIBLE TRANSLATION AND DISTRIBUTION

Scriptures are widely distributed and readily available throughout the United States. Over \$36 million worth of Bibles and New Testaments are sold in a single year. Spanish and English-language Bibles, Testaments, portions and selections are available in a variety of translations, sizes and formats, and there is increasing use of popular language versions.

At least 30 languages and dialects spoken in the US (most of which are American Indian languages) have some portion of Scripture translated. The entire Bible has been translated into the Dakota (Sioux) and Massachusetts Indian languages, and the complete New Testament has been translated into at least ten other Indian languages. Translations in major world languages are also available. A variety of Scripture formats for the blind, partially-sighted, and handicapped are also available, with extensive use being made of records and tapes.

The Bible is the most widely sold book in the country, with distribution through bookstores, churches, religious groups, and community organizations. The Bible Society's modern language translation has sold over 43 million copies since it appeared in 1966, and the popular paraphrase The Living Bible continues to be a national best-seller, with over 17 million copies sold.

Scripture circulation through the American Bible Society (excluding many millions sold or distributed through commercial outlets and other agencies, such as the Gideons) increased significantly in 1972 over 1971:

| | |
|--------------|-------------|
| Bibles | 826,259 |
| Testaments | 6,626,016 |
| Portions | 8,739,134 |
| Selections | 104,931,187 |
| <hr/> | |
| TOTAL - 1972 | 121,122,596 |
| TOTAL - 1971 | 90,130,190 |

THEOLOGICAL EDUCATION

The United States offers a wide range of options for theological education including residence courses at seminaries and Bible schools, correspondence and extension programs, and specialized programs of varying format and content. There are hundreds of Bible colleges, Bible institutes, seminaries, and universities with departments of religion. At the seminary level, there are over 120 Protestant institutions, over 400 Roman Catholic schools and at least two of Eastern Orthodox tradition.

In recent years, enrollment trends have been generally downward although there are significant variations among schools of different church traditions. Largest enrollments in Protestant schools are reported from those of Baptist and Methodist affiliation.

Another aspect of theological education is the widespread development of lay training programs. These are found locally and regionally and endeavor to equip church members with Biblical knowledge and theological insights and to encourage them in their personal spiritual life.

CHRISTIAN EDUCATION

Christian education in the US has a long history and opportunities for such education are numerous and varied. These include church-related schools from elementary through college level, vacation Bible schools, Sunday schools, weekday youth programs, camping programs with associated Christian education, and other formats. In 1970-71, an estimated 10% of all elementary and secondary school students in the US attended non-public (primarily church-related) schools, although this percentage has been declining in recent years.

At the college/university level, Protestant-related schools totalled about 490, while Roman Catholic institutions numbered 262.

In local churches, Christian education is carried out through Sunday school (or church school), a largely American innovation, and one used more by Protestants than Roman Catholics (the latter depending more on parochial schools). The training is carried out mostly by lay persons and there is an impressive amount of support in the forms of Sunday school teaching materials, teacher training courses, audio visuals, and professionally trained directors of religious education. A related program, operating widely during summer months, is the daily vacation Bible school.

SOCIAL CONCERN

Many denominations, independent agencies and individual congregations in the US are engaged in widely varied forms of ministering to the physical and social needs of the US population. There is widespread and vocal concern over many social issues, such as abortion, drugs, treatment of migrant and farm laborers, war, fair housing practices, racial discrimination, aid to parochial education, etc. Specific ministries include such things as disaster relief, counseling clinics, drug abuse information centers, food distribution programs, and many others.

The total amount of resources committed to social concern ministries is not clear although in 1971-72, major US denominations reported a total of \$847 million contributed to "benevolences" of all types (including missionary programs and many social concern ministries). The actual total is certainly much higher.

There has been debate in some denominations and church groups over the relative emphasis to be given to social concern and social action ministries compared to evangelistic and church nurturing efforts. Recent years have seen an increased recognition that over-emphasis in one direction or another needs to be counter-balanced. Churches which emphasize social action ministries are now talking more about evangelistic concerns, while churches that stress evangelism and church nurture are also expressing increased concern for responsible social action. A notable recent example is "A Declaration of Evangelical Social Concern" signed by 50 evangelical US Christian leaders from a wide variety of backgrounds and from many different denominations and groups.

THE NATION AND ITS PEOPLE

POPULATION

The population of the United States in 1973 was estimated at 210.3 million people, the world's fourth most populous nation, with an annual growth of about 0.8%. Based on current growth, the population in 1985 is projected to be about 235.7 million. Average population density is 22 persons per square kilometer (59 persons per square mile) although this varies widely. About 74% of the population live in major urban areas which occupy only 1.5% of the land area. The most densely populated regions are in the northeast along the Atlantic seacoast, among the southern edges of the Great Lakes, along the Pacific southwest coast, and in scattered metropolitan areas through the southern states. New York City is one of the world's largest cities, and there are 153 cities with populations over 100,000. About 33% of the population is under 15 years of age, and another 10% is over 65 years.

SOCIO-ECONOMIC COMPOSITION

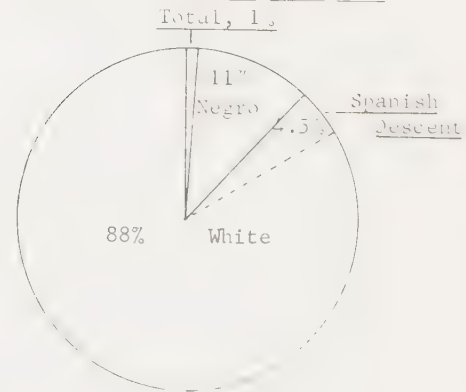
In 1971, the civilian work force, 16 years old and over, numbered 84 million. The occupational composition of this work force showed management, professional and office workers comprising 48% of the total; skilled trades, 34%; service occupations, 14%; and farm workers, 4%. However, at any one time, from 4% to 7% of the labor force is unemployed. In 1972, 30% of all US families had incomes over \$15,000; 9% had incomes of less than \$3,000. Persons living below official poverty levels in 1971 totalled 25.5 million (17.5 million white, 7.7 million black). In 1972, 58% of the population had high school level education; over 10% had four or more years of college level.

ETHNIC COMPOSITION

The US population is comprised largely of persons of white Anglo-Saxon European descent, with significant minorities of non-Anglo-Saxon whites, blacks (Negroes), Asians, Spanish-speaking, and American Indians. The white population is widely distributed, although the minority populations tend to be found in specific regions or states. The black, or Negro, population is 23.4 million, or 11% of the total. The nine states of New York, Illinois, Florida, California, Texas, Georgia, North Carolina, Louisiana and Pennsylvania contain 54% of the black population with over one million persons each. Almost three-quarters of the persons of Japanese ancestry are found in the two states of California and Hawaii, while over half of the Chinese ethnic population are in California, New York, Hawaii, Illinois and Massachusetts (primarily in the urban areas). Persons of Spanish origin total about 9 million. Over half of the 800,000 American Indians live in the five states of Oklahoma, Arizona, California, New Mexico, and North Carolina; there are several hundred distinct tribes or bands in the US, the largest being the Navajo, Cherokee, and Sioux.

ETHNIC COMPOSITION

| | |
|------------------|---------|
| American Indians | 792,000 |
| Japanese | 951,000 |
| Chinese | 435,000 |
| Filipino | 343,000 |
| Other | 721,000 |



LANGUAGES AND LITERACY

English is the predominant language throughout the country, with dialectical variations in spoken form. Various other languages are spoken by persons of minority groups, but most of these also speak English. According to the most recent census, about 10 million Americans are foreign born, and about one-third of these indicated that English was not the language usually spoken at home. There are 50 to 100 distinct languages spoken among the American Indians. General literacy is about 98% of the total population, and over 99% for persons 14 - 24 years of age. Illiteracy is higher among non-whites than whites.

GEOGRAPHY AND CLIMATE

The United States dominates the central portion of the North American continent, with a continuous land area of just over 7.75 million square kilometers (3 million square miles). Including the detached states of Alaska and Hawaii, the total area (including water areas) is about 9.4 million square kilometers (3.6 million square miles), making the US the fourth largest nation in the world.

The climate is basically continental for inland areas, temperate at the coasts and subtropical in areas of the south. Extensive deserts are found in the southwest, and mountain ranges run north to south inland of the east and west coasts. Rainfall varies widely with season and area.

HISTORY

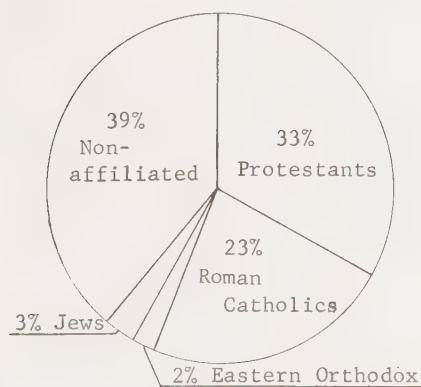
The country was occupied by American Indians until it was explored and settled, starting from about the 16th century, primarily by Europeans. Much of the territory was under French and English colonial rule until the 18th century. A revolution in the late 18th century brought independence, and

westward expansion extended territorial control to the Pacific Ocean. Since about 1920, the United States has been one of the world's major political and economic powers.

RELIGIOUS COMPOSITION

Religious affiliations, as indicated by the 1973 Yearbook of American and Canadian Churches, shows 53% of church members are Protestant, 37% Roman Catholic, 4.5% as Jewish, 3% as Eastern Orthodox, and the rest belong to other religious bodies or claim no affiliation. When compared with the total population, rather than the total of those claiming church affiliation, these percentages decrease and show Protestants, 33%; Roman Catholics representing 23% of the total population, Eastern Orthodox, 2%; Jews, 3%; and 39% with other groups or no affiliation. However, many persons in this last category would claim to be Christian, if asked, so that over 90% of the total US population would consider itself Christian, although not that many would have formal church affiliation or a clear understanding of the basic teachings of Christianity. For comparison, a 1957 Bureau of Census survey of persons aged 14 and over revealed that less than 3% of the population claimed no religion or were atheists or agnostics. Over 66% claimed Protestant affiliations, 26% were Roman Catholic, 3% were Jewish, and the remainder were other religions.

ESTIMATED RELIGIOUS AFFILIATION
(Based upon total population)



GOVERNMENT AND POLITICAL CONDITIONS

The United States is a federal republic of 50 states. The constitution of 1787 established the basic political framework which still exists. Under the constitution, there are three co-equal branches of government: executive, legislative, and judicial. The president is elected, together

with a vice-president, for four-year terms. A two-house legislature consists of a 100-member Senate, elected for six year terms, and a 435 member House of Representatives, elected every two years. An independent judicial system is headed by a Supreme Court. Each state has its own constitution and government and exercises considerable autonomy in internal self-government. The chief unit of local government is the county of which there are over 3000. The political system is stable, with two primary political parties.

ECONOMY

The United States possesses the world's most powerful economic system, consuming or controlling perhaps as much as half of the world's wealth and resources. The economic system is basically a modified form of free enterprise capitalism with governmental regulation. The country is self-supporting in many aspects, with a highly diversified and developed economy. Agriculture employs less than 5% of the work force but provides about 20% of the exports. There are extensive and highly developed internal transportation and communication systems. Per capita income in 1972 (in current dollars) was \$5,515, highest in the world for a large nation, although there are significant variations according to race, education and occupation.

AGE-RACE GROUPS WITHIN THE GENERAL POPULATION

| | |
|-------------------|-------|
| 65 years and over | 10.0% |
| 45 to 64 | 20.5% |
| 21 to 44 | 30.0% |
| 14 to 20 | 13.1% |
| 5 to 13 | 18.0% |
| under 5 years | 8.4% |

Black

White

LARGER U.S. CHRISTIAN DENOMINATIONS
(over 500,000 members)

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church Name | Communicants (Full Members) | Community (Estimate) |
|--|--------------------------------|-------------------------|
| African Methodist Episcopal Church | NR | 1,166,000 |
| African Methodist Episcopal Zion Church | NR | 940,000 |
| American Baptist Association | 869,000 | 869,000 |
| American Baptist Churches in the USA | 1,563,000 | 1,563,000 |
| American Lutheran Church | 1,776,000 | 2,522,000 |
| Assemblies of God | 680,000 | 1,078,000 |
| Christian Church (Disciples of Christ) | 885,000 | 1,386,000 |
| Christian Churches and Churches of Christ | 1,036,000 | 1,036,000 |
| Churches of God in Christ, International | 501,000 | 501,000 |
| Churches of Christ | NR | 2,400,000 |
| Episcopal Church | 2,144,000 | 3,217,000 |
| Lutheran Church in America | 2,175,000 | 3,070,000 |
| Lutheran Church - Missouri Synod | 1,946,000 | 2,788,000 |
| National Baptist Convention of America | NR | 2,669,000 |
| National Baptist Convention USA | NR | 5,500,000 |
| National Primitive Baptist Convention | 1,645,000 | 1,645,000 |
| Presbyterian Church in the U.S. | 950,000 | 950,000 |
| Progressive National Baptist Convention | 522,000 | 522,000 |
| Southern Baptist Convention | 11,825,000 | 11,825,000 |
| United Church of Christ | 1,929,000 | 1,929,000 |
| United Methodist Church | 10,509,000 | 10,509,000 |
| United Presbyterian Church in the USA | 3,014,000 | 3,014,000 |
| (There are over 150 other Protestant church bodies.) | | |
| ROMAN CATHOLIC CHURCH | 48,391,000 | 48,391,000 |
| ORTHODOX: | | |
| Greek Orthodox Archdiocese of | | |
| North and South America | 1,950,000 | 1,950,000 |
| Orthodox Church in America | 1,000,000 | 1,000,000 |
| (There are 20 other Orthodox church bodies.) | | |

Source: 1973 Yearbook of American and Canadian Churches

NR - Not Reported

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- National Association of Evangelicals, 1405 G Street NW, Washington, D.C. 20005
- National Black Association of Evangelicals, P.O. Box 32, New York, New York 10035.
- National Council of Churches of Christ in the USA, 475 Riverside Drive, New York, New York 10027.
- Standing Conference of Canonical Orthodox Bishops in the Americas, 8005 Ridge Boulevard, Brooklyn, New York 11209.
- U.S. Catholic Conference, 1312 Massachusetts Avenue NW, Washington, D.C. 20005.

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The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations and individuals in the preparation of this publication, with special thanks to Dr. Earl Brewer, Dr. J. Herbert Kane, Dr. Martin Marty, Rev. Billy Melvin, and Dr. David Moberg.

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STATUS OF CHRISTIANITY COUNTRY PROFILE

VIETNAM

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Vietnam, and to increase the overall awareness of Vietnamese Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

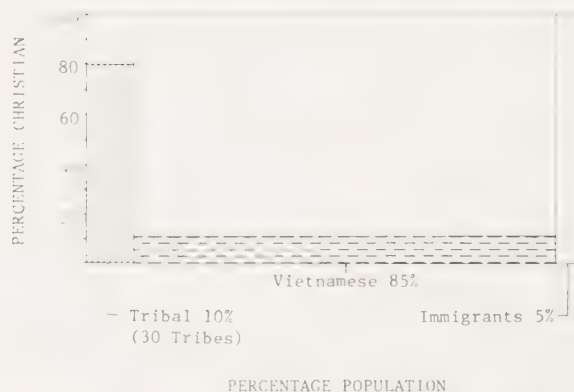
UNREACHED PEOPLES

The task of winning the people of Vietnam to the Christian faith is in its early stages for all ethnic groups within the country. The largest ethnic group is the Vietnamese, who comprise between 80 and 85% of the total population, and are only 11.5% Roman Catholic and less than 1% Protestant. Immigrant populations such as the Chinese and Khmers have almost no Christians. The largest percentage Christians are among the mountain peoples, divided into about 30 tribal units. About 80% of an approximately 1,000,000

tribal peoples have an established and growing church in their midst.

The graph below shows some of the major people groupings of Vietnam and their response to Christianity. The graph shows both the percentage of the total population that each group represents and the percentage of the individual group that calls itself Christian.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations of magnitude.)

CURRENT STATUS OF CHRISTIANITY

After three and one-half centuries of Roman Catholic presence and sixty years of Protestant missions, South Vietnam today has by far the largest Christian community of the seven countries of mainland Southeast Asia, comprising 11.5% of the population. Extended war in Vietnam has brought considerable stress to Christian churches. However, Christians remain faithful and their numbers are growing modestly. Strong family ties, centered around ancestor worship, have tended to limit responsiveness to the Gospel. But dislocations caused by the war have broken many family ties, and separated large numbers of people from their ancestral lands, and this has created new opportunities for witness. However, churches and missions have found it hard to capitalize on this responsiveness because repeated upheavals have frequently prevented the transition from "inquirer" to responsible church member. One could say that the same upheavals which seem to cause new responsiveness tend to work against solid church growth. The number of foreign missionary agencies which came both to do social welfare work as well as evangelism increased greatly during the last decade as the attention of the world focused on Vietnam.

NATIONAL CHURCHES

PROTESTANT

The largest Protestant church in the country is the Evangelical Church of Vietnam (ECVN) which is an outgrowth of the work of the Christian and Missionary Alliance (C&MA). The ECVN was organized as an independent body in 1928. At the end of 1972 it reported 45,287 baptized members and a total community of about 130,000 members. These were organized in 490 congregations and led by 424 official workers. A full one-third of the members of the ECVN belong to the minority highland tribes, collectively called montagnards, and their proportion is growing.

It is evidence of vitality that, in spite of the dispersion of some congregations and other frequent setbacks due to war, the ECVN continues to grow. In the seven-year period 1965 to 1972, which includes the worst years of the Vietnam War, the ethnic Vietnamese churches increased at an average rate of 4% per year. The montagnard churches, thanks to growth by several people movements, increased at an average rate of 11% during the same period.

Other denominations with communities above 4,000 include those of the United World Mission (largely tribal), Southern Baptists (ethnic Vietnamese), and Seventh-day Adventists (Vietnamese and tribes). The Mennonites, Assemblies of God, Church of Christ and several small independent groups number their adherents in the low hundreds. The Protestant community in Vietnam, though small, has an influence and recognition quite out of proportion with its size.

There are about 12 congregations of Chinese-speaking Protestants whose total community numbers about 2,000.

There is as yet no Council of Churches or active Association of Evangelicals in South Vietnam.

ROMAN CATHOLIC

The Roman Catholic Church is the largest in the country with an estimated two million members. A long and vigorous Catholic missionary history predated French colonial administration of Vietnam by two and one-half centuries and included such greats as the French Jesuit, Alexandre de Rhodes. In spite of official opposition and an estimated 100,000 Vietnamese Catholic martyrs the Church gained a firm hold. Today many of its adherents occupy prominent positions in government and society. However, the early evangelistic zeal of the Catholic Church appears to have subsided. It is not growing faster than the population growth rate.

FOREIGN MISSIONS

PROTESTANT

The British and Foreign Bible Society first began its work in Vietnam about 1890. The first Protestant church-planting mission to arrive was the Christian and Missionary Alliance in 1911. For nearly fifty years the society carried on the bulk of missionary activity in Vietnam. In the mid-1950's, during the lull following the War of Independence, the Christian and Missionary Alliance was joined by the Worldwide Evangelization Crusade, the Mennonites and the Southern Baptists. Another influx of missionaries into Vietnam occurred during the Vietnam War. From 1958 to 1971 the number of missionaries coming from North America alone almost tripled. In 1973 there is a total foreign staff of 280 people at work in Vietnam representing 25 mission agencies. Of these about 250 are from North America. There are at least another 15 to 20 agencies which provide significant financial support to Protestant ministries in Vietnam.

Missionary agencies are engaged in numerous ministries. Six of the Protestant agencies are primarily evangelistic and church-planting in aim. But even they found that a good portion of their personnel and financial resources were drawn into relief and social welfare ministries to meet the emergencies of war. A good number of agencies came specifically to help alleviate the suffering of the victims of the long and cruel war. This involved relief to refugees, medical assistance, and economic rehabilitation.

Evangelistic activities are also varied. Two agencies are involved in producing Christian radio broadcasts which are beamed via short-wave from the Philippines back to Vietnam. Literature production runs into the tens of millions of pages. Over two million Bibles and Scripture portions have been distributed in each of the last several years. Some organizations try to effectively combine social concern and evangelistic outreach.

Wycliffe Bible Translators - Summer Institute of Linguistics is producing literacy materials in about 20 of the 30 montagnard languages as well as translating the Bible.

The disruptions and dislocations caused by war have opened many new opportunities for Christian witness in Vietnam. Refugees, uprooted from ancestral lands and tombs, and the highly mobile man in Vietnam's military forces have proven especially open to the proclamation of the Gospel.

ROMAN CATHOLIC

The Roman Catholics also continue to send missionaries to South Vietnam. In 1972 they reported over 126 foreign missionary priests in the country, with 18 from the United States.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Vietnamese Christians themselves carry on most of the direct, organized evangelistic efforts with missionaries usually in support roles. It is customary for many churches to have witnessing bands which visit individual homes in a chosen area usually on weekends. Week-long evangelistic tent or open-air campaigns are another popular method of evangelism. Though initial response is generally good, follow-up remains a problem. Refugees and military men in training camps, hospitals and prisons have been special evangelistic targets in recent years.

The Evangelical Church of Vietnam and the Christian and Missionary Alliance cooperated in launching a saturation evangelism program called Evangelism Deep and Wide (EDW) in 1970. It aimed at the mobilization of all believers and the growth of new congregations through prayer cells. While EDW did serve to reawaken interest in evangelism, by mid-1973 it had no noticeable effect on church growth among the Vietnamese. However, in several tribal situations EDW principles proved effective in consolidating the results of people movements.

BROADCASTING

Christian radio broadcasts in Vietnamese were begun in 1952 from the Far East Broadcasting Company (FEBC) in the Philippines. For a time Gospel broadcasting was permitted on government-owned radio stations in Vietnam, but in the last few years most specifically religious broadcasting in Vietnam has been curtailed (except by chaplains on Vietnamese Armed Forces Radio) allegedly because of the tendency of some religious groups to use their broadcasts for political purposes. Today, two studios in Vietnam prepare broadcasts for short-wave beaming from Manila, Philippines. A new current news broadcast in Vietnamese has apparently gained a large listening audience, especially in central Vietnam where reception is good.

LITERATURE

For the size of its population, South Vietnam has a high concentration of literature production and distribution. During the 1972 fiscal year, the Publications Department of the C&MA and ECVN produced over two million pieces of literature (over 77,000,000 pages). Besides relying on the resources of the C&MA, this department receives grants from the Bible Literature International, David C. Cook Foundation and the Scripture Gift Mission.

Other large producers of Christian literature are World Literature Crusade, the Southern Baptist Mission, and Assemblies of God. During 1972 and 1973 Every Home Crusade (supported by World Literature Crusade) distributed a specially printed tract, called "The Message of God to Every Family" to 2.5 million of Vietnam's estimated 3 million families.

At least eight separate Bible Correspondence courses in Vietnam are presently in touch with a combined total of more than 50,000 students. The literacy rate among the ethnic Vietnamese is estimated at 75%. However, much of the literature evangelism described above must be classified as the "seed-sowing" variety. It is hard to judge whether literature results in countable new Christians and growing churches.

The literacy rate among the montagnard tribes is much lower than among the Vietnamese. However, literacy material being produced by the Summer Institute of Linguistics (Wycliffe) in about 20 tribal languages is intended to correct this situation.

There is a serious need in Vietnam for local writers and the provision for training them. The Christian mission in Vietnam would also be benefited by a literature coordinating agency.

BIBLE TRANSLATION AND DISTRIBUTION

In 1972 the United Bible Societies in Vietnam reported the distribution of:

| | |
|------------|-----------|
| Bibles | 5,524 |
| Testaments | 43,505 |
| Portions | 1,152,458 |
| Selections | 919,576 |
| <hr/> | |
| Total | 1,910,927 |

Other major distributors of Scriptures are Gideons International and the Pocket Testament League.

In 1973 Living Bibles International came to Vietnam for the purpose of sponsoring a much-needed translation of the New Testament in modern Vietnamese.

Wycliffe and C&MA linguists, in cooperation with the United Bible Societies are working on Scripture translations in more than 20 of the approximately 30 montagnard languages. The first entire Bible in a tribal language is the Rade Bible, scheduled for printing in 1974. The largest tribe, the Jarai, will get a New Testament and a hymnal also in 1974.

EDUCATION

Theological. The largest pastor-training institution is the Nha Trang Theological College of the ECVN. It opened its 1973 fall semester with

190 students. In the fall of 1973 the ECVN and C&MA are launching a TEE-type program with 340 students who will meet with itinerating teachers in half a dozen main centers throughout the country. Other schools for training ethnic Vietnamese ministers are a small Baptist seminary in Saigon and a school in Danang operated by the United World Mission. The two main institutions for training montagnard pastors are in the highland towns of Dalat and Banmethuot. In the fall of 1973 they had a combined enrollment of about 135. A serious problem in the recruitment of ministers in recent years has been a universal military draft for all men at age 18.

Theological educators in Vietnam note a serious shortage of good theological literature.

Christian. Large scale involvement in education by Protestants was begun, largely with World Vision assistance, only in the last ten years. Today Protestants operate about 100 schools, mostly primary, which have enrolled some 35,000 students. Roman Catholics have long been involved in education on a massive scale from primary school to university level. In 1969 there were 408,980 students enrolled in Catholic schools.

SOCIAL CONCERN

Because of the war emergency in Vietnam a large proportion of foreign funds and personnel have been used in social welfare needs. At least 10 foreign missionary agencies are in Vietnam specifically to alleviate the sufferings due to war devastation. In addition, the missions which traditionally specialized in evangelism also became heavily involved in war relief ministries. Hundreds of thousands of dollars go into these social concern efforts. Missions have been giving material aid to war refugees - housing, food, clothing and medical care. Some missions are offering assistance in community development, teaching trades and improving agricultural methods. Major aid is channeled into child welfare- baby homes, orphanages, and educational assistance. There are about a dozen Protestant orphanages and more than that run by the Roman Catholics.

The war years also gave Vietnamese Christians an opportunity to demonstrate their faith to their unfortunate countrymen. Several hundred young Christians formed an organization called Christian Youth for Social Service and soon gained nationwide recognition for the effective way in which they distributed relief goods. Some observers noted that private, Christian-motivated organizations, whether foreign or local, were more effective in social welfare ministries than government organizations.

Even before the war, Protestant missions became involved in meeting the medical needs of the people of Vietnam. One mission is solely responsible for leprosy care and prevention in two highland provinces with a high incidence of

that disease. Missions and churches run a number of medical clinics and small hospitals. The Nha Trang Evangelical Clinic and the Hoa Khanh Children's Hospital are especially well known. By far the greatest portion of the finances for these medical ministries come from foreign sources though local churches are often included in the administration.

THE NATION AND ITS PEOPLE

POPULATION

The population of South Vietnam is 19.1 million, with an average growth rate of 2.5% per year, which gives a projection of 25.6 million by the year 1985. The average density is about 110 persons per square kilometer (285 per square mile).

Although Vietnam has traditionally been a rural nation, in the past three decades of war and political strife there have been repeated waves of rural to urban migration, often for security reasons. The population of the Saigon Metropolitan Area, Vietnam's primary city, is approaching 4 million or 20% of the country's total population. Another 10 urban centers have populations in excess of 100,000. Twelve additional province capitals count populations between 50,000 and 100,000. An estimated total of 37% of the population lives in centers above 50,000.

Most of the population lives along the sea coasts in the Mekong Delta; the montagnards live semi-nomadic lives in the mountains and on the high plateaus; the Chinese are almost exclusively city dwellers; the Khmer are mostly farmers in the Mekong Delta provinces bordering on the Khmer republic; the ethnic Vietnamese live in both rural and urban areas.

COMPOSITION

Approximately 80 to 85% of the population are ethnic Vietnamese. Major minority groups include about one million Chinese and about one and a half million Khmer (Cambodians). The remaining million is composed of some 30 highland tribes (montagnards) which are divided into two main ethnic classifications, Mon-Khmer and Malayo-Polynesian.

LITERACY AND LANGUAGES

Vietnam has a fairly high literacy rate. Though no accurate nationwide figure is available, a 1970 government survey of 14 cities and municipalities indicated that 88% of the population above 10 years could read and write.

During the 1969-70 school year there were some 3,086,184 students enrolled in 8,607 kindergartens, primary and secondary schools in Vietnam. A good number of these are privately run schools. In 1970 Vietnam's five major universities had 46,052 registered students. Another 49,415 students were enrolled in technical and professional schools.

The official language is Vietnamese, which has a relatively simple romanized orthography. French is still used some in trade and commerce. Since the American involvement in Vietnam many Vietnamese in urban areas have studied English. The Chinese and Khmer minorities retain their native tongues. About 30 different tribal languages are used by the montagnards.

RELIGION

The religious picture in Vietnam is complex and widely misunderstood. One researcher estimated that half of ethnic Vietnamese do not belong to any formal organized religion. They are basically animistic; their one unifying institution is ancestor worship and to some extent they reflect the influence of Buddhism, Confucianism and Taoism. Authorities agree that Vietnamese are not predominantly Buddhist like their Khmer, Thai and Burmese neighbors are. The predominant animistic world view is retained by most who are formal adherents to Buddhism or to Vietnam's Cao Dai and Hoa Hao religions, and even to some extent to Roman Catholic adherents.

The Cao Dai religion is a peculiarly Vietnamese syncretistic blend of the Eastern religions as well as Mohammedanism and Christianity. Its beginning is dated from 1926 and today it is estimated to have about two million adherents. The militant Hoa Hao sect which began somewhat later and is estimated at about one million members, may be classified as a Buddhist revitalization movement. Both of these sects began in the Mekong Delta region; both grew to their present size in one generation, and both owed some of their popularity to an anti-French political stance.

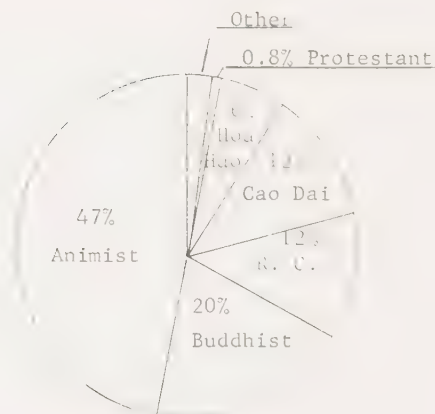
Buddhism in Vietnam, long in a state of decline, has been undergoing a mild revival in recent decades. Vietnam can claim a unique accomplishment in world Buddhism with the formation of the "Unified Buddhist Church" in 1964. This movement united some 16 Buddhist factions, some from both the Mahayana and Theravada traditions.

The Baha'i religion, introduced less than 20 years ago appears to be gaining acceptance, already claiming as many followers as Protestants.

The large Christian minority of Vietnam, about 11.5%, is predominantly Roman Catholic. Protestants are just under one percent.

The Khmer minority is mostly Theravada Buddhist, while the Chinese are predominantly animistic ancestor worshippers with varying degrees of influence from Buddhism, Confucianism and Taoism. The montagnards, except for their sizable Protestant and Catholic minorities, are animistic.

ESTIMATED RELIGIOUS AFFILIATION



GEOGRAPHY AND CLIMATE

South Vietnam curves for nearly 1,275 kilometers (800 miles) along the southeastern coastline of mainland Southeast Asia, extending from the 17th parallel, which divides it from North Vietnam, to the Gulf of Siam. The land area is 171,639 square kilometers (66,270 square miles), approximately the same size as the US states of Florida or Washington, and slightly smaller than neighboring Cambodia or North Vietnam. There are four main topographical regions: the flat, wet lowlands in the south which surround the several branches of the Mekong River; the tropical rain forests and rugged terrain bordering the Annamite Mountain Chain; the broad plateau of Central Vietnam; and the narrow coastal lowland.

Climate is affected by the monsoon winds. It ranges from hot and humid in the lowlands to cool in the mountains. Rainfall varies greatly, according to season and region. The coast of central Vietnam is annually struck by damaging typhoon winds.

HISTORY

The Vietnamese people have 2000 years of recorded history to which legends add more centuries. In the year AD 939, after a millennium of Chinese domination, the Vietnamese managed to win their independence from their powerful northern neighbor. Though their culture was strongly influenced by China during that period, the Vietnamese emerged as separate and unique people with their own language. About the 12th century, from the base of their civilization in the Red River Delta, the Vietnamese began their "nam tien" (southward march). They defeated the Kingdom of Champa in the 15th century. The southward encroachment lasted some six hundred years until the end of

the 18th century when the Vietnamese occupied a great portion of the Mekong Delta at the expense of the crumbling Khmer Empire.

Contact with the West began in the 16th century, but it was not until about 1890, after 30 years of effort, that the French gained control of the Indo-China peninsula. French control of Vietnam continued, with occasional national uprisings, until it was broken by the Japanese occupation in World War II. The nine-year War of Independence erupted in 1946 when the French tried to reestablish their hegemony. The anti-French forces eventually polarized into a communist faction led by Ho Chi Minh and a non-communist nationalist faction. That War was terminated in 1954 by the Geneva Accords. France gave up its right to rule and Vietnam was divided at the 17th parallel; communists in the north, and non-communists in the south.

The communists did not give up their aim of uniting Vietnam under their rule. Their efforts ranged from political subversion and military insurgency, which began in the late 1950's to a full scale military invasion in 1972. The long struggle, which became known as the Vietnam War, drew large scale support for the contesting parties from the world's major powers, the United States of America at one point committing an expeditionary force of over 500,000 men. A cease-fire agreement was signed in Paris in January of 1973. While that document provided for the removal of American forces from Vietnam, the struggle has continued for the Vietnamese parties.

GOVERNMENT AND POLITICAL CONDITIONS

South Vietnam has been a republic since 1955. The new 1967 constitution provides that a President and Vice President are elected to four-year terms. The President designates a Prime Minister and Cabinet to manage the executive branch. There is a bicameral National Assembly with an Upper and Lower House. The National Assembly can override a presidential veto. There is a judiciary branch headed by a Supreme Court.

Vietnam is divided into 45 provinces and 11 independently administered cities, headed by federally appointed province chiefs and mayors respectively.

The political situation in South Vietnam remains complex. Since its inception in 1955 the Republic has moved from strong civilian executive rule (under Ngo dinh Diem) to military rule, to a combination of military-civilian rule. In 1967 after seven abrupt changes in government, general elections were held in which General Nguyen van Thieu was elected President. He proved to be a strong president and won a resounding vote of confidence in an uncontested presidential election in 1971.

The government's position is made more difficult by tremendous economic pressures and a cut-back in foreign assistance. Thousands of refugees are being resettled, war veterans are making demands and the government must carry more and more of the expense of a million-man military force. Land reform is costing the government additional revenue.

Since the ceasefire the communists have attempted to set up a defacto administration in a strip of land they occupy along South Vietnam's western border, creating yet a "third" Vietnam on the way toward their goal of "one" Vietnam under their rule.

ECONOMY

Though Vietnam has the agricultural potential to be a rice exporting nation, and has been in the past, the war has caused her to depend on massive foreign assistance even for this staple product. Vietnam's high-potential rubber and sea-food industries have also been greatly hampered.

Inflation has been a serious economic problem in recent years. In relation to the United States dollar, the Vietnamese piaster has devalued 400 percent from 1970 to 1973. The exchange rate is now US \$1 to VN \$510.

The National Institute of Statistics calculated the per capita GNP in 1968 as VN \$22,180 (US \$187) at the exchange rate which then prevailed.

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

| Church or Mission Name | Baptized Members | Total Community |
|----------------------------------|---------------------|--------------------|
| Evangelical Church of Vietnam | 45,287 | 127,505 |
| Seventh-day Adventists | 2,758 | 3,608 |
| United World Mission | 2,613 | 14,491 |
| Mennonites | 124 | 170 |
| Vietnam Baptist Mission | 1,173 | 5,000 |
| Churches of Christ | c.100 | c.200 |
| Vietnam Christ's Church | c.300 | c.500 |
| Church of God | 61 | c.100 |
| Assemblies of God | c.100 | 200 |
| TOTALS | | 151,774 |
| Chinese Speaking Congregations | | c.2,000 |
| Expatriate Congregations | | c.700 |
| TOTAL PROTESTANT COMMUNITY | | 154,000 |

ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of the ICOWE convenors or staff. The editors have tried to present the ministries of various organizations in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 W. Huntington Drive, Monrovia, California, USA 91016. We appreciate and acknowledge the comments and contributions of various organizations in the preparation of this publication, with special recognition to Rev. Reginald Reimer.

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Christian

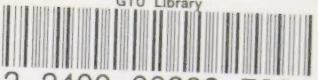
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- Bible Society in Vietnam, P.O. Box 716, Saigon, South Vietnam.

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